

EIGHT

THE LAW OF SELF

8.1 Self-Realization

¹Self-realization is to realize what you potentially are. All life is in essence divine. By this we understand that all monads will some time realize their inherent potential divinity.

²In the lowest three natural kingdoms, the consciousness of the monads develops automatically in the group-souls through inevitable experiences of life. In the human kingdom, however, self-consciousness awakens, and thereby the law of self starts working.

³As human beings we thus must by ourselves begin to wander the long path, by our own work get the experiences, knowledge, qualities, and abilities that will raise us up into ever higher superhuman kingdoms and, finally, in the highest divine kingdom, make us cosmically omniscient and omnipotent. The law of self-realization rules all self-conscious life.

⁴The law of self says that the individual's development is the individual's own business, that nobody other than himself can develop him. It is so because what develops is individual character, what is eternally unique in each individual.

⁵The law of self makes it clear that man's consciousness development depends on himself, however many incarnations it may take. The greatest obstacles to our conscious self-realization are our delusions leading us astray, our emotional illusions and mental fictions. Our totally mistaken views of life and its meaning make us misjudge ourselves and our possibilities, blind us to the meaning of our incarnation, cause us to make mistakes without number, make us give way to despondency and despair.

⁶Self-realization requires knowledge, trust in life, trust in self, trust in the law, self-determination, and will. Man can become self-determined only when he has reached a higher mental stage, is no longer a victim of emotional illusions and mental fictions. Will is the unflinching resolution to apply the knowledge you have understood in theory. In its full extent this is not possible until the man has reached the stage of ideality. However, essential preliminaries of all these necessary qualities and abilities can be developed also at lower stages by anyone who is sufficiently resolute.

⁷Self-realization is a long-term work even when you have begun to consciously strive for it and seek to apply the laws of life intelligently.

⁸Anyone who wants to reach the goal wants to use the means; tries spontaneously and without external influence to apply his knowledge of the laws of life. To take on yourself any other "obedience" than to follow the highest light you see is to break the law of freedom and the law of self as well. It is not the business of others to force self-realization or aspiration for development. That is as impossible as to force somebody to love.

8.2 Self-Realization through Experience and Understanding

¹Self-realization goes through your own experience. All develop by having experiences and working them up. Only by working up your experiences will you get insight and understanding. Only by reflecting, analysing, making efforts to be objective can you perceive the general lesson that lies hid in each personal experience. Whatever is given to us by others in the form of teaching, advice, experience shared, is as a rule too weak to influence us. It will soon be lost unless we have already reached the corresponding understanding and are able to use it as our own. In that case we have already had the experience and worked it up in a previous life; then we have the insight latently and just needed to remember it anew.

²From the lowest to the highest level, development is a series of problems that man must

solve, tasks that man must do himself. A problem he does not bother to solve, solves in the wrong manner or by the aid of others, will come up again until he has solved it in the one right manner, which is the solution of his individual character, so that he has finally understood that problem of life in his own way. Only then he will be able to reach the next higher level. Whatever is important for a man in some certain problem of life will be found by him alone and nobody else.

³Self-realization is understanding and application. Each higher level in evolution (there are 777 such levels in the human kingdom) affords the possibility of understanding something that you could not understand before. There is a difference between comprehension and understanding. Understanding is something definitively conquered and belongs to the abiding individuality, the self. Comprehension depends on the degree of education during the present incarnation and belongs to the personality, the envelopes, the new brain. “Uneducated” people on higher levels thus understand more and better than “educated” people on lower levels. What you understand you can as a rule apply and realize. Not so what you merely comprehend. This was what Plato had in mind when uttering his axioms, “virtue is knowledge” and “he who knows the right does the right”. For if you will not do the right after knowing, this shows that you have not understood but only perhaps comprehended.

8.3 Trust in Life, Trust in Self, Trust in Law

¹Self-realization presupposes three qualities to be effective. These are trust in life, trust in self, and trust in law. They are not possible to develop until man has reached the stage of culture, has seen the vital importance of unity, and begun to understand the meaning of life.

²You must distinguish between the meaning of life and the meaning of your incarnation. The meaning of life is the development of consciousness. Man’s present incarnation is one piece in an enormous jigsaw puzzle that he cannot survey. He does not remember his past and knows nothing of his future. So he cannot see the main thread of evolution running through his existence. He discovers no meaning of the single life he knows about. This incarnation can appear unbearably hard, painful, meaningless to him.

³Trust in life gives man the faith that life intends all for the best even though there seems to be much that tells against this faith. Trust in life is a non-intellectual certainty of the fact that there is also a positive meaning of what happens, that life is a school for the gaining of necessary experience, that the game is never wholly lost, that defeat is never final, that there are always new opportunities and a new day, that failures and misfortunes are necessary to make us understand life and men, to draw necessary lessons for the further journey.

⁴When man comes to study hylozoics, he gets an intellectually acceptable explanation of life which demonstrates to him that his trust in life was well-founded. But how could he possess trust in life before he received this knowledge? The answer is that the experience the self has latently in its subconscious is immeasurably greater than what man has actualized in his envelopes of incarnation. In them, he knows only what he has assimilated through education and personal experience in this life. He does not know that he has lived thousands of times before, that he, the monad, is immortal. The self knows it, however. And that is the basis of man’s trust in life.

⁵Trust in self has the same basis. The self knows instinctively that it has, ultimately, only itself to rely on, but it also knows that within itself it has the potentiality of everything. The self has innumerable times before managed seemingly hopeless situations and problems. Trust in self affords man the ability and courage to be himself, simple, artless, spontaneous, to dare to think, feel and act in his own way, dare to show his ignorance, dare to doubt, dare to question the “wisdom” of authorities, dare to defend freedom and what is right, dare to follow noble impulses, dare to make mistakes. Trust in self is independent of success or failure, of

the illusions that break when tried. It is independent of the praise or blame of men or the individual's own lacking ability. And it has nothing in common with conceit, self-assertion, or presumption.

⁶Trust in law is our reliance on the immutable laws of nature and laws of life. There are people who have never studied esoterics and who have never heard the expression, "law of life", but who nevertheless have a spontaneous confidence that tells them that there is no such thing as the "injustice of life" but that perfect justice rules the world. They do not worry for their own development or that of others but know that all work that is well done in the service of good must yield results, even though such results may be long in coming. They trust the law and do not demand to see results.

⁷Trust in the law includes the ability to wait for the right opportunity, the right connection, the right level of development. That is the direct opposite to the anxiety and hustle that makes many occultists dabble in things for which they will not be ready for many incarnations yet and which are no short cuts for them, but just longer ways round.

8.4 Obstacles to Self-Realization

¹There are many obstacles to self-realization. Some of the most serious are the following ones.

²The separative tendency is the direct opposite of the will to unity. It manifests itself in egoism and a spiteful attitude to life and everything in life, also to oneself. This includes not just express hatred but also aggressiveness, irritation, envy, and the desire to dominate others. All these things counteract unity, as do exploitation and competition. The separative tendency of course also includes moralism.

³Moralism, or the judging attitude, is due to hatred and ignorance of life. Hatred is an impersonal force as is love. A man who is filled with hatred must get an outlet for it. Who will be the victim is less important. By his mere existence a nobler man serves to remind others of their smallness. And so he becomes obnoxious to the moralists with their poor hatred. For depreciation of others is the "self-realization" of the spiteful individual.

⁴The moralist believes that he can assess another man and then has a right to judge him. A big mistake. No man can assess another man. What does he see of the other man? The self in its present incarnation, at the most. That is all. A fraction of the individual's acquired qualities and abilities appears. Add to this the fact that his bad reaping for the present incarnation can have forced him down to a much lower level than the one he has once attained.

⁵His reaping gives no indication of a man's status in evolution. Hard reaping may be due even on the highest human level, especially when the man is to reap his final reaping before he is able to pass to the fifth natural kingdom.

⁶Moreover, the moralist does not suspect that, with his motives of hatred, he is quite unable to objectively assess even what he can see. He sees only what he wants to see, the negative traits. In so doing he unmasks himself. We see in other people only the lower that we possess ourselves, actually or latently. The higher always passes us by unnoticed.

⁷Other obstacles to self-realization are such as hamper the very instinct of seeking which is so important for our inner growth and renewal. Some of the biggest obstacles are described below.

⁸Intellectual slavery appears in the fact that you dare not form your own opinion but yield to authority, do not even examine the grounds on which the claims of authority rest.

⁹Dogmas tie up the views and make it impossible to accept new, necessary ideas. Everything is ruled by dogmas: politics, religion, professional life, science, social life (where they are called conventions). By definition, a dogma is something that must not be questioned. Dogmas lose their power according as it is more generally understood that the law of change governs every process, that nothing is allowed to exist forever, that new forms must be created

and old forms be broken down for the inherent purpose to be realized.

¹⁰The struggle for existence and the trivialities of everyday life have a great power to engulf the man, if he does not possess strong inner counter-forces that enable him to keep his contact with the world of ideals alive. This is not to say that we should shirk the duties that the community and social life put upon us. But in all this, our striving shall be to help ourselves and others to life on a higher level than the merely trivial.

THE LAW OF DESTINY

8.5 What Is Destiny?

¹Everything that lives develops towards the cosmic final goal. It is the destiny of us all to reach that goal sooner or later. How this will be achieved, what path we shall go, nobody can predict. It is part of our freedom and individual character that we choose and take the consequences of our choices. That we will reach the goal is certain. And the goal is the only thing that is determined and common to all. Everything else is part of our individual destiny and of the numberless collective destinies we share, now and in the future.

²Life is a hierarchy of collectives without number. The whole cosmos is a collective being that consists of lesser collectives; these of still lesser collectives and so forth down to the individual. Every individual develops under conditions that depend on the larger unit he enters into as a part. The collective has its common destiny, which limits the possible destiny of the individual. The welfare of the individual human being depends on the destinies of his nation and of mankind.

³Destiny is neither blind nor omnipotent. The powers of destiny are those intelligent agencies who, being subordinate to the great purpose of life, influence man and put him into situations where he may have the experiences that are necessary to his further development. This does not mean that man has these experiences. The powers of destiny just afford the opportunities. Man's free will appears in the fact that he has his full freedom to choose. Therefore, it is ultimately man himself who determines his destiny and has to take the consequences of his choices according to the law of reaping.

⁴The law of reaping is the law of necessity. The law of destiny is the law of opportunity. In their cooperation they put man where he is to stand, where he must stand, where he should stand and where he may make his best contribution. By his actions and omissions in lives past man has by and large laid out the path he must wander in this life and in many lives to come. By the experiences he has had ever since the self was roused to consciousness, his individual character has been formed into the eternally unique being that he is himself. He has reached a certain level in evolution. The law of destiny takes all this into consideration when it lets us be born into a certain nation, family, and other human relations.

8.6 We Create Our Destiny Ourselves

¹Destiny is man's own creation, the effect of his own action, the result of his own positive or negative attitude to life, his own attractive or repulsive consciousness expressions. Man has no reason for either self-pity or self-justification. He should be grateful for the fact that there are laws that help him to develop, to increase his freedom, his power over his own destiny.

²Life is an offer, an opportunity of development. If we have understood that we are here in order to have experiences and to learn from them, that there is a life-task for everyone of us, then we also understand that the best we can make of our lives is to find that task and do it. Then we shall also be spared that rebuff of life, which in new incarnations burdens us with

even more compelling circumstances and limits our freedom still more.

³“Nobody escapes his destiny.” But our destiny is our own creation and for our own good. If we hold that attitude, then we make the best of our lives. Holding the opposite attitude we counteract evolution and harm ourselves. We must reach the insight that however hard our destiny is, it is not just inevitable but really the mildest suffering as well as that which best favours our further development from the point where we are now.

⁴Still more important for our self-realization is the insight that the powers of destiny are intelligent agencies that take an interest in our self-development and promote it. If you make the one important decision, and so definitively take your stand under unity, then you put in the strongest possible force for the change of your own destiny. That force can change your future completely. To work for evolution and unity is to walk the shortest path out of ignorance and impotence, the quickest path to freedom.

THE LAW OF REAPING

8.7 The Law of Reaping Is Absolutely Valid

¹The complete name of this law is “the law of sowing and reaping”. It is the law of cause and effect as it finds expression in the relations between all living beings. The law of reaping is a law subordinate to the fundamental law of restoration. Being ignorant of the laws of life we unfailingly make mistakes that violate the rights of other beings and disturb the harmony of the cosmos. The universal principle of responsibility says that since we are the authors of the disturbance, we must restore the harmony. Generally and at lower stages this is done when we are afflicted with the same kind of evil that we have caused. However, as our understanding of the laws awakens, possibilities open up for us to work off the debt, make it good through service.

²The law of reaping is absolutely valid in all worlds and for all beings on all levels of development. It is valid for all activity. It is valid for the individual human being as well as for collectives of all kinds, for nations and for all mankind. Everything that happens are forces that become causes. These causes are woven together in immense numbers into an unsurveyable network of effects working changes that reach far into the future. Nobody escapes his responsibility. No kind of activity is free from responsibility: thoughts, feelings, manifestations of the will, motives, words, actions. Every consciousness expression is energy, therefore it is a cause.

³The law of reaping is the manifestation of absolute and total justice. The justice of life is impersonal, matter-of-fact, incorruptible. Injustice of life is absolutely impossible. Only people are unjust to one another. Anyone who speaks about the “injustice of life” discloses his ignorance of the Law, unconsciously blasphemes the Law. Admittedly, the law of reaping appears to be cruel, hard, merciless to us. Then we have acted so ourselves in lives past. The law of reaping is hard to the hard and mild to the mild. However, nothing is unbearable if you just know the cause and see the end. The cause lies in the past and is bad sowing. And what is one short earthly existence compared to the millions of years of evolution? The law of reaping may wait however long. But the sowing must be reaped some time.

8.8 The Law of Reaping – Our Teacher in Life

¹Religious people pray to god to be “saved from evil”. But do they know what evil is? They believe it is disease, poverty, suffering, dishonour. That demonstrates their ignorance of life. For all those things are only effects of evil. These religious people ought to listen to the

heathen Socrates, who said that causing evil is a much greater evil than suffering evil.

²The true evil is our own unwillingness to obey the laws. We cannot be ignorant of them; they have been preached by “wise men” in all ages. Through our actions we have violated the laws, in this life and above all in past lives. This must strike back on us. Everything that befalls us is according to the Law. And the Law is not evil.

³So blind is man that in his attempts at explaining evil he has accused life, god, other people – everything and everybody but never himself. Many people say they cannot believe in god or in the laws of life because there is evil in the world. “If god existed, then he would not allow this to go on,” they say. But the gods obey the Law. They do not intervene in the just course of the law of reaping. They know that men would never see their responsibility if they were helped out of the misery they have caused themselves. Then they would just become even blinder to their own ignorance and egoism.

⁴We regard happiness and success as our natural rights, misery and suffering as the “injustice of life”. Life was once intended to be the happiness, joy, and harmony of all. The fact that it is not so anymore is due to us alone. Higher beings once walked on the earth, teaching men to respect the Law. But men refused to learn in that way. That teaching went against their deeply rooted will to power. In so doing men chose instead to learn through bitter personal experience.

⁵Some people who hear about the law of reaping question its ability to teach us. We sow in one life and reap in another when we no longer remember what we sowed. It is true that the direct memory of our evil deeds is lost in a new incarnation, so that we cannot relate our present sufferings to their causes. Yet we learn from our reaping. Sufferings and violations we have been the victims of in past lives leave deep traces in our subconscious, making us more sensitive to precisely these kinds of sufferings. And this is later on expressed in the fact that we more easily sympathize with people who suffer and have become less inclined to cause such suffering to others.

⁶The law of reaping alone does not teach us. It is when being adapted to and interacting with the other laws that the law of reaping teaches and develops us. The law of destiny sees to it that man in each phase gets the reaping that benefits his development best. The higher he has reached in evolution, the more bad reaping he can stand. This is often the reason why the hardest reaping is put off until he has reached the highest stages. This is also the explanation of the sufferings of many advanced people. However, in this manner they pay off their debt account faster. Only when this is completely squared is the monad able to pass to the fifth natural kingdom.

8.9 Bad Sowing

¹All mistakes as to the laws of life are bad sowing which yields bad reaping. Bad sowings are, above all, expressions of hatred and egoism. Not only our manifest violations of the rights of others are included here, the visible suffering we inflict on others. But also what we, in our ignorance, believe does not hurt anybody. All gossip, all moralism, all curiosity about the private lives of others belong there. We hurt with our thoughts and feelings, not only if they are directly hateful and malevolent, but also if we in an unkindly manner attend to other people’s faults, failings, defects, personal problems. “Energy follows thought” is a hylozoic axiom. Everything that consciousness observes is affected. And the energy involved reaches its defenceless target.

²Abuse of power is a serious mistake as to the law of freedom and the law of unity. The law of reaping regulates this, too. The consequence is that you will be the victim of the humiliation and injustice of impotence. And you will lose the possibility of wielding power for a very long time. Knowledge is power, too. Abuse of knowledge leads to the loss of knowledge. If in

this life you have received knowledge that has afforded a sovereign explanation of the riddle of life so that you may rest from your seeking, then you have a duty to spread the knowledge to others in a similar situation. Otherwise the knowledge will be lost to you in future lives. That does not necessarily mean that you will never get into contact with the knowledge in your next life. It may so happen that you with your new brain do not comprehend the knowledge you nevertheless receive and think to be correct.

³To speak and act against your better judgement, to side with the majority when you see that it is in the wrong, to be silent when you should speak out, is all very common in the age of mass man. The knowledge that this is wrong makes the bad sowing much worse.

⁴Suicide is a serious mistake. It extends its effects over several incarnations, does not solve any problems (that must be solved), only complicates them.

⁵The worst possible sowing is to inflict suffering on other beings, to avenge oneself, to play the part of punitive providence. Those who do evil that good may come thereof expect good reaping from bad sowing. The suffering we have inflicted on others is returned to us regardless of our motives.

8.10 Bad Reaping

¹Bad reaping is most things in life and everything that cannot be regarded as happiness; everything that harms us and displeases us and thus not just obvious misfortunes and sufferings. The law of reaping works individually, with extraordinary adaptation to everybody's individual character and conditions. It takes the law of unity and the law of freedom into particular consideration. It works in everything and utilizes all opportunities to make it possible for us to pay off from the debt account. The higher the level a man reaches, the more the law considers the possibilities of modifying the effects of the law, dividing them over time, allowing him to make good in other ways. However, all sowing must be reaped.

²You are born into the race, nation, and family that you deserve. You have the school-fellows, teachers, later on work, colleagues and chiefs that you shall have according to the law of reaping. The same is true of your life partner and friends. If these influences work so as to lower your level, then they are the outcomes of bad reaping; in the opposite case, of good reaping. All kinds of sufferings, defects, sorrows, disappointments, adversities, hindrances, losses and so on ad infinitum are bad reaping as is the lack of possibilities of acquiring knowledge and understanding, qualities and abilities.

8.11 Good Sowing

¹Good sowing is to apply the laws of life without friction. Man becomes the lord of nature by applying the laws of nature. By obeying the laws of life he will become the lord of life.

²Good sowing is to cultivate the will to unity, to work to acquire noble emotions and qualities, to gain knowledge and understanding, to strive after self-realization.

³Good sowing is to work to abolish social evils, to enhance understanding between people, to spread knowledge of the laws of life, to lessen suffering in the world, to defend freedom and right and the just cause of the weaker man.

⁴Good sowing is to bring children up in love, to bear your suffering heroically, to be indifferent to the hatred people direct at you and not hate them back, to counteract illusionism, lies, and hatred in the community.

⁵Very good sowing and the quickest liberation from egoism and illusions is to do the right just for its own sake, without any thought of personal advantage or disadvantage, gratitude or good sowing, and to assist The Great Ones Who work for evolution instead of counteracting Them as most people do.

⁶Good sowing is to systematically cultivate the sense of joy and happiness and to think good

of everyone as a matter of principle. In so doing you strengthen what is best in everyone and make life easier to live for everybody.

8.12 Good Reaping

¹It is a proof of our ignorance of the laws of life that we do not comprehend that the advantages that life affords us are good reaping. We think they are our natural rights. Then we accuse life when losing them. It is bad sowing not to use the good reaping according to the laws of life.

²To be born into a civilized nation, into a family where people understand you, to be brought up with love and have friends who ennoble you, to have opportunities of gaining knowledge and of acquiring good qualities and abilities, all these things are examples of good reaping to which we have won the right by sowing a good sowing in previous lives.

³Good reaping is health, beauty, intelligence, talents, understanding, good friends, helpers, success: everything that life affords us without our efforts.

⁴The best possible reapings are opportunities of rapid development through experiences that awaken our higher abilities, intercourse with highly developed people, for instance. One hour of rational talk with a child can change his entire life.

⁵Without good reaping we will never find happiness, however much we pursue it. We are happy in so far as we have made others happy.

⁶Power, glory, and wealth are good reaping only at higher stages. At lower stages, man in his ignorance and impotence can hardly avoid abusing these illusory advantages and thereby sow fresh bad sowing.

8.13 Our Collective Responsibility

¹Mankind does not know what responsibility is and least of all what collective responsibility means. We all are parts of collectives, many kinds of collectives: family, circle of friends, group of colleagues, nation, mankind. And in each collective we are jointly responsible for each other. Nobody exists for his own sake. The laws of life work primarily through collectives, secondarily through the individuals of the collectives.

²All living beings we come into contact with we unfailingly influence. And the law of reaping goes immediately into action. This is part of our responsibility. Those we have not benefited we have harmed. Thus contact entails relation. And this is true not only of our contacts with human beings but in all contacts with all beings in all natural kingdoms: the animals we exploit, the food we eat, the natural resources we extract.

³This we hardly comprehend. And from the fifth kingdom we have been told that no man can understand the law of reaping. But that does not mean that we should not try to understand it.

⁴Most personal relations are casual and transient. If people make a great difference to us, however, have benefited or harmed us much, then these are usually relations that continue from former lives. In this way people can be increasingly attached to each other in life upon life through mutual love and understanding in different relations. The purpose of this phenomenon is that they shall in the future form a group with a joint mission.

⁵Our responsibility for the collective appears in common sowing and reaping and common destiny. We are jointly responsible for oppressive social systems and inhuman laws, incompetent leaders, democracy and dictatorship, wars and revolutions. The fact that responsibility is shared by many does not mean that it is less for each one. "One for all and all for one" is the law of joint responsibility. We have all had advantages to the cost of others. We have all helped to oppress and stupidize mankind.

THE LAW OF ACTIVATION

8.14 Man's Most Typical Quality

¹According to the planetary hierarchy, man's most typical quality is – laziness! You may regard it as the root of all evil. Man's sufferings are due to his violations of the laws of life. If he possessed knowledge of the laws of life and an ability to live that knowledge, then all his life would be joy, happiness, harmony, freedom. But man is too lazy even to think. For if he thought the matter over, he would understand that it is necessary to gain knowledge of life, he would grasp that almost everything remains for him to learn. The laws demonstrate the necessity of knowledge. If we do not know that life is intended for the freedom, unity, and development of everybody, then we commit crimes against these three laws, and the consequence is the suffering we meet with. But also the majority of those who acquire this knowledge are content to have it as a theory, do not strive for self-realization and higher levels. That too is laziness! We complain about the troubles of life, when we have nobody to blame but ourselves. It appears as if just the force of circumstances drives us forward.

²We do not comprehend that the law of destiny must force us to have experiences that can develop our consciousness, when we do not have the sense to take our development into our own hands. And forced evolution is much more unpleasant than the activation of consciousness we can go to work at ourselves.

8.15 Life is Activity

¹Life is activity. Life is motion. Life is generation of energy. Without activity evolution comes to a standstill. The individual develops by activating himself the kinds of consciousness there are in his envelopes. The most important is the consciousness activity he initiates himself. Most people are passive and allow their consciousness to be dictated by external vibrations. They accept the views of others, not examining what facts they are based on. When they got their education they also acquired a world view, and subsequently they reject everything new that cannot be fitted into it. They do not understand that life is change, development, that you must always be prepared to revise and re-evaluate, that knowledge is endless and that all explanations are just temporary. They have settled down to a quiet life for that incarnation.

²Nothing is good as it is. Everybody complains about everything. But how many do something to improve it? Also those who have received the knowledge of the laws of life and have grasped the fact of collective responsibility, are generally passive and indifferent. They wish that somebody else would do what they should do. Religious people talk about the “will of god” and expect god to right what we have wronged. That amounts to totally misunderstanding the Christ, who always demanded the full effort and responsibility of the individual.

8.16 The Law of Activation

¹The law of activation says that every expression of consciousness is activity in some matter. This expression becomes a cause that inevitably has an effect. Thus everything that consciousness observes is influenced in some manner.

²Every content of consciousness takes some shape or other. Everything you strive for or want to do, have or realize, must first have been a content of your consciousness. Everything you desire you will some time have (though seldom exactly as you thought!). Everything you receive you have once desired.

³A law consequential on the law of activation is the law of repetition, or of reinforcement. Active consciousness reinforces itself through repetition. By each repetition thought is made

ever more active, ever more firmly engraved in your memory, an ever stronger factor of your subconscious, ever more intensive in your feeling and imagination. Thus by each repetition the content of consciousness is strengthened, so that it becomes increasingly easier to resuscitate it. By repetition this tendency is automatized. Eventually the thought or emotion is automatically expressed in action.

8.17 *The Law of Activation and Free Will*

¹Our consciousness expressions are thought, desire, feeling, and imagination. They can be more or less activated, possess more or less “will”. It is through them that we decide whether we will be happy or unhappy. They put their imprint on our present life and determine all our lives to come. They make us strong or weak. And of the four, thought is the most important, since with it we control all the other three. Thus thought is a power for good and for evil, the greatest power, and the power that determines our destiny.

²The great question is then: who controls our thought? The answer is: we ourselves very little. Thoughts and feelings come and go as they like. Through external suggestions, things we have read, seen, or heard, we are dragged down into consciousness states which lie below our true level attained; states which we detest and which counteract our self-realization. In memories and associations, painful past experiences make themselves felt again. Finally man sees that control of consciousness is necessary.

³Control of thought is control of life. By controlling his thought man becomes the master of his own destiny. The method of activation is the systematic manner of reaching this goal. The method is general and individual. It is general because the laws of activation of thought and emotion and their respective kinds of will are universal and many people can apply a universal method. It is individual because in addition everybody must, according to the law of self-realization, find his own way, elaborate the method of his individual character.

⁴Free will is for many people an insoluble problem. The solution lies in the understanding of the fact that every conscious choice is determined by motives and by the strongest motive. We have many different motives, and they are most often in conflict with each other. We have selfish motives and relatively unselfish motives. We have lower motives and higher motives. We have short-term motives based on the desire for enjoyments, and we have long-term motives directed at the purpose of our lives. Many motives lie hid in the subconscious. Those are motives of fear, shame, and guilt which have been forced on us in childhood through a faulty, often a so-called Christian, upbringing. The question whether we may have a free will or not thus is actually the question whether we can consciously control our motives or not.

⁵We can. The law of activation teaches us that we can strengthen any consciousness content whatever. Everything depends on how strongly we attend to it, how often we consciously cultivate it. The method of activation teaches us how this is done. Using the right method we can strengthen any self-chosen motive whatever, so that this will become the strongest one. Only so shall we attain the freedom of the will. Only through such a self-initiated activity can we liberate ourselves from the automatic dependence on all inner compulsion that hampers our striving for self-realization.

The above text constitutes section Eight of *The Explanation* by Lars Adelskog.

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