

# “Money and Spirituality”

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Presentation, October 17, 2021, online for the Seattle Theosophical Society, 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 reintroduction of Esoterics to the public.

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

<https://esotericlaw.com> – A presentation of the Esoteric truths, with a forum and a mini-course.

## Books:

Laurency: 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 mentioned in the quotes below are available online. I highly recommend Laurency’s presentation. It is clear, concise, free of misunderstood Sanskrit and other terms that are too often ambiguous. Both of the books above are excellent, containing an overview of Pythagorean Hylozoics and the essential facts of reality.

Also, mentioned in today’s talk:

**Money Spirituality Consciousness**, Mayuri Onerheim

An interesting and practical review of how to re-evaluate one’s thinking about money, and see it in the light of Beingness.

**Problems of Humanity**, Alice A. Bailey

**The Reappearance of the Christ**, Alice A. Bailey

**Discipleship in the New Age**, Alice A. Bailey

The Alice A. Bailey books above are actually by a Tibetan Adept, who has progressed beyond the human kingdom. They are the ultimate source of information on Esoteric topics, released to guide those who are on the path to enlightenment and transcendence from human life. They are advanced material, for those who can meditate to take advantage of the teachings.

## Ongoing:

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

**Laurency discussion group** – online, please contact me if you are interested.

[stanton.k.stevens@gmail.com](mailto:stanton.k.stevens@gmail.com)

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## Quotes

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

== Blaise Pascal

“God helps those who help themselves.”

== Benjamin Franklin

### **The Bible:**

“The love of money is the root of all evil.”

“Seek ye first the kingdom of heaven, and all things will be added unto you.”

“As you give, so shall you receive.”

### **Discipleship in the New Age**, Alice A. Bailey

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This whole question of money is one of the greatest difficulty at this time and also one of the utmost simplicity. The difficulty is due to the wrong thought which, for generations, has been brought to bear upon the problem, leading to wrong attitudes, even among the most devoted disciples. The attitude of humanity to money has been coloured by greed, by grasping for the lower self, by jealousy, by material desire and by the heart-breaking need for it which—in its turn—is the result of these wrong attitudes. These wrong attitudes lead to [Page 272] the disastrous economic conditions which we find all around us. They are effects of causes which are initiated by man himself. In the re-generation of money and in the changing of man's attitude to it will eventually come world release. If this cannot take place, then some dire condition will arise; money (as we know it) will vanish off the earth and the situation will have to be met in some other way. Let us hope that this will not be needed but that it will be possible to change the thought of humanity where money is concerned so that it will be regarded as a great spiritual asset, as a definite spiritual responsibility and as a means to real world work. The custodians of money will then shoulder their responsibility without fear and with due understanding. At present, they hold on to it through fear of the future and distrust of each other. The key to the right expenditure of money and to its correct use can be summed up in the following statement to which I would ask all of you to pay attention:

As money has in the past ministered to personal and family need, so in the future it must minister to group and world need. Each unit has, in the past, attempted to act as a magnet and to attract to itself that which will meet what it regards as its need—using personal activity and labour, if of no influence or education, and financial manipulation where that was possible. Groups in the future must act as magnets; they must see to it that they are animated by a spirit of love. I give you a thought here which is capable of much expansion. Need, love and magnetic power are the three things which—consciously or unconsciously—attract money. But they must all manifest at once. The need in the past has not always been real, though it has been felt (such is the world glamour and illusion). The love has been selfish or unreal; the demand for things material has been for that which is not necessary to health or happiness. The magnetic force utilised has been, therefore, wrongly motivated and this process— carried forward over so long a time—has led to the present dire financial situation in the world.

### **The Reappearance of the Christ**, Alice A. Bailey (1947)

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Yet all the time, the one humanity—no matter what the place of residence, what the colour of the skin, or what the religious belief—is clamouring for peace, justice and a sense of security. This, the right use of money and a realisation on the part of many of their financial responsibility (a responsibility based on the spiritual values) would rapidly give them. With the exception of a few great far-sighted philanthropists and of a mere handful of enlightened statesmen, churchmen and educators, this sense of financial responsibility is to be found nowhere.

**Problems of Humanity**, Alice A. Bailey (1947)

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...The note to be struck and the word to be emphasized is humanity. Only one dominant concept can today save the world from a looming economic fight to the death, can prevent the uprising again of the materialistic systems of the past, can stop the re-emerging of the old ideas and concepts and can bring to an end the subtle control by the financial interests and the violent discontent of the masses. A belief in human unity must be endorsed. This unity must be grasped as something worth fighting and dying for; it must constitute the new foundation for all our political, religious and social reorganization and must provide the theme for our educational systems. Human unity, human understanding, human relationships, human fair play and the essential oneness of all men—these are the only concepts upon which to construct the new world, through which to abolish competition and to bring to an end the exploitation of one section of humanity by another and the hitherto unfair possession of the earth's wealth. As long as there are extremes of riches and poverty men are falling short of their high destiny.

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*World Disunity*

What at this moment appears to prevent world unity and keeps the United Nations from arriving at those necessary settlements which the man in the street is so eagerly awaiting? The answer is not hard to find and involves all nations: nationalism, capitalism, competition, blind stupid greed.

...it is the unchristian and undemocratic treatment of the Negro peoples in the United States and Africa which is contributing to the ferment; it is the blind inertness and lack of interest of the masses of the people which permit the wrong men to be in power; it is fear of the rest of the world which makes the Russian leaders keep their peoples in ignorance of the attitude of other nations on world affairs; it is the wrong use of money which colours the press and the radio in Great Britain and still more in the United States, thus keeping much of the truth from the people; it is the upheaval of labour everywhere which feeds the turmoil and forces unnecessary suffering upon the public; it is powerful, political and international distrust, lying propaganda and the apathy of the churches which still further complicate the problem. It is—above all else—the refusal of that public to face life as it is and to recognize the facts for what they are. The mass of men need arousing to see that good comes to all men alike and not just to a few privileged groups, and to learn also that "hatred ceases not by hatred but that hatred ceases by love". This love is not a sentiment, but practical goodwill, expressing itself through individuals, in communities and among nations.

**The Philosopher's Stone**, Henry T. Laurency

Chapter 3 – Esoteric Life View

*3.12 The Individual and Social Freedom*

8 Power and freedom are the enemies of one another. The enemies of freedom have always been religion, morality, state, caste, and wealth. They will always demonstrate this anew, whenever they are again allowed to have an undue influence, which rational constitutional laws must prevent.

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### *3.27 The Conception of Right at the Stage of Culture*

7 At the stage of culture, man is regarded as more important than anything else. Whatever at the stage of civilization was considered worth striving for (power, wealth, honours), has lost its charm after the knowledge of life has demonstrated the greater responsibility bound up with these things. The individual does not any longer regard it his mission in life to make a career in society, elbow his way along, push others aside; but considers the “right” of the stronger to help and assist the weaker.

## **Knowledge of Reality**, Henry T. Laurency

### Chapter 7 Yoga in the Light of Esoterics

#### *7.9 Dharma*

8 Life puts everyone if us in the place that is best for us, which by no means always is the one we think best. If we do not understand this, but regard self-assumed duties, or those that life lays on us, as a burden which we assume reluctantly and with a feeling of constraint, then we do not understand life and we lack the right positive attitude. If we have difficulty in accepting that we are overqualified for the work that life has allotted to us, that our capacity is not duly appreciated, that we are to go through life as seemingly insignificant nonentities, this only shows that we need to be freed from many qualities which, although perhaps desirable on lower levels, are most unsuitable on higher ones. Many necessary qualities we acquire in subordinate, insignificant positions and under trying conditions. We shall make an entirely different, a more useful contribution, if we have learned to allow the competence we have acquired to be a willing tool where destiny has placed us, if we have learned to accept being seeming nonentities, just tools. Honour and distinctions, like power and wealth, have unexpected possibilities of affecting the vibrations in our lower emotional molecular kinds, the regions of illusions and false values. By being willing tools of higher powers we acquire the prerequisites of becoming tools of still higher ones.

#### *7.20 Karma Yoga*

4 The karma yogi does not amass money, as the greedy do, just in order to will it away to more or less “charitable causes” when he can no longer enjoy his fortune. But he does not despise wealth and power, however. On the contrary, he recognizes their importance as long as mankind is ruled by such illusions. He will use those power factors in order to serve evolution in the most efficient way.

## **The Way of Man**, Henry T, Laurency

### Chapter 9 The Second Self

#### *9.136 For Whom Esoterics is Intended*

You do no “business” in esoteric literature. In that respect it is a matter of sacrificing your money or, at the utmost, selling the books at cost price. Esoteric authors do not live by their books, no more than esotericians charge people for their services.

## **Knowledge of Life One**, Henry T. Laurency

### Chapter 3 Gnostic Symbols

#### *3.5 The Rich Young Man*

4 No sensible man gives away everything which a good reaping has brought to him and which he is supposed to learn to manage in the right way. That is also an ability that must be acquired. The theologians used the parable to secure financial advantages (“give to the church”). Better than to donate to an institution is to give one’s fortune to an esoteric finance expert, who knows how to rightly

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manage and rightly use the money. To donate to an institution, which sooner or later degenerates into an end in itself, evidences helplessness.

#### Chapter 4 Discipleship

##### *4.24 Occult Curiosity*

4 No esoterician ever displays uncommon faculties he might possess, in order to satisfy people’s curiosity or to convince the skeptics, for money least of all.

#### Chapter 6 Identification and Liberation

##### *6.2 Sacrifice and Liberation*

8 Sacrifice and renunciation is nothing good in itself. You may sacrifice and renounce in many different, perverse ways. Thus it is abortive to save and scrape in order to will your money away to charities. In so doing you have lost the opportunity of cultivating the qualities that go along with the personal sympathy for the needy you meet everywhere. You have thoughtlessly passed so many needy people by. Leaving “charity” to other people is to lose sight of the essential.

#### Chapter 8 The Conception of Right

##### *8.4 Individual Integrity*

37 Esoterics regards everything as “theft” which the individual does not need for a purposeful physical life and for his consciousness development.

38 Evil people are those who try to enslave others in any respect; who hinder freedom (any of the “four freedoms”); who amass wealth at the expense of others, who seize the products of nature for their own good; who idiotize mankind, hinder social reforms, proclaim hatred between people, cause poverty; who seek power in order to rule.

#### **Knowledge of Life Four**, Henry T. Laurency

##### Chapter 2 Culture

##### *2.40 The Esoterician*

9 Least of all does the esoterician write in order to make money on his works. The esoterician does not make a living by esoterics. Such a thing is against the law: “Freely ye have received, freely give.” The esoterician’s work is “sacrifice” (made in the hope that someone will be able to profit by it). Not even that much have they been able to see, because charlatans exploit people’s gullibility. There is every reason to keep a watch on their growing crowd. Esoterics must not be turned into a source of income, for then deception will enter into it without fail.

#### **Knowledge of Life Five**, Henry T. Laurency

##### Chapter 5 The Path to Knowledge and Unity

##### *5.5 The Illusions of Possession*

1 The Buddha as well as Christos warned emphatically against the illusions of possession.

2 Desire is insatiable, and increased possibilities of satisfying our “needs”, if we yield to the inherent tendency, have the result that desires can grow endlessly. “All the gold of the earth does not suffice for the desires of one single man”, according to the Buddha.

3 The mania for collecting things is a manifestation of thoughtless egoism. The desire of acquisition can grow into a greed that stifles all noble feelings, kills out the love for one’s neighbour, and makes man hard before the distress of others. The most common motives for collecting money are probably fear of poverty and striving for the power that wealth affords.

Chapter 6 Efficient Philosophy

*6.10 How Our Attitude to Life Forms Our Destiny*

8 The more unitary our attitude to life, the clearer our thought, the more intense our desire, the more quickly the result will be visible. If we can concentrate all our powers and live but for one desire without hesitation, then we will also reach our goal in most cases.

9 In a similar way we can change a destiny that is otherwise unchangeable. This is true especially if we change our attitude to life radically and thereby introduce energy factors that are incomparably more powerful than previous ones.

10 An example will clarify how the individual can reach his goal. In several incarnations he has desired to be rich; he has worked for it and gained ever greater affluence in life after life, thereby developing ever greater capacity to do business, until he has become a genius of finance. In some one life he realizes his desire to become immensely rich. He is born with all his acquired abilities concentrated, with all the necessary conditions under such circumstances that all the requisite latent qualities are actualized. If he has a good reaping, he receives wealth, or the prospect of acquiring it easily, as a gift. If previously he has not been very particular about the choice of means, then he will get the opportunity to acquire his wealth unlawfully. He is looked upon as a favourite of Fortune, one having fabulous luck in life.

According to the reaping he has brought over, he reaches his goal in a relatively easy or difficult manner. Often he will get an opportunity to perfect certain pertaining qualities one hundred per cent, and this spells hard work. Often the reaping is such that he must spend his childhood and young days in hard circumstances. Then even more energy and endurance are required. He will reach his goal, however, and become a prince in the world of finance. If he will find happiness in it is quite another thing, however.

11 Everybody is the architect of his own fortune or misfortune. We have made ourselves what we are. We shall be what we make ourselves. Everything that happens to us is our own doing. Nothing can befall us which we have not deserved. We attract powers, influences, people according to the thoughts and desires we cherish. We transform ourselves into likeness to the thoughts we think.

12 To understand how our attitude to life forms our destiny through all our incarnations, we must know about the effects of our consciousness manifestations.

13 With our thoughts we build our aptitudes, our nature; with our motives, our character (the sum-total of all our qualities). It depends on our motives whether we shall be happy or unhappy in the future.

14 With our desires and wishes we provide possibilities and opportunities of satisfying them.

15 With our actions we shape our external conditions, environment, circumstances, etc. Our organism is the result of actions (benevolent or cruel) that can find organic expression (beauty or defects). Besides, we have the gene substance of the parents we should have, according to the law of reaping.

16 Thought is the mightiest factor of destiny. In most cases, thought is the origin of all other consciousness manifestations, and is continually changing our states of consciousness.

17 Everything we think takes shape sooner or later. The will acts through consciousness. Energy follows thought. What we think we become. Those who think of a certain quality regularly will soon find it in their spontaneous thought and action.

18 Every thought has its effect and makes its contribution, positively or negatively. Also the powers that rush down from higher worlds follow the paths of our thoughts, reaching us through our unconscious. The sum of forces, the sum-total of every particular thought or emotion determines the effect; the basic attitude gives the direction, the result.

19 With our thought we master our circumstances instead of their mastering us. Thought is at the bottom of success and failure. Thought builds up and thought pulls down. Everything is prepared in man's thought: health, happiness, success, wealth.

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20 Everything we fix our imagination on, strongly and persistently, we build into our future lives. The power resources of our consciousness are inexhaustible and are utilized through resolution, certainty, consistency, persistence, constancy, perseverance, and intensity. Just longing for it is not enough, but our desire must be alive, in our thought and feeling, to our inner vision day and night.

21 With our imagination we can make our attitude positive or negative, we can make life beautiful or ugly, rich or poor, a heaven or a hell. Anyone who just looks to the positive things in life, in himself or in others, makes the very best of his life. Imagination, the power to create, is mightier than that which ignorance calls “the will”. Most people use their imagination in the worst way.

22 For anything to become an emotion, a word, an action, a habit, it must first have been a thought. As we have acquired habits by our thought, so we can change our habits by our thought. By acquiring new habits of thought, we change our attitude to life and, thereby, our entire life. There is no quality which we cannot acquire by thinking methodically. By systematically holding in our consciousness what we desire, we finally acquire it.

23 As does thought, desire also attracts its object, drawing us to it. Persistent wish brings about its own fulfilment. Our desires are not under the control of our reason or “will”. They are determined for the most part by qualities acquired previously. And we can alter them if we work for it.

24 Our thoughts and desires become actions whenever they are directed outwards. Thought, incited by desire, plans the action. Desire eventually becomes the power that is directed to execute it. Through desire action first takes shape in the emotional consciousness. Then action follows automatically when the opportunity is offered. Often desire is not even necessary. If an action has been prepared in imagination long enough, it will be released automatically at a favourable opportunity. Many people have committed crimes thoughtlessly, unintentionally, having long been playing with their possibility.

25 A man’s attitude to life surrounds him with a certain atmosphere, depending on the constant vibrations of his mental and emotional habits. These vibrations are received by others and evoke similar ones in them. The result is that they often think of us what we think of them, unless there is a great difference in levels and the basic tendencies differ.

26 We always influence our environment by our thoughts. We cannot always help other people by actions. But we can always help everybody by our thoughts. If we are positive we communicate joy, courage to live, harmony. If we are negative we spread discomfort around us. We can by one evil thought incite others to commit crimes. If anyone is in such an unstable frame of mind that an impulse from without can release a planned action, then our thought can be decisive of an action, the effects of which may extend over several lives. We are responsible for them accordingly.

27 We are born with a certain character, acquired during thousands of incarnations. Of course, it will not be changed just because we get a new life view. An entire life, often many lives, are necessary to make a total change.

28 All consciousness manifestations are either positive or negative and reinforce either attitude. We strengthen anything we contemplate, anything we attend to. By cultivating either tendency, by living in the pertaining states of mind, we automatically acquire the corresponding qualities. If we wish to work for our freedom, then we shall exercise the control of our consciousness and learn how to decide the content of our consciousness.

29 We do not get more out of life than what we demand of ourselves. The more we demand, the more life will give.