

Equality,

Uniqueness



and “Free Will”

Alova

Abstract: Equality of all people is nowadays considered a superior moral principle, despite the obvious fact that people are not at all equal. We are equal in essential value, the worth of our souls to our Creator. We are each unique in our qualities and also in what we want. We make choices by means of our will, because we want the results. It is our choices that allow us to express our unique individuality. We are more strongly influenced by both external and internal factors than most people realize. Much of our decision-making is subconscious. “Free will” has various meanings. We wish for total freedom, but restrictions and consequences apply.

1. Equal

Famous words in the 1776 unanimous Declaration of the thirteen united States of America proclaim,

“We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.”

However, it is quite obvious that ***all men are not created equal!*** Some men are tall, some are short, some are strong, some are weak, some are skilled at languages, some at carpentry, some at biology, some at music. Some are courageous, some are timid, some are attentive to detail, some grasp the big picture. Mothers know that their children are different from one another at birth or even in the womb. We are as different as can be, and if one includes wo-men, the range is even greater.

For decades we have been told that we are all equal, that everyone can accomplish equal feats if we just have the same training and opportunities. Yet personal experience and volumes of data have shown this assertion to be patently false. Notable tyrants Hitler, Stalin, and Mao Zedong didn't come to power promoting tyranny—they all ***promoted equality!***

“Everyone make mistakes” or “We’re all sinners” implies that everyone makes an equal number of equally serious mistakes, and that everyone is equally good, equally corrupt, equally responsible, equally believable. This is downright false. Some people do much good and little or no harm, while others do a lot of harm. Some people are very responsible and some are very irresponsible. Some people are very truthful and some lie routinely. Some people are reliable and some are not—in fact, some people are reliably untruthful, or reliably unreliable.

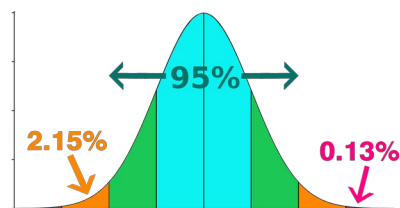
At the time of this world-changing Declaration, some men were slaves (black, white and indigenous), some worked for wages, some were landowners, and some (black and white) were slaveowners. All men were **not** considered equal. Then and for decades thereafter, only male landowners, and in many cases only white male landowners, could be citizens with the right to vote.¹ People whom we now include as “men” were not all included at that time. This inequality was commonly understood and there was no need to spell it out.

This declaration of equality of **all citizens under the law** fostered security and opportunity, and thus a level of innovation and productivity unparalleled in human history. It fostered hard work, innovation, the development of a strong middle class, and an unarguably great nation and people.

It also fostered diversity and excellence—**inequality**. People were free to pursue individual interests, develop unique skills, invent, explore, and be different.

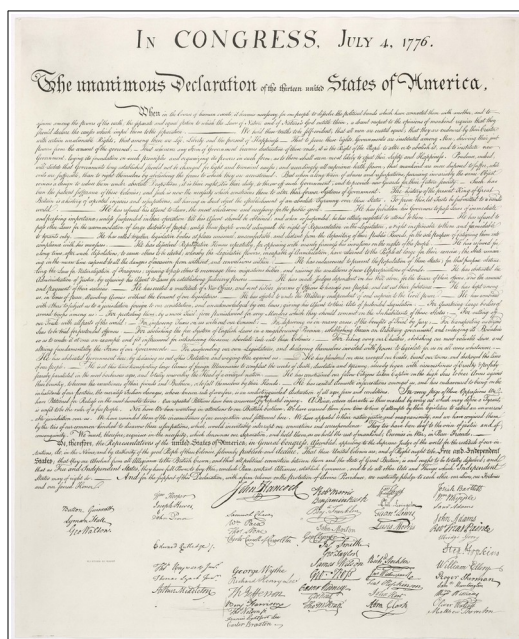


People tend to trust and feel more comfortable with people who are similar to themselves. Thus, there is a social pressure to be in the middle—within the “norm.”



Qualities like height, strength, intellectual acuity, and many personality traits follow a “normal” distribution, in which ninety-five percent of people fall within the first two sections around the mean. Two percent fall in the third section on each side, and only a tenth of a percent in each of the fourth sections.

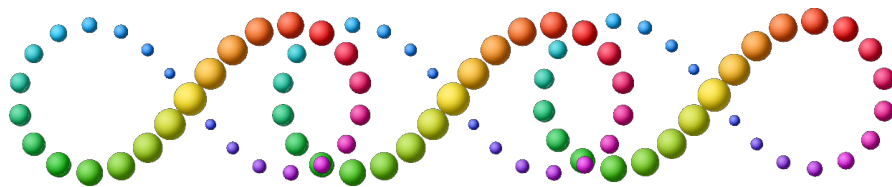
1 Allowing only landowners to be voting citizens may not be *all* bad, because people who do not own property usually vote to take it away from people who do. The result is legalized plunder, which destroys a society. This point has been discussed in detail by Emer de Vattel in 1758, Frederick Bastiat in the mid-1800s and more recently by Stefan Molyneux.



In some cultures, people attack and penalize those who excel for standing out above the rest, instead of praising them for their accomplishments. This is known as “tall poppy syndrome.” It inevitably occurs anywhere a high degree of conformity is mandated, such as dictatorships and socialist states, and also in smaller groups of all types.

Machines and robots can be equal and identical—but they are artificial. They don’t have souls; humans cannot create souls.

People are unequal in infinite ways—in body, mind and spirit. However ***we actually are all equal—in worth. We were not created identical, but equal in inherent worth of our beings, of our souls.*** All of our characteristics vary, but our worth is absolutely equal: ***infinite!***



One person may be more skilled or better suited for a particular task, or more valuable for a particular group at a particular time, but no soul is inherently of greater value in the universe than another. All souls are equally precious to our Creator.

2. Unique

Like snowflakes, each of us is absolutely unique! We have different characteristics, qualities, and abilities. We even have different aspirations and ***want*** different things.



Every creature has an innate urge to express itself. What is inside is revealed as its nature becomes manifest.

We are unique because our intrinsic natures are unique, and because we have made different choices and have had different experiences. Someone who has grown up in Thailand is different from someone who has grown up in Italy. Someone who has trained in combat is different from someone who has not. If we marry one person, we will end up different than if we marry another person, because we'll have different experiences and thus different opinions, beliefs, fears and expectations.



People like to be accepted by a group. Any group requires its members to act within certain norms. Even if someone does behave within group confines, it is everyone's nature to express distinct and unique qualities. Each person, each soul, each creature, **is** unique, whether anyone wants to admit it or not.

Precisely because of our uniqueness, and precisely because we have made certain choices in the past, we are not supposed to be the same! We are not even supposed to be “normal”—on the contrary, people who excel are to be commended, as they help humanity to progress.



It's important to recognize that we have no right to think or feel that anyone else **should** be like us, do things our way, make the same choices, or be within the norms of our group. Unless someone has made an agreement or promised to do something, we have no right to say that they “should” do anything. As long as an action isn't harmful, we don't have a right to think that anyone else should not do it.



By the same token, no one else has a right to say that we “should” do or not do anything, unless it's harmful or unless we've made a commitment. Most people assume that others have the same priorities as they do, or should have the same priorities, and then feel that other people should act according to those priorities.

Yet our priorities are based on our values as a soul and as a personality, our experiences, the information we have or believe, our beliefs about life and the afterlife, what our family or group wants and believes ... all of which are different! How can we possibly think that we can know what someone else “should” choose, or that someone else can know what we “should” choose?

“Should” is valid only when referring to not doing harm, or to someone who made a specific commitment—including all public servants. Otherwise a “should” needs to be qualified with “if,” such as, “**If** he wants ... **then** he should”



All action and inaction has results: consequences! We choose something precisely because we **want** the results, which we expect to be pleasant. It's not possible to pick and choose **which** results we want to experience and which ones we don't. They all happen.

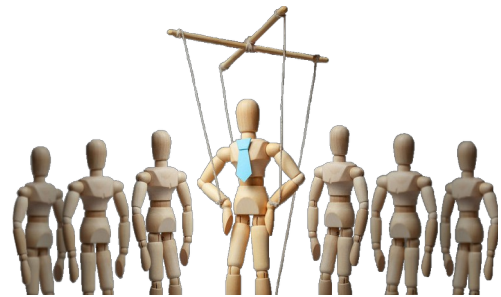
3. Choice and Influence

It feels good to make our own choices rather than having other people impose their will on us. Even if we make what we later consider mistakes, we still feel a sense of capability, confidence, and strengthened individuality when we make our own choices. We also learn more from our own experience when we have chosen it.

Note that we are the only ones who can judge whether a decision we made was a mistake or not, because we are the only ones who know what our values, priorities, and motives were.

If we had no choice, humans would have no morality or immorality. We would not be able to claim credit for anything we did, nor could we be blamed. We would have zero sense of attainment, zero self-esteem, zero ability to grow or improve ourselves.

If we had no ability to make choices, we would not be able to express our unique qualities.



Although emotions and intellect are involved in making many decisions, our actual choice occurs in our will. Our will isn't the same as physical or mental force, but rather a subtle energy that is usually subconscious. Our soul is connected with our body in the chest area, and from there it connects with our brain and energetic structure all the way down to our root where our will resides.

The mechanism for choice and for expressing our inherent uniqueness originates in our soul. Our soul translates it to our energetic system, which translates it to our neurological system, which translates it into conscious thought or physical or energetic action. Because choice originates in the soul, which scientists cannot detect with material instruments because it is not material, they have not been able to observe or measure the complete process of making choices.

Sometimes we are consciously aware of making a choice, but the process is often completely subconscious, even instinctual. Swerving to avoid a collision, or hitting a baseball traveling a hundred miles an hour, happen far too quickly for conscious deliberation and decision to occur.

Some souls have a more direct or more conscious connection with their will. Experienced souls are more able to control the body and utilize its energetic channels effectively with strength and speed. Experienced souls make more choices and subtler choices, and are more able to affect their lives—and ours.



Human beings have an inner sense that we're **supposed** to be able to make our own choices, without undue influence. Many people feel that life would be pointless if we weren't able to make certain choices ourselves. Most people do not want to be controlled—even if food, housing, marriage partner, and health care were provided.

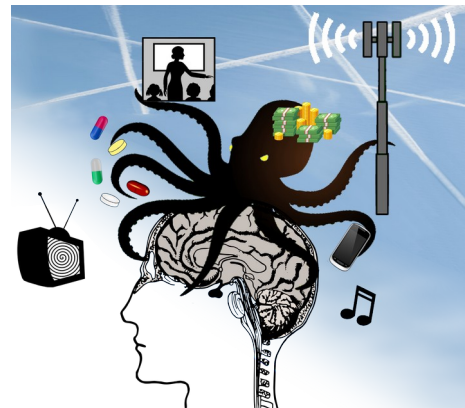


We all like to think that we're making our own decisions. However, we're much more strongly influenced than we want to believe!



The art and science of controlling others is described in ancient Egyptian, Tibetan and other texts. It has been implemented extremely effectively by advertising agencies, news media, “intelligence” agencies, social media, communications and internet companies, think tanks, militaries, corporations of all types, and individuals. From drugs to rewriting history books, from subliminal images to elaborate frequency patterns targeting people with certain characteristics, from lone voodoo magicians to implanted chips, to sophisticated worldwide satellite and antenna arrays, controlling humans is undoubtedly the biggest business on the planet today.

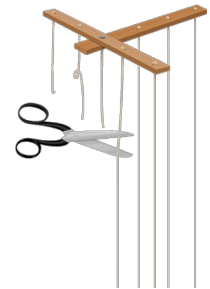
Electronic devices, even if they are switched off, collect information which is analyzed to determine our habits and emotional makeup. Signals are then sent to our computers, phones and “smart” items in order to alter our emotional states and control our behavior. Most people are completely unaware of this activity, and very few have any idea of its power or pervasiveness.



We are also very strongly influenced by our own biology including our diet, medications, and genetics; by our minds, including everything we have recently or repeatedly seen or heard; by what we have been taught; by our religion and beliefs; by our family, friends, and associates; and by our environments. We are also influenced by past events we remember, and past events we don't remember. The vast majority of all this is subconscious so we're not even aware of it!

We are being affected at every instant, from both inside and outside. Influence arrives from all corners of the universe, near and far, within us and foreign to us. We can minimize its effects, but it's not possible to be free of it.

With practice, we can learn to become aware of influences on us and to recognize whether each originates from inside or outside. When we recognize an influence, then we can minimize its sway over us. If it is external we may be able to reject it, and if it is internal we can disregard it. We can become more conscious of what has been subconscious. If it remains subconscious, we can't do either.



Despite these massive and varied influences, most humans think—arrogantly—that we're making our own decisions without being influenced! We believe that we have “free will.” We believe we have a right to “free will.”

What, exactly, is “free” will? Does it even exist?

4. “Free” Will

Will is the faculty that gives us the ability and impetus to act on our choices. It resides in our subconscious (not in our conscious mind or intellect). It enables us to express our inherent uniqueness.

“Free will” has many definitions. The simplest is that free will is an ability to make choices that affect our lives in some way.

Because of all the myriad factors that influence us, and the fact that some of our behavior can be predicted by environmental stimuli, some psychologists theorize that our sense that we are choosing is pure illusion. Some philosophers and theologians have also proposed that our sense of choosing is an illusion.

In addition, some people have been able to reliably predict future events. If all events could be predicted, it would follow that everything is pre-determined and we really have no choice at all.

Humanity has always had a fascination—sometimes an obsession—for predicting the future. Farmers and travelers want to know weather patterns in advance. Gamblers want to know the financial future, singles want to know their marriage partners, some people want to know their future in the afterlife. People want to hear good news. Some want to be prepared for adversities. Some simply want to believe in pleasurable times ahead (and are easily fleeced).

From ancient seers to modern “intelligence” agencies, divination methods range from crystal balls to the top-secret yellow cube, from reading palms, cards, horoscopes or tea leaves to remote viewing, from dream interpretation to physics. The accuracy depends more on the person using the method than on the method itself.



Some people do have an ability to foresee the future, to greater or lesser extents and with more or less accuracy. Predictions in the near future are more likely to be accurate than predictions in the far future. Some people foresee events in their own personal lives, and a few people have predicted global events with fair accuracy.

A seer sees what is most likely to occur, given the present situation and trajectory. Conditions can change, and sometimes people make unexpected or unusual decisions that alter the course of events. When people see the future, by whatever means, they are seeing **possible** events, not certain events. Predictions are never a hundred percent accurate, however competent the seer.

The fact that some people have some ability to see the future makes one wonder whether some events, or perhaps all events, are pre-determined. If the future can be seen in advance, perhaps all our decisions that **feel** voluntary are not really voluntary.

If everything were pre-determined, what would be the point of life? When people believe they have no choice, they are more likely to steal, cheat, and be depressed. If we had no choice, then we would have no responsibility, and no accomplishment. Only one who chooses a course of action or causes it to be implemented is responsible—and can take credit, or blame.



“Free will” sometimes means the ability to choose without being coerced. No one likes being forced, and people sometimes tout “free will” as a moral principle to argue against constraints.

People **wish** for the freedom to choose without restrictions or hindrances. However, the reality on our three-dimensional planet Earth is that there are and have always been other creatures that can thwart our will, from tigers and mosquitos to tanks and banks. People can hinder us surreptitiously or openly. Freedom to act without any restrictions does not exist in a three-dimensional world.



It's a fact of life that some people are more powerful than we are, especially when in groups, and especially when a group is a government with weapons and prisons.

There are many actions that we don't bother choosing because we know there's a great likelihood that we would be forcibly hindered or punished. When we've accepted such constraints and act within them, we usually don't consider this to be a lack of "free" will, even though it is a lack of freedom.



Another sense of "free will" is the ability to make choices without any external influence. People think, "I'm deciding this all by myself—nobody has influenced me or chosen for me." This is actually impossible because we are influenced all the time by countless forces, many of them unseen, and many of them unconscious. Such a notion feels good, but it is a complete illusion.

Yet another sense of "free will" is the ability to make choices not only without any opposition, but also without any unwanted consequences: "I want do whatever I want, the way I want, when I want, without anybody interfering with me in any way—and I want only the consequences that I like." Again, such a wish is a total fantasy. It's not possible.



We **do** have choice; **and** we are influenced constantly by both external and internal sources; **and** we are constrained by other creatures and forces that are either more powerful than we are or subconscious; **and** we experience the natural consequences of our choices whether we want to or not.

If we didn't choose something, we're not responsible for it. However, our motives and choices are usually subconscious. People often choose without thinking, or even realizing they're making a choice. We **are** responsible for our choices and actions whether we think about them or not, and whether they're conscious or subconscious.

In addition, we have an obligation to Life itself. Our bodies are made of substance of the Earth, we eat and breathe of the Earth. We are under obligation to give back to the Earth.

We are all dependent on the labor and knowledge of millions of people who lived before us, who developed skills, created inventions, art and music, learned and passed on their knowledge. They have also contributed thought, philosophy, mathematics, research. We stand on their shoulders and have an obligation to give our gifts to humanity.

We are also dependent on the labor and skills of millions of people today. Most of our food, energy for heat, cooling and transportation, building materials, clothing, and other necessities of life come from far away, produced by people we will never know. Our health, our learning, our awareness are all founded on one another's service to well-being and society. We have a duty to contribute in our own way too.

As Sri Yukteshwar said, "So long as you breathe the free air of Earth, you are under obligation to render grateful service."² Whether we acknowledge this obligation or not, we are tethered by it nonetheless.

By means of our individual will, we do have some choice and the ability to express our uniqueness. But we are not free of an infinite variety of external influences. We are not free of influence from our own subconscious, our past experiences, or our emotions. We are not free from hindrance or constraints by other people or creatures. We are also not free of the consequences of our actions. And we are not free of the Natural obligations of our existence.



So, do we have “free will”

2 quoted in *Autobiography of a Yogi* (1946) by Yogananda, Ch. 12, <https://www.holybooks.com/wp-content/uploads/Autobiography-of-a-Yogi-by-Paramahansa-Yogananda.pdf>, p. 99.

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