

This is the transcript of a presentation called "God's Will is 'You Choose'", made by Stanton Stevens at the Quest Bookshop in Seattle, Washington on October 30, 2011. Please visit his website, <http://onepurelove.com>, for the video and accompanying handout [Quest-October-30-2011-Will-handout.pdf \(onepurelove.com\)](http://onepurelove.com/Quest-October-30-2011-Will-handout.pdf).

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**Short Summary of the talk:**

We use our will continually, by choosing what gets our attention. This is not the "Victorian will", which is more like strong determination. Yet it decides our future. We do have "free will", and our decisions matter very much to our own happiness or misery. When the personality is integrated, the will becomes more powerful, since decisions are more easily made and not undermined by a part of ourselves that wasn't consulted. The will can be developed by exercising it, weakened by not using it. Exercises are given. The use of the will is constrained by the law of freedom, which says that each has a right to do whatever they wish, as long as it doesn't conflict with another person's equal right. On a larger scale, there is much power in united will, something that we see little of in our political world. "God's Will" is discussed – the divine imposes nothing on us, it expects us to choose and do what we can for ourselves. We can will to align ourselves with our Souls and make the most rapid progress that way. Considering that it is the strongest motive that determines the choice, we look at how to strengthen a motive. It is good to have a personality and make clear choices, despite negative perceptions of the will such as being "willful". It is a sad trap that people fall into when they give their will over to another. The evolution of consciousness is discussed, along with other esoteric background information. The information is mainly from Henry T. Laurency, Roberto Assagioli, and Alice A. Bailey.

**Full Transcript** =====

**Stanton Stevens:** Hello, everybody, thank you for coming. You managed to park your cars or took a bus or something, I don't know. It's tough to get here sometimes. This talk is entitled *God's Will is You Choose*, and we'll get into that topic, get into the "God" part, the "you" part, the "will" part, there is a lot to the statement. It's really a fantastic opportunity for me to have you here, to be able to talk about these things so that I can go home and research them. Without you coming with your interest in hearing about these things, I wouldn't have the excuse to spend so much time digging into the great esoteric literature and picking out the good information.

It's interesting to me that you've come to hear something that might make you think or could be of use or give you some information you didn't have. Because as I thought about the will for this talk, people do things based on their strongest motive. To have a motive of actually hearing something and learning something is a higher-level motive. Most people won't really get off the couch for anything but a financial or an emotional or a physical motive.

Here we are. I always start these talks with an exercise having to do with consciousness, because as Laurency says, it's all about the evolution of

consciousness at the core. This exercise is to be fully self-conscious, not like teenage self-consciousness, but to be aware of your own consciousness, to take a moment and see your own attention at work. Because where the attention is where the self is. At the very core of ourselves is the source, the one giving the attention.

If you look at your consciousness and be aware of what it's up to, you're doing something that is a huge leap for consciousness and all the series of steps of evolution that we've gone through to get here, and that's to be aware of consciousness itself. If you're choosing your thoughts, if you are aware of your own choices and consciousness, then you're not doing something that causes a lot of trouble, which is automatic thinking.

We actually spend most of our time in a state of automatic thinking, which is impulses of old patterns of prejudices and conclusions we've already drawn, emotions rise up and we respond to them without even really being aware of the process, and automatic thinking is actually the source of a lot of problems for all of us, because it's the old stuff, the stuff we're trying to transcend, the patterns of reaction to other people's behavior that don't serve us. If we're saying an angry thing to a loved one, it's not because we're watching our consciousness, it's because we've slipped into automatic consciousness, and something has surfaced.

To be fully in self-aware consciousness at all times is to free ourselves of that, and that's a good exercise to repeat, I start the talks with that, and I think it leads right into the nature of the will, because if you're watching what you're paying attention to, you realize that at any given moment we are flooded with external input from our senses, and our consciousness has got to deal with that. We've got internal input. We might at the same time realize that our toe hurts and remember an embarrassing incident from high school and think of the big meeting we have tomorrow.

All of that at once, and all of those things are competing for that precious attention, and it's actually a survival skill for us to ignore a great part of that and focus on and choose what's really worth giving our attention to. That is an act of will. We're using our will all the time. Every single instant we're using our will to choose what to give our attention to, and as we get into this discussion later, that's a critical thing. Where we put our attention has a big impact on our lives and determines what our lives are like and what we're going to do and where we're headed.

We make it through this onslaught despite being completely unaware that we're using our will, and a lot of people aren't even aware that they have a will or are using it. If you ask an average person, what is the will, often what the idea is for them about the will is the Victorian will. That's what Roberto Assagioli calls it, the will to plow through the obstacles, full speed ahead, and weakness is to be crushed and pushed aside because will must be enforced. That's a scary will, but 110, 120 years ago, it was what everybody was focused on as the nature of the will, and of course it fed right into some fine world wars.

That's where that will goes. If you're trying to apply *that* will these days in your own life, you end up shutting down a big part of yourself. That kind of will doesn't allow you to be spontaneous or to be flexible even. It's going to accomplish what it's going to accomplish with a stiff upper lip. Assagioli talks about something a lot better that hopefully we're all starting to work with now, the skillful will, the will that recognizes

that everybody's input is important, and that everybody is not just a lot of people, it's the committee that is us. Each of us is like a committee sometimes. I know people who have a will that they can simply decide what they're going to do, and everything swings into line. That's probably because of a lot of practice. For myself, I've got to get the whole committee on board before actually I'm going to do anything, especially something that's going to change my life. Got to have the physical body involved, the emotional body, the mental body, and they can't be arguing about it. It's all got to work together. That takes some skill, and it's part of developing the will to figure out how you're going to do that, get that integrated personality is the term in esoterics for when all of your pieces are working together. Another idea about will, if you talk to people about what they've heard about will or thought about it, is the idea of free will versus determinism.

For hundreds of years, people have been beating that dead horse. The fact is that determinism, well, I talked about this in a previous talk, about Laplace, a French philosopher. He really started the most logical basis for it when he said, at the beginning of the 1800s, that if you knew where every atom was in the universe and how fast it was going, well, then you could predict the future, because you could use the laws of physics to determine if this one's going to be here then. He extrapolated that to say that you could predict what we'd be doing and thinking, and what everybody would be doing, and that the future was predetermined.

That's a scary thought, that whatever we do has already been predicted and we don't have any choice in it. It turns out that's a big violation of the law of freedom that says that we all have the right to do whatever we want to do. (More on that later.) There's a logical basis that also refutes the idea of determinism. Laplace was smart. He had something. He said that matter and motion told you a lot about the universe, and he was right. If you look at Pythagoras' teachings of Hylozoics, the teachings that go way back to Pythagoras, what he taught was that there are three aspects to all of reality. There's matter and there is motion. These are a priori. You can't prove them.

You can't deduce them. They simply have to be accepted. If you're going to get any logical discussion going about reality, you've got to accept that there is matter and that it's in motion. There's a third factor, though, and that's consciousness. Henry Laurency, discussing Hylozoics, says that everything has three factors to it, and it's when consciousness comes into the mix that everything becomes unpredictable. Consciousness moves matter around. Even though you might know where everything's going with the laws of physics, consciousness is continually throwing a monkey wrench into things, making choices.

The material out of which our thoughts are composed is a kind of matter, and consciousness sets it in motion. Right there you can see that consciousness is influencing matter continually.

The freedom to choose is in order to learn to choose better. If we accept Laurency's statement that the purpose of life is the evolution of consciousness, well, we're going to have to try things out. We're going to have to do, live, be. That's how you learn. You can't learn just sitting there. That process involves making choices, and making choices involves making mistakes, and it's all quite logical and expected and part of the program for our development that we choose and learn to choose better through our mistakes.

That might sound obvious, but it completely refutes something that a lot of people believe, that there is an infinite God capable of infinite punishment for sins that are just the mistakes that we make in order to learn anything. If you've got any trace of that belief in you, of a God that's going to punish you eternally for your mistakes, root it out, because it's so contrary to the real plan of us having our big playpen of humanity in which we make all kinds of mistakes, we reap all the consequences, and we learn. There we come to the title of my talk; *God's Will is You Choose*. That's the plan there. It's not like God has said, "Well, you're going to do everything my way."

It's "you choose". That's how you learn to develop your will. We're all gods in the making. It's going to take a lot of work for us to make the best decisions. We all have a certain amount of limited power in the sphere of our lives, and that grows as we make better and better decisions. Speaking of power, power comes with responsibility, and that has to stay in balance. That goes along with the will, too, and that's a theme I'm going to keep coming back to in this talk. If you're going to use your will, it needs to be within the law of freedom, especially respecting the right of everyone else to do whatever they choose to do, as long as it doesn't infringe on someone else's right to do that.

That's what the law says. We have that right. It's infringed all the time. We have governments doing it all the time, making the outrageous claim that the collective can make decisions for the individual. Esoterics says that's completely wrong, that the individual is the most important unit. That what we decide to do, we have a right to choose our path and our way of learning, and that it's not okay for any collective to declare itself superior to our individual will. There's no good argument for it anyway. Look what collectives are capable of. The state, having a higher right to decide what we do than ourselves, that's ridiculous. The state is capable of the most horrible atrocities. We've seen that again and again.

If we aren't making mistakes, to get back to that, we're not using the will. Imagine if you'd never learned to read, how limiting that would be. You would not have the exposure to the great stories, and to all the information, and to the internet, and to all the possible ways to experience this world and learn about it. That puts you in a pretty narrow world. It's similar with the will. If you've never learned to use the will at all, if you don't apply it, it's a small world that you live in. It's not going to be a lifetime that you look back on at the end and say, well, that was good, I really got something done. No, you're not going to think that at all.

In fact, let's have an imaginary conversation with Joe Slacker. Ask Joe, "What about the will? Do you think you might want to try to use that? Is that a part of your life?" "Actually, I wanted to develop the will, but my favorite show is on TV tonight. Actually, I was going to have a beer or two, and I got some chips, and the show was on. Actually, tomorrow night is actually my really favorite. This is a good one tonight." It just goes on and on like that, and there's not a whole lot of will in that person's life if TV and beer are the dominating factors. I can't judge that person. That could be perfect for them. Who knows what the dynamic is for any individual's lifetime? We don't know.

We have to just step back and say, well, it's not my way to do things. I have to confess, my biggest act of will every day is getting out of bed. That's a tough one for me, but I'm not as bad as Joe Slacker, I really have to say. I'm a little worried about

Joe Slacker, because if you're not exercising your will, it's like a muscle, it gets weaker. Pretty soon, you don't really have a lot of will to do things with anyway, and if you're just dissolving into the couch every night, your will is dissolving with you.

A guy like Joe Slacker might find himself in trouble. If you're not exerting your will, there are all kinds of holes you can fall in, like drugs and alcohol. These are things that will help you stay out of, and if you're not using your will, it's easy to slide into them. Next thing you know, your physical needs are stronger than whatever will you've got, because you haven't exercised your will, and that's when you've got to get some help. There are a lot of people that learn about the will that way. That's a dangerous thing about not having will, but boy, not having a will can be annoying too.

If you've ever known somebody that isn't willing to make any decisions, a person that's just, you can't get them to commit to anything, and they don't want to make any plans, and eventually you end up deciding for them if you're going to get things worked out, and then they complain because it wasn't their decision. That's not a very pleasant aspect of things. You want those people to at least make a decision that says, no, forget it, I don't want to do anything. Spineless people don't help anybody either. When they just say yes to everything, get overruled by whatever ego happens to be the strongest in the room, that's not serving anybody.

Those people, you'd think they would at least have a good argument for developing the will. Poor Joe Slacker, how do we help him? Let's suppose he actually does want to develop the will. He actually takes one moment of thought, and looks ahead, and sees where this road he's on very obviously goes. It's not a pleasant thought. If you can look ahead and see where the road of the TV and the beer is taking him, he's not going to really like the picture. It turns out you can develop the will without that much effort. It doesn't take a lot of will to develop the will, which is a catch-22. Yes, you've got to have some.

You've got to have some decision you're making and some intention to develop the will. You can do it with a pad of paper and a pencil and sitting in a chair. If we look at Joe Slacker's future, or we look at the situations of people who don't exercise their will, it's not so hard for us to look back and find those things in our own past.

**Attendee:** Isn't Joe exercising his will by making the decision to sit in a chair and watch TV?

**Stanton:** It wasn't a big exercise. It didn't make the will a lot stronger. In fact, I don't know about how much will goes into that. You don't actually ever decide to do that.

**Attendee:** Would you say it's our right to decide?

**Stanton:** Absolutely. Let's not judge Joe. It may be his last lifetime he saved the world.

**Attendee:** He's watching the Discovery station.

**Stanton:** He's becoming enlightened through means we don't understand. Maybe his beer is especially good. If we're not going to end up like Joe, or we want to help somebody like Joe, we want to develop our wills, then how do we get started? How

do we deal with that catch-22 of getting going? We think about: where could I have used my will in the past. Yes?

**Attendee:** Is the question on the consideration of what is a passive decision and an active decision?

**Stanton:** A passive decision such as, I'm not going to decide-

**Stanton:** -that's not going to exercise your will much. You're right, it is a decision. An active decision is going to be--

**Attendee:** There is a distinct difference between a passive decision and a decision to be passive.

**Stanton:** Sure, an active decision is, I'm going to watch TV and damn everybody else that criticizes me for it. [laughs] Anyway.

**Attendee:** Just the other point too, you mentioned earlier about past influences developing, past habits and so on. That's the driving force for someone like that as opposed to being in the present and making decisions now.

**Stanton:** Yes, and you might say that person doesn't really have a lot of free will. Laurency says that we've misinterpreted the ideas of free will and determinism. That, yes, we have choices, no, the future can't be predicted, but most people don't really have free will because they're not using it. Their patterns are choosing for them. By repeating, night after night, the TV and the beer, it becomes harder and harder to break out of that. Less and less choice takes place on his part because it's inertia.

**Attendee:** Yes, you could say that about any individual pattern.

**Stanton:** Yes, absolutely. That applies to good patterns too. It gets stronger and easier to do. We're going to get into those. That's part of the techniques of developing the will, actually, to look at that.

To jumpstart your engine, I want to make sure we cover that part, the catch-22 of how you develop will if you don't have any will. You look at the things in the past where you could have used it, and not just little things, like the time that you slept in and you missed the important thing, that's important. Think about a relationship you got into, maybe, where you knew it wasn't the right person you got involved with, but you were lonely, and you both maybe knew that, and you made a compromise, and you ended up hurting each other really badly. That's a lack of will there to say, wait, I know this isn't right. I'm not going to go for the quick, feel-good relationship that feels really bad soon.

The will comes in handy in a lot of ways. If you can focus on those things, and then focus on what it would be like to have a will that really was fully functional and did what you wanted to do, where you could make a plan and carry it through, and look ahead, and stand up to maybe you've got somebody that is giving you a hard time at work or something like that, where you could just apply your will and draw a firm line instead of capitulating because you don't really have the will to, there are lots of situations where some will would make us feel better about ourselves. Think about

both those things, write them down, and what you end up doing is strengthening your desire to strengthen the will.

Laurency says we're going to do whatever the strongest motive is, so you're going to have to build a strong motive to get yourself to do anything, and that has to be stronger than your patterns, it's got to be stronger than your inertia, which the esoteric books say inertia is the constant enemy for all of us. We all have to continually work to overcome that. If you have built a desire somewhat to develop the will, if you just do that again the next day, every time you repeat it, the desire will get stronger until you find yourself working on it. Then you can apply the techniques of actually building the will. I recommend a book by Roberto Assagioli, and there's a quote for it in the handout.

Exercising the will turns out to be something you can do almost continually. You're making decisions all the time. If you can say I'm going to do this simply as a way to exercise my will and make it stronger. I'm going to not eat that cookie right now, watch me develop my will, and then be proud of yourself, and you have opportunity. Will has many aspects. Patience is an aspect of will. Rather than being impatient with the driver ahead of you that's going so slowly, you can develop your will by saying I'm going to just be content with the speed I'm going and not even think a negative thought about this person.

That's an act of will. Life can offer you those exercises, but you can make your own exercises. Assagioli even suggests exercises that are pointless for any other reason except to develop the will. One he suggests is standing on a chair for 10 minutes every day, determined to just simply be content to be standing on that chair, and stay there for the whole 10 minutes and not talk yourself out of it and say it's silly or anything because it doesn't matter what you think once you've decided to do it. When you're exercising your will, you've made a decision you're going to do it, that's how you know you've actually used your will, is you actually do it.

That kind of exercise, you might have to go through a lot to get through an exercise like that. It might feel pretty darn silly, but the point of it is that you've used your will and it's stronger. Every time you repeat an exercise like that, it gets stronger still. It's like a muscle to exercise. An interesting thing about that; you've all heard about *The Secret*. You can watch that video and you can learn how to have anything you want, and you can get all the money you want or whatever it is that you want. They're just applying the law of activation and the law of repetition in that, and it turns out that rather than using it for money, you can really create something valuable for yourself.

You can create a strong will that is a tool that you can use forever, lifetime after lifetime. You can develop any quality within yourself through repeating it, through visualizing, through stimulating the desire for it, by imagining having it, by thinking about times you didn't have it and you really would have liked to have had it. You can build that desire, take action on it. The techniques, Laurency sums up really succinctly here, "the law of activation says that every expression of consciousness becomes a cause that has an inevitable effect." When you're thinking about something, when you're visualizing something, it's going to have some effect.

"Everything consciousness observes is affected. Turning your attention to this affects it. "Everything contained in consciousness takes shape in some way." Creativity is

continually taking place. Human beings are fundamentally creative beings, we're creating with our minds all the time. Everything that we see in this room was a thought, was an idea at some point. I don't know, let's not apply it to ourselves yet, that maybe is a bigger topic, but everything else was somebody's idea and it's now picked up its desire nature, the desire brought together the resources to make the physical object.

"Without your own activity, consciousness does not develop nor are any qualities or abilities acquired." Everything is through our own effort. "Everything you strive for or wish to accomplish in order to obtain or realize it must first be contained in your consciousness." We're not going to get anything that we haven't first made contact with in our minds. "Everything that you get, you have desired at some time. Everything you desire, you will get at some time, though seldom exactly as you had imagined." There's a lot of time intervening, and we've changed along the way there.

Among the exercises for developing, like any quality, will is just one of the qualities you can develop, they rely on repetition and the law of repetition. (Laurency says) "By each repetition, the content of consciousness is reinforced and is continually easier to resuscitate. By each repetition, the tendency to recur is strengthened." Every time you repeat, it's more likely to repeat. By repetition, thought and feeling are reinforced more and more until they are automatically expressed in action. If you'd like to see some new actions in your life, through thought and feeling, you reinforce that until those thoughts and feelings are going to bring about that action in your life.

The law of repetition is really powerful. "By each repetition, thought becomes ever more active, ever more firmly engraved in memory. By each repetition, the fictitiousness of thought and the illusoriness of emotion become ever stronger and seem ever more probable, legitimate, and necessary." When you've got a religion that's proposing something ridiculous, if enough people repeat it enough times, it starts to sound plausible. It's really good if you're going to apply the law of repetition, make sure you're working on something that's true and not be repeating some pattern or habit that you don't want to have anymore.

That's the law of activation with its subsection, the law of repetition. Maybe some of you are going to do these exercises and you're going to develop the will further. It's important to stay in balance. When we're acting from the head, it's usually where we're working on our will from, we need to have our hearts involved, too. It's pretty scary when people get their will developed out of balance with their hearts. That, unfortunately, is pretty common in this world. In fact, there are a couple of different ways to make it through the human kingdom.

At two extremes is complete adaptability, rolling with the punches and flexibility in every single way, sowing the minimum of bad karma, doing whatever the minimum is required to make sure you get to the next step, and then making it through with the minimum effort. These people are artists at life. They know how to get through life with the minimum of difficulties. At the other end of the spectrum is the approach of self-assertion. These people treat every single thing in the world as an obstacle to their will. They see the world as it is and want it to be the way they want it to be. That's actually the easier thing for us to imagine, is those sort of people.

Because we run into those people, and those people actually get stronger and stronger through this effort. They have very vivid experiences when they fight, everybody is perceived as an obstacle. They fight those people or strive to overcome them and have very strong experiences that develop all kinds of abilities, the ability to remember and focus and integrate their own personality and draw on the resources of their inner selves. It's amazing how strong these people can become, but they're out of balance. They unfortunately end up running the world. That explains a lot of the messes we have, because somebody in that position doesn't even recognize that the direction of progress is towards unity.

Unity is not even a factor in their minds. They see their individual will as the important one, and everybody else as having a will that they either need to get aligned with theirs, or steamroller. Unfortunately, sometimes we actually have to fight those people to keep everything together in this world. Here's the thing. They can take that path, and it's the slow path. It might take them an extra billion years to make it through on that path, because they're fighting the whole way. They don't get the picture. They don't see how unity is the goal.

They don't see anybody beyond them, because the people beyond them are people who are better at unity, and they don't even recognize that in them, so they think they're the best. At the end, they eventually realize it. At the end of this long effort of tremendous battles and defeats and victories, they realize that unity is the only way. It's the only way to the next kingdom. The next kingdom is about love and unity. That's the nature of it. You can't get there as an egotistic individual. You have to completely conquer separative, selfish tendencies to join the collective consciousness of the next kingdom. These beings want to get there. They figure out they have to get there.

They start to work it out, these people. When they make it to the next kingdom, they're some pretty powerful people. They're not people anymore. They're whatever you want to call, the masters, we call them ourselves, the people who make up the next kingdom. They're very powerful. They've acquired a lot of skills and determination. Their will is fully developed. They're actually called in as troubleshooters with difficult humanities on other planets, whereas somebody who's the artist of getting through life with the minimum effort is not called in to troubleshoot difficult humanities. They have different roles on the other side.

It's a law of compensation, is what Laury calls it, that as much as we might think, God, what a terrible choice to do things that way, and I do feel like it would be a terrible choice for me, it pays off in its own way. We're talking about who runs the world again. We can talk about collective will, the will of the collective. If you're looking at our government right now, and you're looking at how will is working in that government, it's really pretty sad.

The air around us is a gas, and that actually comes from the Greek word chaos. What's going on around us here, is like each molecule has a little will of its own, and it's zipping along in some direction or other, and they're going an average of 1,000 miles an hour, every air molecule in this room. They're all going different directions, so the air isn't going anywhere. If they were suddenly all bouncing off each other and then going the same way, we'd have a 1,000 mile an hour wind that would take out that wall and us with it. That's how people are, too. All of our wills, like little arrows

pointing different directions. If you look in Washington, not only are they pointing all over the place, but they're just opposed.

It makes it really clear that we can't expect anything from Washington as far as solving any of our problems, and that these are not the most enlightened beings we've got around. The beings of the next kingdom, they disagree about things. Humanity is something they often disagree about because considering how we're going to get through this mess, humanity will take a set of choices and make the worst possible one. They can't even figure out what our free will is going to do next. These leaders that we have in that next world, they'll actually agree to something, though. They'll disagree, and then they'll agree, okay, we'll follow a leadership that we've put together here. We'll come up with the best plan, and we'll apply it so we can get something done. That's not happening in Washington.

It's not going to happen. We can't even blame the people that are there because we put them there. We voted them there. We didn't put people there who could actually solve these problems. You know what the funny thing is, it's not these people's fault at all. They're personalities. They're doing the thing that they do. We put them there. They do what they do. It's predictable. What the real failure is, is of people who are more advanced than these souls that we have in Washington. Those people aren't stepping up and taking responsibility and getting themselves elected.

Thank goodness we had somebody like Abraham Lincoln or Franklin Roosevelt who applied some will to their spiritual understanding and stepped up and took a leadership role. It looked the same to them as it does to anybody now, just chaos in Washington. They stepped into it. One saved this country, and the other saved the world. I don't know where those people are now.

**Attendee:** When you said that a moment ago, I caught an image of two porcupines attacking each other with quills of personal will.

**Stanton:** The types I was talking about, the people that see everything as an obstacle, they're very common in Washington, a porcupine would be a good mascot for those people. It's incredible how powerful aligned wills are if everybody in this country, like sometimes a war or the threat of something horrible, will line our wills up. The next thing you know, we're turning out B-52 bombers at an incredible rate where everybody's working together and it's all working out. Let's not do it out of fear. I hope that someday we can actually unite out of appreciating the power of uniting.

Let's go up a notch from collective will to divine will. This talk is entitled *God's Will is You Choose*. Like I said, in the next kingdom, nobody serves ego there. It's where we get our facts from. This research I've been doing is into books such as those from Blavatsky and Alice Bailey and Leadbeater, Besant, and especially Laurency is my main source. These people are getting their facts from those in the next world who've overcome all the human obstacles. Overcome, that sounds like a biblical quote. I have overcome the world. That's really what somebody who's made it to the next kingdom has done.

They've overcome all that we face in the world of humanity. The physical, emotional, and mental challenges, they've mastered. That's one reason we call them masters. They can see, they have verified this information with their own senses, senses we

don't have yet. They can see causality. They can see objectively, mentally. They can look into the past as far back as they want to go to see where the causes originate. As humans, we really don't have much ability to do that. The human kingdom is supposed to be the toughest place of all the kingdoms. We have many more ahead of us. It's the loneliness in our isolation in this kingdom and our sheer ignorance in this kingdom.

We're just basically waking up to the fact that we can know anything and we're starting to develop that. Between loneliness and ignorance, we then use our will to make some really bad choices and turn this world into a pretty tough place. Fortunately, the next kingdom is all about love. It's all about unity. Those people reach back. Not people anymore. You can't really use that word for them. They've overcome everything that you could apply the word people to. They step back, and in the spirit of compassion, they want to help us. They offer us this information. This is a really important agenda of mine here, to encourage you to look at these sources.

Get your own conclusions, and I'd love to talk with you about them. Laurency especially is not very well known. Have a look at what he has to say. It really lays it out there clearly, especially for a Western mind. It's not full of Sanskrit or any tough terms. If we've got this far, we've all made it into the human kingdom. Yes, it's tough and we've made a big mess of it. We can also be proud because each of us has a point of consciousness that's had to evolve through the mineral kingdom, the vegetable kingdom, the animal kingdom, to get this far. It's taken billions of years. We didn't get any of this for free.

Our ability to think or see or digest food or move, all of that is the result of our efforts along that long path. Monad is the term for the tiniest point of consciousness. Consciousness, matter and motion, the tiniest point of that. That's what we are, each of us. Everything else is body around that. Every Monad, even the ones making up our body now, has ahead of itself that same multi-billion-year journey through the cosmos to eventual Godhood, if we're going to use the word God, which is a little iffy, but to eventual mastery of all the kingdoms ahead of us. That's where we're headed. It's quite inevitable and we're just affecting the timing. I'd rather it be millions instead of billions of years.

That's why I'm interested in this information from those who've gone ahead. I'd like to see how we can progress, and the will is a part of that. Also, as difficult as the human kingdom is, what we get out of it is absolutely precious. We get individuality. We have to have that individuality to make it into the next kingdom because if you're going to join collective consciousness, you'll be swept away, unless you're a very firm point of your own intention. If each of us can, from a point of our intention, decide how to do things and what to do and help and make choices, then we can participate and help in the Kingdom of Unity.

That's all that you want to do when you're in that Kingdom, too. Selfish motives are gone. Each of us has a really interesting and valuable contribution to that Kingdom, too, because by the time we get there, we have developed a lot of unique abilities and perspectives. Billions of years of different choices make every individual so completely unique, that the talents and the beauty and the potential contribution of each individual is fascinating to observe. Right now in humanity, a lot of people are even just trying to develop individuality at a fairly basic basis. They don't have

personalities, really. They want to develop personalities, and that's appropriate for them.

Then once they've developed a personality, they want to be a powerful personality, and that's appropriate, too. We can't judge. Once you've been a powerful personality, if you can actually set enough forces in motion around you, you could be of use to the next world in saving the rest of humanity. Saving is the wrong word, but in helping the rest of us make the grade. I want to emphasize the importance of individuality. We use the word God, and we say, God knows, or God help us, or God's will. That just means we don't know. We use the word God for I don't know. In the next kingdom, they know. They don't actually use the word God. They don't really need it in that same way.

They see how it works. They see the causes. They're not ascribing it to some blind, tyrannical God, like depicted in the Bible. Some God that is just arbitrarily doing whatever he wants, which is completely not the way it works. In fact, the whole idea of God being an individual doesn't really make a lot of sense, if you're looking at esoterics. The closest concept is the one consciousness that all of us are a piece of, that being God. Any interaction that we have with the divine worlds or things beyond human is going to be through individuals. In fact, when those individuals in the next kingdom want to help this humanity, this world, they have to work through us.

We're essential to them. They need the most advanced people, the people who are at least willing to serve, to step up and do something. It's always working through individuals. To us, to meet any of the individuals in the next kingdom is like meeting a God. They're so far beyond us. There are beings far beyond that, too. There is a whole hierarchy of beings.

Polytheism is really closer to the truth than monotheism. The good thing about monotheism, Islam and Christianity and Judaism, is that it focuses on unity. It does say that there's one consciousness. We're going to unite in that consciousness.

Maybe each of us would like to serve. Maybe we're at that point where we want to try to help humanity. Again, the masters, the higher ones, don't tell us what to do. They don't give orders. They don't give commandments. They don't insist on anything. If you want to help, their gift to you is an opportunity. The way they give you the opportunity is they give you a glimpse of a part of the plan for enlightening humanity. You see a little bit of it. It's up to you how you can help with that. They don't tell you, "Okay, we want you to go start this religion or write this book." It's not like that at all. They respect the law of freedom in every detail, and that means not imposing their will on us.

There is no divine being that will impose its will on any other. Given a glimpse of the plan, we get a chance to say, well, maybe I can help bring that about somehow. That's how we develop and get closer to the Kingdom.

**Attendee:** How do they guide us then?

**Stanton:** Ideas. The gifts are opportunities. Giving people opportunities to serve better or more, if you sincerely want to do that. Then the opportunity given to somebody would be to share information, or it would be to set an example, or to

write the music that lifts people's souls, or to set in motion a new movement. The labor movement was actually started by disciples. It actually kept the powerful people from enslaving everybody else. We had to have that. Of course, it wouldn't have been needed if government had actually been effective in its job.

**Attendee:** Some of the ascended masters also include the muse. The muse to bring us the creative ideas.

**Stanton:** That's interesting. I know the muses are in effect. I've listened to music where it's obvious that some influence of such beauty and power has come in to help. That it's something like a muse. I wonder how that works, but if I knew more, I'd probably be working with them. Don't wait for the masters to give you a peek at the plan before you try to do anything good. There are opportunities around us all the time, and just an expression of goodwill, continual goodwill, trying to serve unity, trying to recognize unity, not to exclude anyone. If you exclude anyone, you're excluding yourself.

Goodwill eventually grows into will to good, and that eventually takes you near the end of your time to the human kingdom, where they will actually teach you about real will, which we don't know much about. The power of advanced will, that really could control matter of all kinds around us, emotional, mental, and physical, all are subject to our will, when we get to that point. To have that power, we've got to purify out almost all of the selfish tendencies, the egoism. There's plenty of that for all of us to work on. I can't speak for you. Lots for me.

Part of this, there's a very intimate, personal part of help available for us. Our own souls are these beautiful, advanced beings that are us, waiting for us to identify with them. They've been waiting millions of years for us to even recognize that they're there, waiting for us to identify with them and start the process that Laurency calls identification and liberation. When you identify with the higher self, you're liberated from the lower. When starting to think, try to think as if the soul. The soul operates from a plane of complete love and unity and no ego. As if the soul, how would you act and stay in harmony with a being of that level.

==--== continue proofing from here...

There's a mystery here that I'm not going to try to explain, that only Laurency has answered for me. How is it that we are these bumbling humans down here and these beautiful, radiant souls at the same time? That puzzled me for many long years, but Laurency actually explains that, and it's very interesting, and maybe it's a topic for another talk. The clue is, when you realize that the universe is run by love, it starts to become more apparent why it is.

A lot of people want to turn their will over to God, and that's tricky business. Because how do you really know when you're turning over to God? Are you maybe just serving your own ego in this effort? Do you want to declare yourself a disciple of God or empower your efforts? I don't know. It's really good to analyze your motives, and like Laurency says, your strongest motive decides what you're going to do. Work with your motives, strengthen the good ones, analyze those that are in effect when you do something. Why do you really want to do this? Speaking of analyzing motives, why am I here? I want to share this information with you guys. That's really my

motive, and it's quite sincere. But I'm a committee, too, and my ego also wants to be here, or I couldn't do this.

If you're going to get your committee together to do things, my intentions aren't completely pure, if you look at it that way. My ego is here because it likes some attention. Okay, that's fine. Really, my basic desire is to share this information, and if that's what I need to get my ego here, is to give it a chance to get some attention, that's fine. Let's not be too hard on our egos. We actually need them, and we're developing them, and they're tools for us, and we keep them. If we're going to keep working in this world, you've got to work through some kind of person, you've got to be somebody. I've read too many things that say, oh, that's just a personality thing and completely dismiss it, but you're going to need your personality here if you're going to do anything in this world. In fact, getting your integrated personality where your mind and emotions and physical are working together, that is a key aspect of really getting something done here.

Okay, back to surrendering to God's will. God doesn't do-- By the word God the soul, that's who we reach when we try to reach God. The first thing we reach is our own soul. Of course, our souls are all in perfect conscious unity with each other and the higher beings that we might work with and call God. If you want to try to work with God, don't look in the fridge and ask God what to eat.

God is not going to do anything for you that you can do for yourself, and that's pure common sense. Anybody here who is a parent knows that if you're still tying your teenager's shoes for them, you're not helping them. They need to be able to do for themselves what they can do for themselves and you really need to encourage them to do that and not do it for them. It's unreasonable to expect help with the things that we can already do for ourselves. It's also reasonable to expect help with the things that we can't do. Actually, when we look at our government, it's obvious we can't govern. We can ask for some help with that. We're not going to get the help until we ask for it. Actually, one of the things that's going on in our government right now is it's demonstrating how it can't do it, so that we can be encouraged to actually ask for something better and more.

Surrendering your will to anybody, anything is a dangerous thing, actually. We have our will for reasons. We've got to develop it. I made a huge mistake once in a marriage when I was arguing all the time with my spouse, of saying, "Okay, you're right. I'm not going to argue. Whatever you want, we're going to just do that." Because I just couldn't stand to argue anymore. Boy was that a big mistake. For one thing, I was awfully boring after that, in her mind. For another thing, I disappeared.

I was in the marriage, but there was none of my opinion, none of my taste, none of my choices. I basically lost my ego out of the whole thing. That was the end of the marriage and I had to reconstruct an ego. Don't make that mistake. Your opinions, stick to your guns if you've got an individuality. You need to explain yourself and deep down, you know it. Don't get steamrolled. Also, among those who are interested in running the show for you, not just politicians or spouses maybe that don't understand they shouldn't or-- There are discarnate entities that as we approach Halloween here, maybe we'll be able to—

The veil's a little thin. I don't know. We might bump into some of these. There are people who basically take so little interest in their own life or making their own choices. They'll open themselves up to a possession that is maybe very exciting to view from the strange distance they're at, but they've given themselves over to being controlled by another being's will, and that's only bad. That is just pure bad. Nothing good comes out of that. These beings shouldn't have that ability to express themselves in this world. They're in the next. They need to stay there.

One thing I definitely want to come back to is we're talking about surrendering your will to God. Look at your own will and ask, am I being reasonable? Am I being loving? Is my heart in this decision? Am I being kind to myself? Would I treat my best friend like I'm treating myself? If you can answer those questions positively, then you're probably okay with your will. You're on the right track. Don't be afraid to use your will. It's like Amelia's teacher told her years ago, told her and her group, "Get out there and make some karma. You're just sitting around. Go make some karma. That's how you're going to learn."

The best thing we can do is make sure that we're at least coming from the right place the best we can. Who is using the will is something we're considering. That exercise of self-consciousness really helps you be aware of who. The ego is not evil. Just don't identify with it and think it's you. You're more than an ego. You're a divine being that is expressive through an ego. We're learning that slowly. Don't expect to get it all at once. All you have to do with the ego is see it. Eckhart Tolle is really strong on this. If you can witness the ego, the emotions, the mind trying to lead you into fear of the future or regrets about the past, anywhere but the present, if you can witness the mind doing that, it loses all its power.

He talks about the pain body, all the negative patterns and expressions that we've ever had that come together and have a life of their own, trying to preserve themselves in making us suffer. It thrives on your attention. It thrives on being believed in, identifying with it. You need to be free of it, see it, and not identify with it. Just see it in action. Recognize it's going on. The mind, the pain body, the lower nature, whatever it is, if you've got just enough distance from it to say, wait a second, I choose some other influence other than myself and listen for the higher, subtler influence. You're going to be better off. That's another act of will.

Talking about being of use to those who are trying to help humanity, I was having an argument with a Christian friend of mine once and I said the wrong thing. I actually avoided saying the wrong thing for quite a while. I finally did. What it was, we finally got on the topic of reincarnation, and I finally said, "What use has Christ got for you?" You've come through one lifetime here. You've picked up one new skill and worked off a little bit of karma. You're not suddenly ready to sit at the right hand of Christ and help save the world. Christ needs people who've really got it worked out."

He needs integrated personalities. People who can at least take care of themselves and aren't asking God what to eat. That's where the argument for reincarnation is very strong. We can come back until we get good enough, so we really have something to give.

**Attendee:** [inaudible 00:57:13] what I tell my Christian friends.

[laughter]

**Stanton:** That's right. There's another story about Christ. I actually agreed with this Christian person on a lot of aspects of Christ. He's pretty darn amazing. He heads up this great organization of divine beings and works with the angels and everything. That's all great. We agree on that. I tried to stay on that, but I couldn't quite stay on it. I read an interesting thing in one of the esoteric books about how Christ was recruiting people to work with him on a particular project having to do with humanity.

When he sent the masters out to look for the people that would work with him, they looked for the people who had integrated personalities, who were getting stuff done in the world, who were very will-oriented and very capable of getting a lot done. They didn't actually worry that much about them having a developed heart aspect or love aspect. I thought that was interesting. The reason was that when these people were brought together with Christ, his tremendously powerful love aspect would immediately fully activate theirs.

They didn't worry about it at all. They knew that those people, in the presence of so much love, would then operate with love within themselves.

I thought that was interesting. It emphasizes that being a nice person is all well and good, but if you're actually going to be actively serving and helping, you're going to have to have some stuff together in your personality and your life and a relatively good amount of will in effect.

Before I move on to questions, I'm going to give my conclusion and then ask questions because I've already heard some good ones. I want to say that if you haven't got the handout, there's one over by the door and I just could not edit it down. It's got six pages of good quotes in there. I hope you're interested enough to read those because most of them are from Laurency and some from Roberto Assagioli. It mentions the books that I used in the handout.

Also, we have groups. If you want to talk about these things or do meditations, you can come to one of the group meetings, which is every Thursday night here in the city somewhere. Every other Thursday there's a Laurency group, a Rainbow Bridge Meditation group, and then in Port Townsend, we have a Rainbow Bridge Meditation group. I'd love to see you there and talk about these things. Also, this material, the Laurency material, is online. It's in the bookshop. It's on the CD. The CD that you can get here, that Ed can get for you, it's got all kinds of great stuff on it, Theosophical and Laurency. Just a real treasure trove.

I talked about that tough time in my life where I lost my will and had to reconstruct myself, lost my ego. That was a tough time. Getting out of that, I had to actually put my dreams and hopes for myself on a shelf because making it day to day, that was it. That was all I could manage. That's something to respect in yourself too. If you're going to set up goals for yourself with the will, have some compassion for yourself, if maybe where you're at is making it day-to-day, that's enough. That can be enough. If maybe you've reached the point where you've been making it day to day for 10 years, like I have recently, and you look at your life and say, "I don't need to be satisfied with just that anymore. Maybe it's time to reach for that shelf and just see if I can pull my dreams back off the shelf." If you want to do that, that's going to take

some will. I'm personally going to be trying to develop that will and go for it. I encourage that for you. Thank you. Let's move on to the questions.

**Attendee:** I do have a question. Do you think that people, when they give up their will to God, it's because they're terrified it's really their responsibility?

**Stanton:** Let me repeat that and you can tell me if I got it right. Do I think that people give up their will to God out of fear that their own will is really the cause of their problems? Is that a way to put it? Not quite?

**Attendee:** No. I think they give up their will to God because they're terrified to know that it's their responsibility, that they have a will, that they need to activate their will, that they are responsible for their life, that they are responsible, not some being floating in heaven.

**Stanton:** You're saying that it's possible that people feel like it's easier just to give their will to God than to take on their own will?

**Attendee:** It's kind of a cop-out.

**Stanton:** Yes, kind of a, "It's just God's will and I don't really need--"

**Attendee:** They could be terrified of making a mistake.

**Stanton:** Terrified of making a mistake. Religion can have people petrified because they're terrified of making a mistake, absolutely.

**Attendee:** They're terrified of consequences that have been made up by man.

**Stanton:** We've all been told that self-will and being willful, just the word willful is considered bad.

**Attendee:** Especially for women.

**Stanton:** Oh, willful women. Oh, my goodness.

**Stanton:** We've also seen examples of people misusing will, too.

**Attendee:** I still see, and I have some friends, I'm a Buddhist, so I'm just the opposite way. I have to realize that everything that happens to me, I'm participating in. My Christian friends always go, "Oh, it's just God's will, just give it up to God, that's all you have to do." I think almost **[inaudible 01:03:12]**.

**Stanton:** Giving it all up to God also seems to go hand in hand with the idea that whatever we've done, we can have all the consequences erased immediately by being born again, Christians, or whatever. It doesn't actually work that way either. If you've set things in motion, they're going to come back around.

**Attendee:** Yes, cause and effect.

**Stanton:** There's grace and beauty in that, too. You never get more than you can handle.

**Attendee:** I think, rather, it's a question of a focus on what is good. It is a will, it's a decision to focus on what is important. I think that that's behind many of those people who expressed that also. It's not a cop-out. It's a decision and a focusing.

**Attendee:** Realignment [inaudible 01:04:03].

**Attendee:** They're saying this is their choice, they're in grace, and they're in the path of grace.

**Stanton:** I actually think it's true that for some people it's a cop-out, but I agree with this, too. That doesn't apply to everybody. Some people, when they're making that, it's a very-- they're making a sacrifice of their own will to a degree, but that's their will in action.

**Attendee:** It's their will in action to align themselves with what they think is important. I think it's a focusing on that. I think it's a beautiful expression, usually, when it is-- [inaudible 01:04:39]

**Stanton:** It also means a good stoic acceptance of what is, too, which is vital. If you're arguing with what is, you're going to have a problem. If you can just accept it, sometimes saying the words God's will is a way of accepting that. It's an admitting that we really don't know. That's a good thing to admit, too.

**Attendee:** Also, there's a higher level. It's like instead of just my will of ego, you want to seek an even higher level of will, which is more loving and more compassionate and more full of life. Then, I think there's many people who use God's will in a very different meaning. The worst case is the cop-out side, which I've done for many years. Then, I've done some of what she mentioned. Also, I applied that just now for my mom. Some Christians wrote me saying, "God's will be done," saying goodbye to her. I said, no, I'm going to use my will and God's will for her life.

I just saw it was reasonable and loving, and I worked it. Friends prayed for me, and that worked. My mom is okay now. It's just the same word but meaning many different things.

**Stanton:** There's so much more to look into when you're going to talk about God's will and how people approach that, how they use their own will, choose to use it. I wish I could have touched on everything. I agree that, like I mentioned earlier, you were saying, to say God's will is to say higher will. Turn it over to the higher will. Divine will, your soul's will. Your soul is in perfect harmony with the higher.

**Attendee:** You're still coming back to, it's your soul. It's really [inaudible 01:06:20] .

**Stanton:** It's really you. It's you. Your soul, you. I have to use those terms sometimes, because we're really identified with our personalities right now. Really, it is us, the soul.

**Attendee:** Like some conscious, so getting into a conscious.

**Attendee:** I also like the expression, to be a person of good will, because I think that includes an active component. It's not just a good person, goody-goody. It is a person of good will. There's a power in that. It's directed the right way. This is an

opposite, a person of ill will. **[inaudible 01:06:53]** That's the will you should--  
[crosstalk]

**Stanton:** All of us can cultivate good will, which has some action and some love tied with the will. As the esoteric books say, you practice good will and it turns into will to good, which becomes even more powerful.

**Attendee:** You said something earlier. I took some notes here. That it was actually a lack of will, why people will sometimes get into an unhealthy relationship. Then you said later that our hearts need to get involved, too. We may think about, sometimes that is why I'm thinking of myself. In the past, I've run into relationships that turned out to be painful for me in retrospect. Because my heart got involved, maybe in a way that wasn't healthy, maybe I was trying to care-take, or because of my will, this person's going to have a good life, or be unhealthy.

**Stanton:** You're saying that a relationship where the heart gets involved means you're making decisions almost strictly from the heart, and maybe there's not enough will component. The two have their checks and balances. It goes both ways. If you're going to exercise your will, make sure you've got the heart checking in on what you're doing. Likewise, if you're just going to lead with the heart, you better try to get some mind and will involved in that, too.

**Attendee:** Then thinking a little bit deeper, I'm thinking of a couple of situations. In my heart, I knew that I was going to be learning a lot from this person. The relationship is more of a dissolving factor.

**Stanton:** It gets confusing. I'm sure you learned something. It's hard to, in retrospect--

**Attendee:** **[inaudible 01:08:39]** learned from those people.

**Stanton:** It's hard. Relationships can be tough. Sometimes they're karmic, and you're going to be in that relationship, whether it was a good idea or not.

**Attendee:** Yes.

**Stanton:** All right, Ben first.

**Ben:** When you have your will or give your will up by God, there's usually a contract involved, a social contract, like a will-buy-a-thing type of deal. That's what, especially with religion, it's like the negative or original sin. We have human nature is more negative, and you can't necessarily be trusted. You need that contract. That's the characteristics of that. Are we, as human nature, more good necessarily? Different levels of how do we--

**Stanton:** The question is, when we give up our will in a contract-- really, governments encourage that, to say, "Just trust us and do what we want you to do, and it'll work out better than if you do what you want to do." That's pretty nasty, I think, actually. Religions have been playing that game for a long time, too. There is a small scale to that I think is appropriate. If you go to a certain teacher, and you say, "I want to learn from you," a teacher might say, "Then there is discipline involved. I'm not going to tell you what to do unless you say you want me to tell you what to do to

learn this thing." Sometimes you do actually very consciously put your will aside and take instruction. There's a balance.

**Ben:** [inaudible 01:10:16] get growing as well. Growing in life too, and should have to give a [inaudible 01:10:21] in some aspects to gain, like it's more will, because you want from a class, you have to-- If you have some will to learn how to--

**Stanton:** You might have to give up your will to drink beer to have willed for something else. There's a trade-off there too. Always a higher level possible.

[inaudible 01:10:38] all the best.

**Stanton:** Okay, who else had a question?

**Attendee:** It was just a statement. When I was looking up personality a couple of years ago, I tore the word up into its Latin roots and personality meant personare, where the wind blows through.

**Stanton:** Personare.

**Attendee:** Person, some sound. [inaudible 01:11:13] went through as person. A person's spirit through the human personality.

**Stanton:** Spirit through the person is the personality, is what you're saying the definition was.

**Attendee:** So nice it sounded first.

**Attendee:** As I understand, it comes from the Greek. That is the persona, the mask that they would wear during the times. The idea there, the mask got an opening to the eyes and mouth. The spirit comes through that, that is the living come through that mask.

**Stanton:** Persona, I've heard that too, the Greek word persona meaning mask, and that's one of the roots of personality. That certainly makes sense too. We construct our appearance, our personality, and it can be like a mask.

**Attendee:** There's a sound of the wind blowing through, the spirit blowing through the personality through the mask.

**Stanton:** An interesting aspect of that I didn't mention, it gets pretty esoteric, is Laury says behind all action is dynamis, this fundamental force that's part of primordial matter, and really consciousness doesn't make things happen. It simply is a scope for dynamis to act. That's like the wind of action behind everything. As we move along, we provide an ever-bigger scope of ability for dynamis to act, that just blind, always primordial energy that is not energy, it's the fundamental motion. Matter, motion, consciousness. He calls motion the will aspect of the three. When you're setting things in motion, the will is involved. The matter aspect of matter, consciousness, motion. Motion is the will part of that.

**Attendee:** Could you say a little bit about the sources that you're quoting in your handout? I didn't attend the prior talk. I might have missed some of the information on that.

**Stanton:** Sure. The handout quotes from Henry Laurency mainly. He's a Swedish philosopher that not all of his work is translated into English, but he's taken a great review of all of Western and Eastern philosophy and all of the Theosophical teachings, Steiner and all of his other teachers, and he's put it in terms for a Westerner without Sanskrit terms. It's like reading Leadbeater, if you've ever read Leadbeater. I find Leadbeater the easiest to read of the Theosophical, and Laurency praises him too. That's been the treasure trove for me because it sums up what I've found in all these other places. The references line up beautifully with Bailey, with Theosophy, and he analyzes both of those sources too.

Roberto Assagioli, I quote from his book, *The Act of Will*, and that's got the techniques for kick-starting your attempts to improve will and how to develop it further. Then Lars Adelskog, I quote from him, he is the person who translated Laurency's work into English. He's a teacher in his own right and wrote a good introduction to the Laurency material. This is his book called *The Explanation*.

**Attendee:** Thank you.

**Stanton:** That's one of Laurency's books right there, *The Knowledge of Reality*.

**Attendee:** Library book but the available bookshop [inaudible 01:14:42].

**Stanton:** The *Philosopher's Stone* is the only other one that's actually printed, but they're all online. You can print them all out from online.

**Attendee:** When did he live?

**Stanton:** He died a very old man in the '70s. He'd been through--

**Attendee:** In this century, and not [inaudible 01:14:56]

**Stanton:** In this century, yes. Last century. It's not this one anymore.

**Attendee:** Maybe this is a too broad question for you, I actually did a reading for my daughter's wedding this summer. It was very impressive.

**Stanton:** I'd like to know what you found to read for a wedding.

**Attendee:** Oh, I'll show you. It's beautiful. He talks about envelopes.

**Stanton:** Yes, bodies.

**Attendee:** Can you tell me what an envelope is in 60 words or less?

**Stanton:** Everything except our fundamental monad, the point of consciousness and matter that is really us. Everything else is bodies. Everything else is envelopes. Physical envelope, body, emotional and mental.

**Attendee:** Emotional envelope. Because he's numbered them all also.

**Stanton:** Yes, it's because there's so many different terms for these things it gets endlessly confusing. Only numbers can be not misinterpreted. He says the physical world is 49.

**Attendee:** Is it in response to a chakra and envelopes and chakras? Do those go together?

**Stanton:** They do. Each of the envelopes has chakras. They're like transformers that transform energy from the next higher world into this one. The physical chakras are transforming emotional energy into physical energy. The emotional body has its chakras, taking mental into emotional.

**Attendee:** The body itself is the envelopes?

**Stanton:** Yes.

**Attendee:** [inaudible 01:16:24] is the body?

**Stanton:** We have five. We have the physical, the etheric, which is like the energy aspect of the physical. Emotional, and mental, which is the lower mental really. Higher mental is called the causal body, the soul body. We're trying to wake up in that b

**Attendee:** May I share something? I can't say this anywhere but I feel more comfortable to share what the gentleman said about the persona and the wind that blows through. When I was about 14 years old, I visited church for the first time. When I did that, this wind that blows through my heart, or like stomach area, each time it does that, [inaudible 01:17:05] and I can see things. Some people had more means, some people had more light. When he said that, I was very surprised, a wind blowing through. That literally happened to me.

Each time that happened, I had to look at my stomach because I was wondering if I had a hole in it. Then the dynamis that you shared that this the universal force coming through.

**Stanton:** Dynamis, yes.

**Attendee:** Then eventually, when I was in Texas, I used to go to this church and then I'd go to cell group meetings. They were gathered to have a prayer meeting or ladies meeting. I was just invited. I went there probably to eat something. I'm not sure. When I walked through the door, outside the door, nothing happened. When I walked through the door, as soon as I saw them, something came on me from the head to the-- like this. It was going through my stomach area. I got a message that all their prayers were answered. For some strange reason, all the ladies look at me at one time and they have this angelic smile. They feel so good.

Something told me that their prayers were answered. I'm not saying I'm Jesus or anything like that, but when how Jesus was touched by the hem of his garment and he said, "My power, my virtue went out." I had those experiences like a number of

times. Those are stories that I hear, these words and stuff that when I put it together, my experiences, it's just, I can connect to those words. I really appreciate it.

**Stanton:** There are so many things to say about those experiences, but they don't necessarily relate to the will, except that it's not really a good idea to try to will to have those experiences.

**Attendee:** I never will, never dream, but it just happens. That's why I said outside the door, I never thought of anything. As soon as I walk in, it was there. It's not repeated in the same place or the same people, just one time every so often in different occasions. You never know when you walk in somewhere, let's say you're in the bus and you say, "Bless everybody." You will that at the time. You don't know what's going on in that bus and you blessed everybody. I think we have that power. The lady mentioned the good will.

**Stanton:** That's good will in action, sure.

**Attendee:** Yes, every moment.

**Stanton:** Yes, I do too.

**Attendee:** What was Henry Laurency's relationship with the Theosophical society in Sweden? Did he have any relationship or any connection to it?

**Stanton:** He discourages all attempts to figure out who he is or what he did. He wants what he wrote to stand by itself. It's a pseudonym, Henry Laurency. That's not his real name.

**Attendee:** You don't know anything about his personal life situation?

**Stanton:** He has one chapter that just barely got translated from Swedish on Laurency, and he talks about the work that he does and how hard it was to get anybody to pay any attention to what he wrote, and the various battles he fought, because the information he has is the kind that can wake people up. There are forces in the world very determined that people do not wake up. Because if the people woke up, they would lose their power.

**Attendee:** We know nothing about his inspiration or whatever?

**Stanton:** Only what he said which is not much.

**Attendee:** I'd like to offer something just briefly I wrote down here. The form of Buddhism that I've been practicing for almost 40 years is Nichiren, based on Nichiren, the Buddha who lived in Japan in the 14th century. He wrote many, many treatises and letters to his disciples. One of the most important ones that he wrote, he said that his practice was the practice for observing one's mind. One of the things that I've chanted about a lot over the years is that he said one must become the master of one's mind, and not allow one's mind to master. [crosstalk] **[inaudible 01:21:10]**

**Stanton:** Yes, one must become the master of one's mind, observing the mind. That's basically saying, don't identify with the mind, it's not you. Keep an eye on it, in fact.

**Attendee:** Yes, the mind can be one of our vehicles for understanding.

**Stanton:** Oh, absolutely.

**Attendee:** It's not our total reality.

**Stanton:** No. That's good stuff. It's 5:30, and the talk goes until then, and everybody is free to go. If you have more questions, I'll stick around.

[applause]

Thank you.