

# 9 SPIRITUALISM

## 9.1 SPIRITUALISM

<sup>1</sup>The question of the continued existence of the self after the dissolution of its organic envelope has always occupied mankind. In order to have this question answered many people turn to the so-called spiritualists, who claim that they are able to contact the deceased and so to produce evidence that the “soul survives the body”.

<sup>2</sup>As usual, the learned have either ignored spiritualism or declared it to be superstition. The ignorant have the most absurd conceptions of the pertaining phenomena. A partial blame for this state of affairs must be laid on the spiritualists themselves, who have never been able to present a rational explanation of mediumship. It is easy to comprehend how a person can lend his organism with its etheric envelope to an emotional being. When man falls into profound sleep, this happens because his emotional envelope (with higher envelopes) has left his organism and etheric envelope. In ordinary cases, man remains in his emotional envelope at a distance of a metre or so from his organism (with its etheric envelope) and loses himself in his own speculation and imagination. He is very little aware of his environment, unless he has been “awakened” so as to recognize it, which presupposes some external influence. Usually, he can see to it that no emotional being take possession of his organism. If this should succeed, however, due to his lack of vigilance, the condition called “obsession” ensues, when the rightful owner tries to expel the intruder.

<sup>3</sup>The difference between a medium and an ordinary sleeping person is that the medium can leave his organism at will and does not care about what being, with an emotional envelope, takes possession of his organism. The sleeper does not allow this to happen, but would in the case of such an attempt return at once to hinder someone else from using his organism. Generally, the “séance” is supervised by a so-called controller who is supposed to be master of the situation. The procedure thus is actually a very simple one. It is a proof of the prevalent ignorance of the most primitive kind that it needs to be explained at all.

<sup>4</sup>There still seems to be some uncertainty as regards both mediumship and clairvoyance, so that these phenomena are often confused.

<sup>5</sup>Generally speaking, a clairvoyant does not have physical-etheric objective consciousness but only emotional. At any event, no one who is not a conscious disciple of the planetary hierarchy can ever acquire mental objective consciousness. Moreover, a clairvoyant usually does not have objective consciousness beyond the four lower molecular kinds (48:4-7), being unable to ascertain, for instance, the significance of the higher molecular kinds (48:2,3) of an emotional being.

<sup>6</sup>An ordinary medium is not clairvoyant and a clairvoyant is not a medium and need not be one, since the clairvoyant apprehends himself what an emotional being wants to communicate.

<sup>7</sup>It is quite another matter that a disciple having emotional and usually also mental objective consciousness can lend his organism to his teacher (a 45-self), if the latter would like to borrow it. Then the disciple is aware of everything that is going on, everything that the teacher is saying and doing while in the disciple’s organism. An ordinary medium has no idea of what has happened, since he is not clairvoyant. This is so because clairvoyance is mutual; the individual who has emotional objective consciousness in his organism has physical objective consciousness in his emotional envelope.

<sup>8</sup>Esotericians distinguish between mediums of two kinds, higher and lower. A medium of the higher kind leaves his organism with its etheric envelope to a causal self or a higher self, when such an individual has something important to teach (no sermons ever so sublime!).

Such a medium does not lose his continuity of consciousness but is always clearly aware of what is going on.

<sup>9</sup>The most famous example of such a mediumship was that of Jeshu, who lent his two physical envelopes to Christos. Another one of the same category was that of Blavatsky during the writing of *Isis Unveiled*, a book that was largely authored by 45-selves. She was standing by, being aware of everything that was said and done by all individuals present.

<sup>10</sup>A medium of the lower kind lends his two physical envelopes to whomever wants to take possession of them; and as this is happening, he is unaware of what is being said and done and afterwards has no memory of what occurred. Only beings in the emotional world use such an expediency. Nowadays there are in the emotional world individuals who acquired esoteric knowledge when they were in the physical world. Besides, all the occult sects have their representatives.

<sup>11</sup>The planetary hierarchy does not spread its teachings through spiritualist mediums. Those using the bodies of such mediums are no “elevated spirits”. A medium may count himself fortunate if he suffers no harm in the process.

<sup>12</sup>No esoterician who has passed to the emotional world utilizes a medium in spiritualist circles, for he knows that he can converse with his friends when they are asleep. Both Blavatsky and Olcott declared that they would never use mediums, and they never did. Nonetheless spiritualists have claimed this, and individuals using the organisms with etheric envelopes of mediums have declared to be the persons mentioned. This perhaps tells you something of the capacity of mediums and so-called controls (supervisors in the emotional world) of the mediums.

<sup>13</sup>A disciple of the planetary hierarchy is not allowed to use the physical envelopes of a medium unless the medium, standing by in his emotional envelope, is fully aware of what is happening and can follow the entire process. Then the medium must know to whom he lends his envelopes, and he must not be dependent on any “control”.

<sup>14</sup>What most characterizes spiritualists is that they permit themselves to be guided by beings in the emotional world, highly developed “spirits in the spiritual world”. The only comment necessary here is that even the most highly developed beings in the emotional world lack a true knowledge of reality and life. That knowledge cannot be acquired in the worlds of man (the first self, 47–49). No second selves (45–47) teach people in the emotional world.

<sup>15</sup>Spiritualists think that the medium is protected by so-called controls, who see to it that no unworthy beings use the physical envelopes of the medium. However, these “controls” have never reached beyond the emotional stage, the stage of the mystic, and they lack the requisite esoteric knowledge. They have no other knowledge of reality than the one they acquired once when in physical incarnation, and the one they receive through “pupils” who have studied esoterics. Usually, these “controls” are old Indian yogis who are detained in the emotional world through the philosophical systems they have accepted. They can hinder the dissolution of their emotional envelopes for a long time and refuse to pass to the mental world. In any case both mediums and the witnesses present are dependent on the statements of others, being unable to control what is going on in the emotional world.

<sup>16</sup>There is nothing to be done about this. Just like theologians of any other kind, they are firm in their “belief in their saviour”. No attempts at information have any effect on inflexible dogmatics. It is more convenient to be saved than to direct all one’s energies to the purposeful application of the laws of life. When the individual in the human kingdom has acquired self-consciousness, the law of self-realization comes into operation, and subsequently self-initiated consciousness activity is the only possibility of enhancing one’s consciousness development beyond the slow jog-trot of all mankind through millions of years.

<sup>17</sup>Spiritualists think that man consists of body and spirit and that reality consists of the physical world and the “spiritual” (emotional) world. That is what they know of reality.

<sup>18</sup>What spiritualists call “spirits” are people in their emotional envelopes. What they call “spirits” may also be emotional corpses (elementaries) the original possessors of which have moved to the mental world. Those corpses (aggregates of emotional matter) have their collective consciousness and can be activated by the vibrations emitted by the people attending the séance. This collective consciousness retains the memory of everything the individual experienced when he used the envelope.

<sup>19</sup>The normal individual is not in a position to explain the true nature of the etheric world and the emotional world even after he has left the physical world.

<sup>20</sup>If spiritualists were clear about the developmental stage of the “spirits” that use the medium’s organism with its etheric envelope, then they could more easily determine what the teachings of those spirits are worth. There have certainly been even in the physical world great “spiritual orators”, who have spoken wise words. However, they do not grow much wiser “after death” in the emotional world.

<sup>21</sup>If the word “spirits” is to be used at all, then all individuals are spirits, independent of the world they are in, thus human beings in the physical world as well.

<sup>22</sup>Through its instruments in the physical world the planetary hierarchy has warned against spiritualism as well as clairvoyance. People do not care about warnings, however. The hierarchy has warned in vain against the pertaining experiments and declared that men are incapable of determining what forces they are dealing with and in which cases the experiments produced really are “genuine”.

<sup>23</sup>The warnings issued concern two procedures, in particular. The medium lends his organism with its etheric envelope to any emotional being whatever. Then the medium does not know what is being done and said. The medium is unable to check whether the information given is correct or not. Apart from the fact that mediums often fall victim to fraudulent manipulations, the individuals appearing and taking possession of the medium’s organism with its etheric envelope all too often are under the spell of their own illusions. Only causal selves are able to judge whether the individuals appearing are the persons they claim to be and whether the information they give is exact. No highly developed human beings want to use the envelopes of other people. The information given is generally exceedingly unreliable, often positively erroneous, most often it just reflects what the people present “know”. No new valuable facts are received. And the medium incurs very great risks.

<sup>24</sup>Where clairvoyance is concerned, it can never be anything else than physical etheric and emotional objective consciousness. Physical etheric objective consciousness usually is exact. Emotional objective consciousness is erroneous in some respect in 99 cases out of one hundred.

<sup>25</sup>Emotional clairvoyance is nothing to be strived for. Only the essential self can without harm to himself experience the feelings of individuals at lower stages.

<sup>26</sup>The individual should seek to acquire physical etheric, emotional, and mental objective consciousness (clairvoyance) as a causal self only. Before he has become one, he will be the victim of emotional illusions and mental fictions.

<sup>27</sup>The emotional world is the world of illusions, which implies that the people there are unable to determine the reality content of what they experience. In the physical world already, mendacity (also unconscious) is downright incredible. However, the possibility of ascertaining this exists at least theoretically in many cases. In the emotional world this is absolutely out of the question. And the absence of any possibility of checking does away with all the inhibitions that had a restraining effect in the physical. There are in the physical world people who almost never tell the truth. In the emotional world, the percentage of such individuals has increased considerably. They believe in their vagaries, being unable to check them.

<sup>28</sup>No causal and higher selves can be met with in the emotional world (there are replicas, but they are monsters), since that world does not exist any longer for them and their emotional envelopes are empty of content. Besides, it would be meaningless, since life in the emotional world is illusory and the possibility of learning something truly sensible is practically non-existent. This has been said countless times before, but the spiritualists' belief is like any other belief ineradicable for that incarnation and sometimes for several.

<sup>29</sup>Anyone who demands help for his problems will never learn how to solve them on his own. And that is a thing which those who have mediumistic faculties and trust the "voice" should realize. The intention is that we shall solve our problems ourselves. Moreover it should be laid down that no denizen of the emotional world is fitted to be an adviser. Only causal selves are suited for this, and they do not live in that world. The esoteric axiom, "angels whisper but lies", refers precisely to emotional beings.

<sup>30</sup>The masses are easily influenced, passive, negative, and receptive. That is why they easily come under the spell of strong personalities. This feature is to be found in the medium, who grows increasingly dependent on "guidance", a completely wrong attitude, which runs counter to the law of self-realization. Man shall seek until he finds and shall not wait for "inspiration". He shall take the initiative, be mentally active, examine for himself, until he is able to judge, acquire understanding through work of his own. Self-initiated consciousness activity is a necessary condition of right self-determination. Man shall not demand the advice of others and trust in it. All of this is the very opposite of the medium's attitude. Besides, we have no guarantee that the "voice" is that of any "elevated spirit". The spiritualists' belief that they are guided by "elevated spirits" is an error. Such beings have other work to do. And emotional beings are not suited to be guides.

<sup>31</sup>Mediumism usually satisfies the curiosity of the audience. Sometimes a relative tries to contact a beloved "dead one" to have "comfort" in his loneliness and to his self-pity. (This sounds hard but is said by a 45-self, who knows what he is talking about.)

<sup>32</sup>Some mediums are impelled by the noble motive of desiring to help disoriented individuals in the emotional world. There is other help for them, however. The medium could be of greater service in the physical world, if he is so anxious to help, than choosing this risky and almost always inefficient procedure. Helping an emotional being who has "gone astray" is no easy matter.

<sup>33</sup>They do not know that they counteract their evolution instead, by drawing them down into the physical and obstructing the dissolution of the lower molecular kinds. Why does ignorance always believe that it understands everything at once?

<sup>34</sup>Why do not spiritualists examine the esoteric knowledge? It cannot harm them, can it?

<sup>35</sup>Spiritualists are among the people who are the most responsive to hylozoics, since they most often do not have an accepted dogmatics, as is the case with most theosophists, anthroposophists, and so-called Rosicrucians. As seekers they have managed to avoid getting stuck in a too primitive mental system, primitive because it does not afford the requisite clarity, does not enable them to judge whether new alleged facts are true facts. Exceedingly few of these people have the sufficient analytical capacity necessary to judge the degree of reliability of the various occult sects. That is, to be sure, a matter of intellectual capacity. In many people, the reason why they omit to examine the new information is that the system they have accepted has become an emotional product they cherish too much and so cannot bear to lose. In other people, the reason is mental laziness. In the majority of these people, however, the reason is that they do not perceive the deficiencies of their systems.

<sup>36</sup>From spiritualist quarters criticism has been levelled against the statement in KofR 3.1.32, that the spiritualists became implacably hostile to Blavatsky. It is true that individual spiritualists have recognized Blavatsky's capacity, and eventually an increasing number of groups within the movement have arrived at a more correct conception. We sincerely hope

that such a realization grows more general. However, those familiar with the spiritualist literature in its entirety can certify that the statement is justified as regards this literature well into the 20th century. What is important here is that spiritualists inflicted considerable harm on the theosophical movement. Many spiritualists there were who took a public stand that was spitefully hostile, hindering seekers from examining the reality content of theosophy.

The above text constitutes the essay *Spiritualism* by Henry T. Laurency.

The essay is part of the book *Knowledge of Life Three* by Henry T. Laurency. Translated from the Swedish by Lars Adelskog.

Copyright © 2007 by the Henry T. Laurency Publishing Foundation.