



Theosophical Society Point Loma - Blavatskyhouse

Literature, supporting the study (on Sunday, December **18**, 2022)
of the lecture of Erwin Bomas (on Sunday, December **11**, 2022)

Series: **Peace, freedom and free will**

Lecture: **Karma and free will**

WILLIAM QUAN JUDGE on THE “SPIRITUAL WILL”

Echoes of the Orient, Vol. 3, pp. 442-443 (2nd ed. 2011)

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This term is used to designate an action of the will which is more definitely spiritual than the ordinary action. The ordinary is (a) that which causes automatic physical action, such as the heart-beat, blush, digestion, and so on, (b) the actions following on ordinary thought, desires, and wants, (c) that force of will which is developed by various forms of Yoga practice.

Anyone can – and all truly sincere members ought to – develop, to that extent which is possible for each, the spiritual will. They need not look anxiously or curiously for proofs that such development is attained, for in many cases they will not be able to know, with the lower brain mind, that the spiritual will is active. It is developed by true unselfishness, a sincere and full desire to be guided, ruled, and assisted by the Higher Self and to do that which, and suffer or enjoy whatever, the Higher Self has in store for one by way of discipline and experience; by sinking as much as possible, day by day, little by little, the mere personal self.

Hence self-discipline must be pursued. Mere mortifications, such as eating unaccustomed food or doing any other outer observance for the sake of what is hoped to be gained, will not bring out the spiritual will. The observances and practices must be mental and moral. They must be in the nature of an actual sacrifice of the personal self, which, acting as a mortification of the latter begins to loosen the hold of the lower and bring out the powers of the higher nature.

The very perfection of this sort of mortification is hardly possible in our present state, nor would it now be judicious. It consists in not doing that which one's personal self desires for itself. Such a method would, with the ordinary student lead to confusion, because he has not yet found out how to distinguish duty pure and simple from personal desires. But the essence of the practice, so far as it is possible, lies precisely in that regulation. That is, the personal self must be mortified, and it must begin with our relations to and with each other. As a real and valuable branch of Occultism this is not thought much of by the general mass, but it is essential. We see a great deal about getting rid of the personal self, but this method, which will lead to reducing

the lower self to its proper subjection to the Higher, is not followed. It will be easy to know when to do thus and when to refrain by always looking to see if what you are going to do is for purely your own sake and pleasure, or because it is a duty owed to others, either from natural law or from agreement. Let me illustrate!

You dislike to be interrupted. You have decided to sit down and write or read Theosophy or on some other useful subject. A person comes who perchance happens to be a bore in the ordinary sense, or who is not agreeable personally to you. First, you do not wish to have your fixed object laid aside, and, second, you dislike being bored. Both these are solely personal. In this case – unless of course some pressing duty to others requires you to go on – you should at once mortify the personal self by dropping the reading, writing, or whatever it is, and attend to the wants of the other person. Judgment of course must be used. But there will be every day and in all places opportunity after opportunity to pursue this practice. It is the giving up of yourself, and that is the only way through which a true White Adept is ever a possibility.

Little by little, then, especially if the Voice of Conscience is attended to, the "spiritual will" develops and works.

Its mode of action is that, asleep or awake, near or far, your true desires arising from the impulse of the Higher Self will be accomplished. For this phase of the will flyeth like light, cuts obstacles like a sharp sword. This is one of the occult meanings of the words of the Christian Scriptures, "Not my will but thine be done".

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