

Freedom, Morality and Natural Law: The “Aquinas on Liberty” Essay

Posted on [March 14, 2011](#) by [Dave Lenef](#)

“True liberty is an essential property of objective truth and morality. Therefore there can be no true liberty in a civilization that enshrines moral relativity.”

So concludes the short essay that follows below. Written by an individual with the handle, **Aquinas**, this document elegantly builds the case that liberty is the result of choosing Right—that is, the *morally right* choice. And that morality derives from *natural law principles*, which are *objective truths*, not something subject to opinion.

Morality is very simple. You can feel it. Your body chemically guides you to know in your bones what is right and what is wrong. The Wrongs have been said many ways:

- Do no harm.
- Don't steal another's property or injure another's body.
- Don't initiate force or coerce with threat another against their will.

And the Rights as well:

- Love one another.
- Do unto others what you would have done unto you.

And so on... We know what this stuff is.

Nobody can bestow liberty on you. It is a state of being that comes from understanding and acting without contradiction with that which the creative universe intends. When humans feel, think and act consistently within this natural law, the result will be liberty. Until then, we are simply handed privileges disguised as freedoms by our masters.

I include my own comments interleaved after the applicable paragraphs. The uncommented version is available in PDF format: [Aquinas on Liberty](#)

Please take the time to read this very carefully if you value liberty and life.

Aquinas on Liberty

As long as we abide in partial darkness, we will continue to be conquered.

If we looked very closely at the idea of liberty, we would discover that there is a radical

distinction between true human liberty and liberty falsely so-called. Indeed, liberty falsely so-called is that same liberty which the New World Order qualifies as the “bait of an idea to attract the masses of the people to one’s party for the purpose of crushing another who is in authority,” and as an idea of freedom which is really an “infection,” and as a “slackening of the reins of government.”¹

1. *False liberty* (as opposed to *true liberty*) refers to merely an *idea* of liberty that sets one group against another, as in the two-party political system, or even in a manipulated revolution. There may be an appearance of more freedom, but ultimately the reins (or *reigns*) remain. This is not a state of true liberty. It still restricts free action. (DL)

Where does the false idea of liberty come from? What is false liberty? What is true liberty? Knowledge of the correct answers to these questions is still lacking in the bulk of the patriot movement; and to the degree that it is lacking, so is integral unity and true power to overcome the menace. Until the patriot movement unifies itself under true philosophical principles, it will win only apparent victories, while the satanic New World Order continues its long march to total global domination.²

2. Most of the freedom movements (patriot, tea party, etc.) are ignorant of what comprises true liberty. The fight for liberty must be based on philosophical underpinnings of universal principals of nature or the fight will fail. And as the fight fails, so it leaves the path open to tyranny and global governance. Examples of incomplete or false ideas of liberty include those in the sovereign movement who traverse complicated legal machinations, filing paperwork in order to classified as a different class of person by the state; or tea baggers who rail against certain segments of the population. (DL)

True liberty is the highest of natural endowments. It is the portion only of intellectual or rational natures; and it confers on man this dignity – that he is in the hand of his counsel and has power over his actions. But the manner in which such dignity is exercised is of the greatest moment, inasmuch as on the use that is made of liberty the highest good and the greatest evil alike depend. Man, indeed, is free to obey his reason, to seek moral good, and to strive unswervingly after his last end. Yet he is free also to turn aside to all other things; and, in pursuing the empty semblance of good, to disturb rightful order and to fall headlong into the destruction which he has voluntarily chosen. Worse still are those who promote a false and absurd notion of liberty, by perverting the idea of freedom, or extending it to things in respect of which man cannot rightly be regarded as free.³

3. The Creator has given humans the ability to reason and choose. Reason aligned with truth will lead inevitably to liberty. But humans can also choose to ignore reason and choose less wisely, which will inevitably lead to confusion and chaos. (DL)

The Declaration of Independence states as follows: We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness.⁴

Sad to say, this is a very ambiguous, and therefore dangerous, proposition, as it is subject to any number of conflicting interpretations. Indeed, the proof of its weakness is the young age of the total collapse of the American Republic. Obviously, that clause has not been interpreted properly. If it had been, we would not have devolved into barbarity in less than two hundred fifty years. It can be argued that the American Republic was built on Freemasonic sand; and thus if we are going to rebuild it, we might want to re-codify our foundational principles. In order for

America to throw of its internationalist oppressors, a proper understanding of natural human liberty, in the minds and hearts of the American people, is indispensably necessary. For we the people have been brought low, and have been rendered soft and vulnerable as the direct result of having imbibed and believed a false notion of liberty and the pursuit of happiness.⁵

4-5. Ever since I realized that the phrase “life, liberty and the pursuit of happiness” was inspired by John Locke’s “life, liberty and property”, I’ve considered that *happiness* is far too ambiguous, while *property* is clear and specific. This small linguistic departure by the founding fathers may have set the stage for the devolution from our country’s original ideals.

Happiness is a shallow feeling that does not predicate freedom. Sometimes we must feel pain when we do the right thing. (DL)

As a natural endowment given to human nature by God, the omnipotent Creator of the universe, liberty must exist for an end or ultimate purpose. And this end must be identical to the essential determination and composition of human nature, which is rational, i.e., intellectual and volitional. The end, or object, both of the rational will and of its liberty is that good only which is in conformity with reason.⁶

Liberty belongs only to those who have the gift of reason or intelligence. Animals do not possess liberty. Considered as to its nature, it is the faculty of choosing means fitted for the end proposed, for he is master of his actions who can choose one thing out of many. Freedom of choice is, therefore, the essential property of the human will. But the will cannot proceed to act until it is enlightened by intellectual knowledge. For the proper object of the will is the good. The will cannot proceed to act until it is enlightened by the intellect. Nothing can be desired by the will unless it is judged by the intellect to be a good. Thus in all voluntary acts, choice is subsequent to an intellectual judgment that something is good or desirable.⁷

6-7. Our gift of reason is a means to a specific end. If we use our intellect in harmony with natural law—that is, free of contradiction from truth—we become more free and progress toward our ultimate end. I don’t pretend to know what that end is, but our nature rewards acting out of love, and moves us closer to unity.

Our gift of will is tied to rational thought. We use reason to judge the options before us and then we choose, resulting in action. Every voluntary act is an expression of our ability to choose rightly. But we always choose based on our evaluation of what will result in the most good.

Our thought processes can fail to deliver the Good. We may believe instead of reason, holding close those institutions of security that contradict fundamental moral truths. Or we might think we know based on false information. We’re not perfect, but striving to discover and understand that which is true will always keep us pointed in the right direction. (DL)

The will is referred to as the appetitive power of the soul or the rational appetite. Like the intellect, the will is a spiritual faculty. It is that power through which an individual seeks to execute an act or attain to an object proposed to it by the intellect. The object of the will is always the good, and even in the election of evil, it must be proposed to the will under the appearance of good. Anything chosen as a means is therefore viewed under some aspect of goodness.⁸

Therefore because in all voluntary acts choice is subsequent to a judgment upon the truth of the

good presented, declaring to which good preference should be given, it is an immutably true principle that human liberty depends entirely on intellectual judgments that conform to reason and the natural law. If a judgment which does not conform to the natural law or to reason, and which is, therefore, objectively false and immoral, is acted upon by the will, then it is a source of grave disorder in society. Exponentially multiply the number of individual immoral acts, and you have a Republic that collapses from moral decay in a short period of time.⁹

8-9. Humans base all choices of action on intellectual evaluation, and those choices are based on what we judge is “best” for us at given moments. If a choice is based on fallacious reasoning instead of truth and logic, we are in contradiction with nature, and the result “grave disorder”. It is the exponential accumulation of all the false choices leading to immoral actions that have led to the state of confusion and increasing lack of liberty we find ourselves in. (DL)

Hedonism, i.e., the tyranny of the passions, has no place in the well ordered man or in the well ordered civilization. Unfortunately our elitist overlords have long been at dumbing us down to the level of beasts that cannot employ their natural rational endowments, but only their carnal lusts. We allowed this to happen to us because we mistakenly believed that the lie they told us, namely that true liberty is the “right” to do whatever we want, whenever we want, as long as it is not illegal or discoverable. True liberty is an essential property of objective truth and morality. Therefore there can be no true liberty in a civilization that enshrines moral relativity.¹⁰

10. What is moral is what is true. Truth is truth. It is what has happened. There can be no shadings of truth, no relative orderings of less or more truth. It simply is. To the degree that truth can be known, knowing what is moral action becomes completely unambiguous.

We have been educated to believe in a lie that morality can be determined and handed down in laws of man. This has led to an idea that what is good is simply what feels good. That is hedonism. This way of thinking excludes reason, and therefore prevents us from connecting with what is true. This is an artifact of the domination culture, and the extent of our acceptance of that is the extent that we subjugate ourselves and move further away from liberty and closer to slavery. (DL)

References:

Original post on InfoWars forum unreachable or unknown at this time. If you have any information on the original post, and even more valuable, the identity of that person, please [let me know](#).

Reposted on the [CAUTION: TINFOIL HAT AREA](#) **FaceBook** group in the discussion thread, [Truth Be Told the What On Earth Is Happening Radio Show](#).

Mark Passio of [What on Earth Is Happening](#) read and commented on this essay in his May 2010 radio show #9 (see his [podcast archive](#)).

Audio Excerpt of just this part of Mark’s show:

[What On Earth Is Happening #009 – Aquinas on Liberty](#)

Link to Mark Passio's PDF version of the essay: [Aquinas on Liberty](#).

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One Response to *Freedom, Morality and Natural Law: The “Aquinas on Liberty” Essay*



[Mark Passio](#) says:

March 15, 2011 at 3:38 pm

Thanks very much, Dave. EVERYONE in America should read and understand this brilliant essay . Your commentary on it was absolutely enlightening as well. Thanks for reposting this, and for including me in the notes. If you ever find out who Aquinas is, please ask him to get in touch with me. Keep putting the Truth out there. It is making a difference. In Peace and Truth, Mark

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