

Outer Will and Inner Will

Study Guide for Online Meetings on PL 64

Week 1: Crippled Inner Will --> Domination by Outer Will

Week 2: Misconception about Selfishness

Week 3: Inner Conflict → Hopelessness → Resistance

Week 4: Shifting from Outer to Inner Laws

Week 1: Crippled Inner Will --> Domination by Outer Will

You have all had the experience that you wish very much for something without achieving it. This is due not only to unconscious contrary will-currents that divide your will, but also to something that is vastly overlooked. It is the fact that two different kinds of will exist: the inner will and the outer will. A knowing of this difference will open further doors for your understanding of self, of others, and of the laws of the universe.

Outer Will

Tense, impatient, cramped
Anxious, doubtful
Impatience because of doubt
Uncertainty; Depends upon Inner Will
Arises from intellect and superficial
soul regions = what we imagine
Motivated by immature feelings, desires,
reactions, reasonings: self-serving
Can feel inadequate and inferior
Does not flow; angular, abrupt
Depends upon outer validation
Uncertain and divided because it
knows something is wrong
despite outward 'rightness'
wrong conclusions, images, misconceptions
Develops defenses: self-importance, pride,
vanity, the rulership principle (winning)

Inner Will

Calm, relaxed, unhurried
Certain, knowing neither anxiety nor doubt
Patience because of certainty
No doubt; feels that it will ultimately prevail
Arises from solar plexus, 3rd chakra
= who we really are, aspire to manifest
Motivated entirely from higher self / real self
for the highest good of everyone, including us
Pure, healthy, without doubt
Flows slowly, quietly; 'rounded'
Knows; remembers the world of spirit
Prohibited from functioning by
various layers of error
deviation from truth

Exercise 1:

Make a list of your desires. Listen deep into yourself. How does your will power 'feel'?

Outer Will always has a slight feeling of doubt, scruples, guilt, whether you deserve fulfillment. Or, Outer Will is so impatient, urgent and tense that you feel tied in knots re: the desire.

Inner Will feels like a very calm serenity, absolutely no qualm, a sense of certainty that you will get what you desire, in time without any resignation or tension.

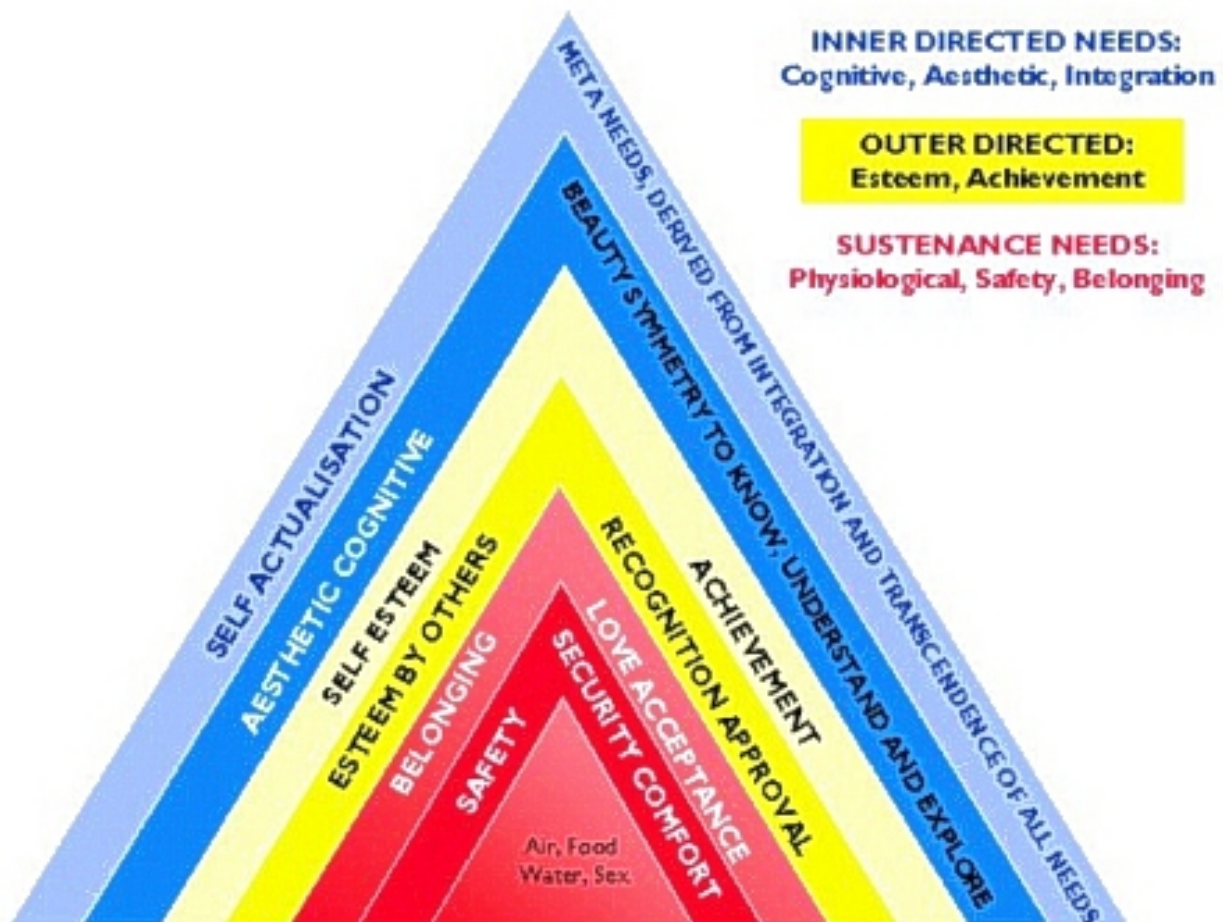
Notice where unhealthy motives may exist side-by-side with healthy ones.

Even if both will-currents pursue the same goal, even if Outer and Inner Will desire the same thing, the mere fact that the Outer Will functions at all in its tense impatience prohibits the Inner Will from unfolding, from floating, from affecting the cosmic forces. PL 64

Crippled Inner Will --> Domination by Outer Will --> Vicious Circle PL 50

Confusion --> doubt
Doubt --> impatience, anxiety, tension
Doubt about desires --> guilt
Mix of right and wrong reasons --> compulsion to free oneself that afflicts the inner will as well as the outer.
Conflicted Inner Will --> vague doubt about the rightfulness and justifications
Inner Will becomes hindered, crippled
Outward wishes--> questioned by Inner Will because of conflicts about highest good vs. selfishness
Outer Will tries to compensate by taking charge but is full of tension, anxiety, impatience
Outer Will cannot function well, becomes impatient --> renews self-doubt
Outer Will feels inadequate and inferior. Unhealthy motives such as self-importance, pride, vanity, the rulership principle develop.

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Maslow's Hierarchy of Needs as Inner Directed vs. Outer Directed

The outer control of the will, when used to avoid feared feelings and to forcefully produce the joy that cannot be had unless you live in an unguarded state, must finally and again and again be smashed by life that cannot be willfully manipulated by the fearful, small, controlling mind. When a forcing current ("I must not experience that, and I must experience this") substitutes for a relaxed stream of consciousness, a flowing soul substance, the end result is crisis and more pain: the bitter pain of fighting against pain, the terror of trying to avoid fear rather than going through it.

Inner experience is possible only when you can feel. If feelings are blocked, if feelings are not fully lived through, no inner experience is possible.

To savor life in its fullest, the defense against feelings must be eliminated. The fear of unpleasurable, painful feelings must be gone through. That which is feared must be accepted, allowed, experienced as it is at this moment. The way it is at this moment may well be a result of feelings of the past that have not been experienced, so they lie stagnant, dormant, "unexperienced" within the system and form a block. It is the defense and the fight against what you fear that creates the real suffering.

Crisis must come to you eventually to afford you the opportunity to overcome fear. The more you run from what you fear, the more energy you invest into blocking off the feared feeling, the more potent the magnetic energy block becomes, and the more certainly you attract the appropriate crisis that could be the healing agent whenever you choose to change the direction of your focus of inner living.

When the fear is given up or, rather, gone into, the pain can be experienced. And only then will the pain genuinely dissolve, and you will have mastered a slice of life that you no longer need to avoid.

Inner and Outer Experience PL 191

Daily Review PL 28

Exercise: Keep a record of incidents that disturb you. Focusing upon subtleties may help us from becoming distracted by exaggerating or over-dramatizing a situation. Notice feelings of discomfort, where you suspect you may be uninformed, ignorant, unprepared, or unaware.

Each week, see if you can discern where your conflicts originate from: Outer or Inner Will?

All you need is a ½ page of lined paper per day. Create 4 columns. At some point during each day, jot down brief notes about each incident (limit:10 per day). Eventually, this can become a thought process. The Guide refers to Daily Review as 'spiritual hygiene'.

1. Two to three words to identify each incident (no details)
2. What feelings or emotional reactions came up
3. The judgments or conclusions you came to at the time

At the end of each week, read through your entries and complete the last column:

4. What do you notice today that you did not notice at the time? Are there patterns?
5. Using your preferred form of meditation (sitting, walking, or while doing 'mindless' chores) reflect upon your early childhood experiences.

Week 2: Misconception about Selfishness

Selfishness and unselfishness:

There is such a distortion in most people as to what is selfish and what is unselfish.

It is very frequently thought -- and if not consciously thought, at least unconsciously felt -- that whatever brings you happiness must be damaging to another person. Hence, it is inevitable that your conscience bothers you every time you are happy, whether you were actually selfish or not. This guilt is bound to afflict your inner will for happiness. It is your unconscious concept that if you enjoy something, if you get something that brings you pleasure or happiness, it is automatically at the cost of another person. Since you were taught that it is wrong to be selfish, then you must suppress your "selfish" desire.

Thus you fail to distinguish whether your desires are actually selfish or not, and you indiscriminately suppress all desires. In the belief that all desires for happiness are selfish, you do not dare to desire at all.

In the process of suppression, unable to distinguish one from the other, you lump together the really selfish with the really healthy desires which have nothing whatever to do with selfishness. Thus you have no way of sorting them out, of judging, of coming to terms with them. Only then would you be in a position to freely decide for some desires and against some others.

Desires aim for happiness; if happiness is "selfish" in your unconscious concept, all desires **MUST** be suppressed. Yet they continue their existence underground.

The really selfish desires in your subconscious mind give you an equal feeling of guilt as do the rightful desires. Both continue to claim and clamor, although often without your awareness.

On top of all this, the prohibition you inflict upon them makes you resentful. You resent the world for not allowing you to be happy, while in reality it is your wrong conclusion which is the cause.

By the process of suppression of all desires and impulses, the childish and therefore actually selfish ones cannot mature and refine themselves. This can happen only if they are faced and dealt with in awareness.

On the other hand, your legitimate and healthy desires and impulses, not being selfish in the least, cannot find fulfillment.

You are all weighed down by the unconscious conclusion that something is selfish merely because it makes you happy. This is very tragic, my friends. It is a needless cost you pay in happiness and joy. You do not dare to wish for your happiness simply because you fail to discriminate between actual and imagined selfishness. Every time a rightful and healthy impulse for self-expression manifests, you feel and think of it in the same way as you treat and consider your really immature and crude selfishness.

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Exercise 2:

What is it you really wish, and why do you wish it?

Simple as this first sounds and later is, it is, at the start, of greatest difficulty for many.

You cannot go deeper and analyze these factors if you are not first aware of what it is you want. When you find that, you will often experience that the disturbance diminishes greatly by the mere fact that you now know what you want and what it is that really disturbs you behind the rationalization.

When this is accomplished, it will become much easier.

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Three Stages in Awareness of Self-Creation

The first stage is farthest removed from reality, broadly speaking, when all events seem totally disconnected from you. The world seems, as I have often said, a fixed place in which your personal experiences come to you as a result of pure chance, hazard, luck, or misfortune. But in the curve of growing there occurs a progression. You begin to distinguish events that you have created, perhaps not consciously, deliberately, but nevertheless you know you have caused the results you now experience. However, you still cannot see this when it comes to "outer" events which seem to have nothing to do with you.

In the second stage you can relatively easily see the outer event as a result of your attitudes. This does not mean that you can immediately cease these particular creations, for you need to gather a great deal of self-understanding and need to expose and release much pent-up energy and stagnant feelings before you begin to recreate your life. However, experience is now mostly obviously a result of your attitudes, intentions, beliefs, and feelings.

In the third stage in this progression, your attitudes and actions, your intentions and feelings have become sufficiently purified, realistic, and productive that you now create mostly positive life experience. Outer events fall more and more into place.

Stage three means that you know your mood is not caused by any outside factor, but simply occurs in you without outer provocation or reason. It is as though a cloud has come over the sun, and you do not yet know why, but you do know it is in you. Yet you are still a victim to the fluctuations of your own moods.

Outer Events Reflect Self-Creation: Three Stages PL 211

Week 3: Inner Conflict → Hopelessness → Resistance

Inner Conflict --> Hopelessness

The inner conflict can be stated thus: **"If I could be selfish, I could do anything I want. That would mean happiness. On the other hand, I cannot be happy if I am not loved and approved of. Therefore I must become unhappy in order to be happy."** This sounds completely illogical, but the immature subconscious is just so illogical and so contradictory. You can now see what utter confusion exists in man's soul.

The existence of this wrong conclusion accounts for the hopelessness you so often feel. This utter hopelessness finds outlet in occasional moods for which you sometimes find outer reasons and rationalizations. This very conflict is the underlying reality of that hopelessness.

Were this misconception true, happiness would indeed be an impossibility. You would be justified in being hopeless if you cannot be happy without being loved, *and* you cannot be loved if happy (happiness being selfish according to this erroneous concept). There is unhappiness either way. Either way you turn, you find yourself unhappy and frustrated.

The idea that selfishness, if allowed, would be a happier state may be only in your unconscious mind, *while at the same time you consciously know all the right answers.*

Hopelessness --> Resistance

Whether this misconception exists in your conscious or unconscious mind, how can you be free in the unselfish act you are called upon to do day in and day out?

Not doing the unselfish act makes you feel guilty; doing it seems to be a violation of your will and conviction. It cannot be a free act independently chosen.

These words are addressed to that part of your personality in which you hold the misconception, on whatever layer of consciousness it may be.

Isolated Events vs. The Larger Context

Not everything that makes you happy is automatically selfish and damaging to another merely because it makes you happy. There are no fixed rules as to when your actions are right or wrong because they seem to be against the interests of another person.

However, it is essential for you to become completely aware of all your wishes, impulses, and motives. Only in that way can you discriminate and judge which is selfish and which is not so.

In reality, selfishness cannot offer any advantage to you even if it seems so at the moment. The higher your consciousness is raised, the more absolute will this conviction be in you.

If you live out an isolated event, this event with all its causes and effects will have a different aspect than when you see the same event in its larger context.

Let us say you are being shown a little stone of a big house. You can pronounce certain facts by looking at the stone. You can tell the quality and material of the stone, as well as the color. But you cannot say what kind of a house it is because you have seen that little stone. You can judge neither of its beauty, taste, architecture nor what the house is like inside, the proportion and furnishings of the rooms, etc. In other words, the segment gives you only limited judgment possibility. It is the same with inner and outer actions, attitudes, and reactions of the human being. By considering only the immediate effect, you take it upon yourself to pronounce judgment upon the whole picture with only a segment available.

You need to extend your view so that you are in a position to have a truer vision. This does not mean to accept something by faith, nor does it mean that by being good, your life in the hereafter will be a good one. The effect of right action can be seen right here and now, while you are still on this earth plane.

When you think, or feel, that selfishness would be to your advantage, you leave out the obvious. **You fail to connect cause and effect.** This is why your view is so blurred. You do not need supernatural vision or metaphysical knowledge in order to tie up the obvious. You need only to think, reach a little further, and make contact with what is right in front of your eyes.

I cannot emphasize strongly enough that it is all-important whether or not the unselfish act is executed because you truly want to or because you think you have to. As long as the conviction is lacking that makes you want to, you have to continue the work of self-search, of examining your motives and concepts in comparison with objective truth until you arrive at the point of conviction.

This will free you of the misconception that selfishness could make you happy if you were allowed to indulge in it. Because of this misconception, the other misconception exists, namely "happiness is selfish" and is therefore forbidden. Because of these wrong conclusions, your inner will cannot function, cannot float out of you. Each time the desire for happiness manifests, an inner little voice prohibits it so that the inner will is broken. The desire may be "reborn" on an outer level, but as I said before, the outer will cannot suffice in bringing you to any goal. It will only tear you apart. It will destroy your inner strength, serenity, and peace.

Exercise 3:

Recognize your will, where it comes from, how it feels.

If and when you find the inner will is blocked, search wherein you doubt the rightfulness of your desire and why you think so.

At times, this suspicion may be justified because your desire may actually be harmful to others or to yourself. At times, your desire may be justified, but many an unconscious unhealthy motive exists together with the healthy ones. At times, a wish may be wholly right and good, but your misconception -- the one about selfishness, as well as others -- may prohibit the inner will to function.

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Week 4: Shifting from Outer to Inner Laws

The very fact that you get tired and exhausted is a sign that you still commit the unselfish act against an inner conviction and really out of compulsion. You want to be good, and unselfish, but you still feel deep inside that the selfish act would be to your advantage.

Thus you force yourself, and this makes you tired. You cannot immediately lose your compulsion and reach the state in which you freely choose. This free choice can be made only *after* you realize that the unselfish act is to your advantage, while the selfish one is not.

This misconception may be deeply buried and has to become conscious first. You cannot by-pass this stage. If you try it, your unselfish action will remain compulsive and unfree.

In other words, you first have to become completely aware that you do not want to do the unselfish act, and why. You have to become aware of your rebellion in complying with the unselfish acts in the past, as well as with the guilt of your selfish actions.

This part of the work is essential, although sometimes a bit painful for a while. But it cannot be dispensed with. Only after this stage is thoroughly surmounted will you be in a position to discriminate, judge, and choose your own actions and attitudes. You will then be able to re-form your concepts.

In many a human analysis, people remain in the stage where they find out that their legitimate desires and impulses were suppressed, but along with these legitimate desires, they also bring out the selfish ones which they now live out, thus going from one wrong extreme to another. In such cases, the person does not follow through. He remains stuck halfway. Besides, it is not necessary to act out selfish impulses.

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What is possible from doing this inner work? The Larger Context

The lesson to learn in the age that mankind has just left behind, which we can call the early adolescent stage of planetary consciousness, was to make a very crude kind of distinction between good and evil, between social and anti-social behavior, between constructive and destructive acts. **This was a totally dualistic state**, inevitable, since the consciousness of the planet was not able to perceive beyond dualism. It was also a necessary preparation for the next state, the one into which you have entered now. You have to acquire the strength of character to withstand temptation before you can realize that nothing is being sacrificed by growing up, because your real interest cannot ever be different from that of others.

In previous ages this distinction could not be made. Mankind was incapable of distinguishing between good and evil, between what is furthering and building up and what is destructive for others even if it seems advantageous to the self.

The dualistic way of seeing reality is still very deeply imbedded in the human consciousness. And when the focus of consciousness is deeply imbedded in this perception, then

indeed everything experienced seems to be a question of either the self or the other, and the conflicts of conscience that result from this vision are often quite severe. Needless to say, all human beings cannot always make that apparent sacrifice in order to preserve or establish decency, fairness, kindness, constructive behavior because such action is so deeply experienced as being against the self.

The laws and mores of civilization in the age just past are hinged on this basic duality, thus on an expression of limited vision of reality. Those who have acted primarily on the selfish and destructive level must come to a change of heart if the powerful energies that are being released on the inner plane of the planet are to be creative and furthersome for them. Otherwise they will create unbearable tensions that must culminate in crisis.

The planet earth has come to a stage of development in which the old structure can no longer be maintained. It cannot bear the tensions and restrictions of the old limited consciousness. A new vision must be gained where all is one, where the self and others are perceived as one. You have to look for this new vision beneath the limited vision to which the immediate consciousness is so accustomed. This new vision brings enormous peace, security, joy, self-expression. This is not an illusory image of wishful thinking I present here. It is stark reality.

Change from Outer to Inner Laws in the New Age PL 227

Exercise 4:

The illusion: there are only two alternatives; either suppress or act out your selfishness.
Your experiment: Recognize and judge without giving vent to any selfish or damaging conduct.

Giving vent before the work is complete is the reason why analysis is often accused of making people more selfish. If properly handled, this need not be the case.

You do not now have to do the wrong actions simply because in the past you have done the right actions out of the wrong motives. You can, if you wish, continue to do the right actions even while you are in the process of becoming aware *that you do not like to do it*. It is a period of transition.

More important than anything else, for the moment, is that you become aware of *why* you are doing an act and *what you feel when you are doing it*.

Steps for exploring illusions:

1. Before the search, you are convinced that you do an unselfish act, and you hate it without being aware of your hate and rebellion for this act.
2. Find out your hate and rebellion for this act.
3. Further, find that you probably blame other people who (so you wish to believe) force you into it.

4. Reconsider why you are doing this act in reality and what your real motives are. This will, in most cases, bring to the fore that you do so because it is expected of you and that you do not wish to offend people because you want their approval, etc.

5. Upon further investigation, it will show that apart from these reasons, you would really much rather do the selfish act. When asking yourself why, the answer must be because you think it is more advantageous or more pleasant for you.

6. By that time, you have arrived at the misconception that can be corrected only by means of the true concept if and when you are entirely aware of the misconception in all its facets and degrees.

7. When you arrive at this point, you will have to recognize that the act in question was not only not unselfish because it was compulsive and unfree, but the more so because you wished approval and therefore the apparent unselfish act was really selfish. The selfishness was merely shifted.

8. This process, outlined broadly here (it may vary with the individual), has to be gone through. You can decide for yourself as to whether or not you wish to continue to do the act or not. That may vary too, according to what the case may be.

9. In the process of this work, you may discover that you have done things that are unjustified and unnecessary, that other people have taken advantage of you in a way that will ultimately prove damaging to themselves.

But there may be other instances where the action as such is valid and reasonable, and you may choose to continue it even while your motives are still confused.

In either case, the important thing is to recognize your feelings, motives, and reactions; your inner, and often unconscious, concepts; and, most important of all, your self-deception.

Only in allowing your true emotions to come to the surface will you finally reach the point where your inner concept will change and the conviction of truth will be yours.

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