

Freedom and Free Will*

Luisa Romero de Johnston

Summary

Our world is a living entity struggling continuously for balance. This is experienced by everything that forms a part of it, but especially by humanity, which—due to its position in the evolutionary chain and as a thinking entity—must make efforts to interpret the meaning of life and, at the same time, contribute to the development of life on Earth. In order to do this, we have to base our actions on two fundamental aspects of existence: freedom and free will.

This article explores some ideas relating to both aspects and emphasizes the responsibility we have as thinking beings to embody them as a divine right and as a human responsibility.

Introduction

“Freedom is the birthright of mankind, and free will is the highest of the divine characteristics.”¹

We are a conception of the omnipotent mind, molded by supreme Will, a manifestation of Life. The marvel that is our existence is unified into a Universe whose greatness is reflected in each being and thing created, as well as in the way that each created being acts and relates to each other in order to produce what we call the *world*.

This world unfolds in an orderly way, governed by laws that express their inherent wisdom in the complex yet simple way that nature functions. Via the supreme Law of Being, Life exists, and each manifestation within Life is proof of the innumerable laws that, as a whole, constitute the so-called Divine Order. Nevertheless, this orderly functioning of the world should not be considered within a rigid,

mechanistic, Newtonian structure. Rather it should be considered as a continuous interplay of forces that are modified and changed according to the push of evolution and the capacity of all conscious entities to act.

It is imperative, then, to recognize the significant value of the human being as a result of its status as a thinking, self-conscious and creative entity, as well as its being a co-participant in the game of Life, carrying responsibility for itself, its destiny and its world.

In all this there are many important factors to consider, but there are two that are especially significant: one pertains to the arena of action and the other to the way in which this action is accomplished. These two are Freedom and Free Will—two lines of force representing two levels of the divine Will: Freedom appears as possibility and stimulus to action, and Free Will responds to that stimulus via the need for integration as part of cosmic manifestation.

From the moment that we experience individualization and begin to occupy a privileged place as a kingdom of nature within the evolutionary chain, we enjoy freedom as a divine right and as an indispensable condition in order to act and move. Freedom is how the Father lets us know that, being His children, we have the right to manifest His qualities, to recognize them as part of our inheritance, to develop and express them. Freedom is the guarantee that—by exploring, inquiring, penetrating into the secrets of Life and discovering the inherent

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* Translated from Spanish by Gail Gregg Jolley.

essence of our divine nature – we will be transformed, expanded and unified so that we may return to the place of our origin.

Free Will and the Use of Freedom

Freedom is the confidence that God has in humanity. It is His way of saying to us that we are of His stock, and even in our reduced condition we carry the promise of final union with Him. It is how God ensures that His creation will accomplish its ineluctable role on the eternal journey of life. It is an asset inherent in our human condition and in our consciousness, and that's why we become desperate when we lose it and why we defend it with so much courage. The history of the human race is full of heroic acts, of grand battles and the names of countless heroes who have offered their lives in order to preserve it and safeguard it for their people.

Free will is the ability we have to use freedom rationally, as thinking, self-conscious beings. We use it to act as individualities, to construct our destiny, to form a conscious part of Life. With free will we use those divine gifts that we are the custodians of and that we have the right and obligation to make our own. Free will gives us the opportunity to develop discrimination, a sense of responsibility, right thought, work and action. We have the power to develop and use the will to produce actions, to influence our world, to orient our destiny. Free will is like the tapestry of life, and freedom is the arena in which we create that tapestry. Free will is the possibility of revealing our inherent divinity, to grow in an integral manner, to become co-creators and to merge into cosmic consciousness.

Free will is all that, but, above all, it is the responsibility to use wisely and respectfully the power given to us in order to know the world in which we live and the laws that govern us, as well as the world of causes and the why of its effects.

When we speak about free will, we must consider three important points: 1) the power and reach of our actions, 2) the natural limitations of free will as a function of the law and the respect for the law in one's environment, and 3) the action of karma as an expression of the Law of Cause and Effect. The first point depends upon our evolutionary status, because the greater our level of spirituality, the closer to realization is our divine potential. The second point relates to the harmonious pattern of manifestation, a precise network in which each being and thing has its rightful place and arena of expression. As the great Mexican President Don Benito Juárez said, "Respect of another's right is peace." The third point pertains to the character of our action since each thought, word and deed provokes a

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chain of effects that will have repercussions on one's area of influence, considering the fact that we are an interrelated group, planetary entities, co-participants in the great cosmic symphony.

Within these types of ideas we dare to believe that free will is, for the human being, something that is feasible. Although the Tibetan Master speaks of humanity being subjected to so-called "acts of God, before which he is helpless; he has no choice and no escape,"² he gives us hope when he says, "humanity has

now reached the point in evolution where the expression of human free will is definitely possible.”³

Thus it is worthwhile to consider how important it is for the human being, and especially a disciple, to correctly interpret the significance and reach of these themes under consideration—for the privilege and obligation that they imply and for the interrelationship between them. We need to recognize how much the use of these gifts is dependent upon our state of consciousness, our faculties, our limitations, and our spiritual maturity, as well as how much is dependent upon the power of the Supreme Being. Our freedom of action will always depend on our place along the evolutionary spiral, which indicates the arena and power to act of each conscious entity according to his or her characteristics and divine Will.

For that reason a right attitude of humility, knowledge and acceptance of the universal laws and the recognition of our own place within cosmic manifestation all work together to comprise the norm that regulates the daily actions required in order to successfully accomplish our journey within the One Life.

¹ *The Externalisation of the Hierarchy*, A. A. Bailey, Lucis Publishing Company, p. 429.

² *Esoteric Psychology, Vol. 2*. A. A. Bailey. Lucis Publishing Company, New York, p. 29

³ *The Externalisation of the Hierarchy*, A. A. Bailey. Lucis Publishing Company, New York, p. 259

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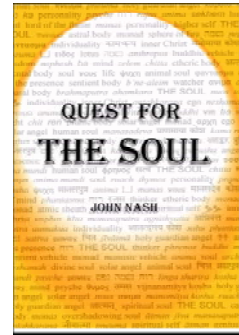
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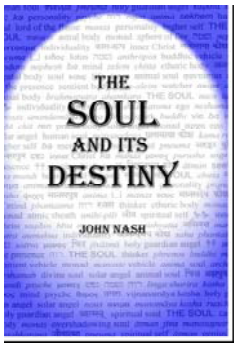
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