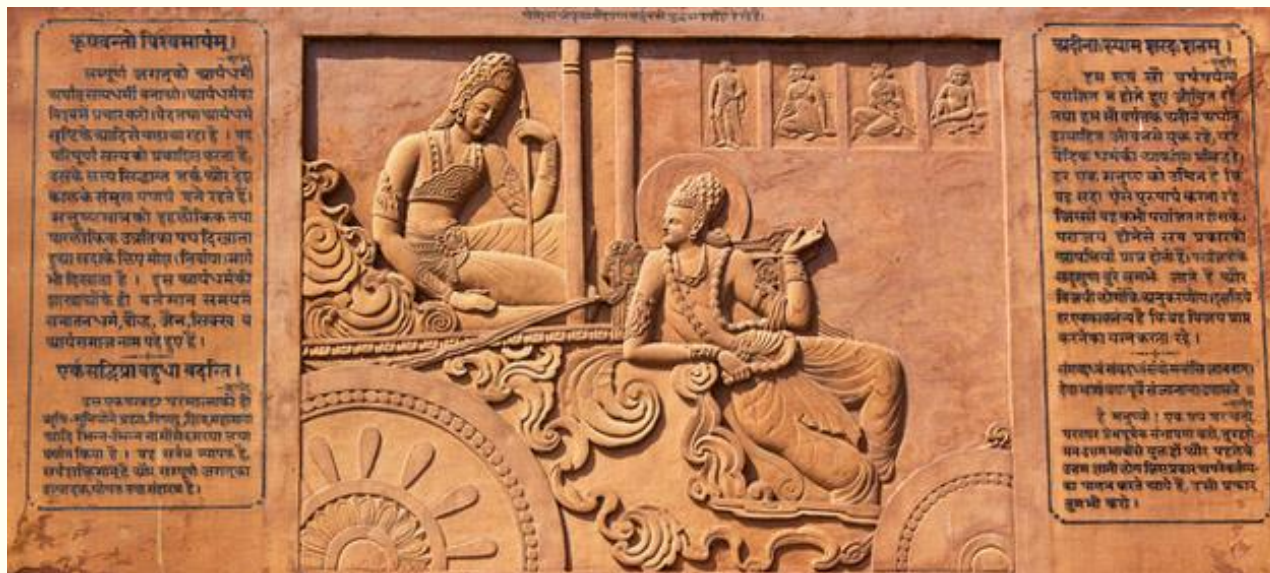


## *Conversations on Occultism*



*Detail of Gita Stambha, column with the text of Bhagavad-Gita, Uttar Pradesh, India*

Initial reading from

### *Notes on the Bhagavad Gita, Chapter VII*

by William Q Judge

Included in the inferior nature are all the visible, tangible, invisible and intangible worlds; it is what we call nature. The invisible and intangible are nonetheless actual; we know that poisonous gas, though invisible and intangible, is fatally actual and potential. Experiment and induction will confer a great deal of knowledge about the inferior nature of God and along that path the science of the modern West is treading, but before knowing the occult, hidden, intangible realms and forces—often called spiritual, but not so in fact—the inner astral senses and powers have to be developed and used. This development is not to be forced, as one would construct a machine for performing some operation, but will come in its own time as all our senses and powers have come. It is true that a good many are trying to force the process, but at last they will discover that human evolution is universal and not particular; one man cannot go very far beyond his race before the time.

Krishna points out to Arjuna a gulf between the inferior and the superior. This latter is the Knower and that which sustains the whole universe, and from it the inferior nature

springs. So the materialistic and scientific investigator, the mere alchemist, the man who dives into the occult moved by the desire for gain to himself, will none of them be able to cross the gulf at all, because they do not admit the indwelling Spirit, the Knower.

The superior nature can be known because it is in fact the Knower who resides in every human being who has not degraded himself utterly. But this must be admitted before any approach to the light can be made. And but few are really willing, and many are unable, to admit the universal character of the Self. They sometimes think they do so by admitting the Self as present, as contiguous, as perhaps part tenant. This is not the admission, it leaves them still separate from the Self. All the phenomenal appearances, all the different names, and lives, and innumerable beings, are hung suspended, so to say, on the Self. Thus:

And all things hang on me as precious gems upon a string.

... Krishna says the illusion (of nature) is difficult to surmount, but that success can be attained by taking refuge in the Self—for he is the Self. The entire congregation of worshipers who are righteous find favor with the Self, but those who are spiritually wise are on the path that leads to the highest, which is the Self.

This means, as Krishna says, that those who with the eye of spiritual wisdom see that the Self is all, begin to reincarnate with that belief ingrained in them. Hitherto they had come back to earth without that single idea, but possessed of many desires and of ideas which separated them from the Self. Now they begin to return fully at rest in the Self and working out their long-accumulated karma. And at last they become what was mentioned in the opening verses, a Mahâtmâ or great soul.

There is, however, a large number of persons who are in the class which has been deprived of spiritual discernment “through diversity of desires” or who have not yet had discernment for the same reason. The verse reads as follows:

“Those who through diversity of desires are deprived of spiritual wisdom adopt particular rites subordinated to their own natures, and worship other Gods.”

... A man adopts that which is conformable, or subordinate, to his own nature, and being full of desires he worships or follows other gods than the Supreme Self... The idol-worshiper bows to the god visible so that he may attain the object of his heart which that god is supposed to control. The Western man worships his object and strives after it with all his heart and mind and thus worships something else than the Supreme Imperishable One.

[extracts from pages 133-7]

### **Seeing the One in Everything**

He is esteemed, who is equal-minded to companions, friends, enemies, strangers, neutrals, to aliens and kindred, yea to good and evil men.

*Bhagavad Gita*, Ch. VI, v. 14

He whose soul is united by devotion, seeing the same in all around, sees the soul in everything and everything in the soul. He who sees Me (Brahmâ) everywhere and everything in Me, him I forsake not and he forsakes not me.... He who sees the same in everything —

Arjuna! — whether it be pleasant or grievous, from the self-resemblance, is deemed to be a most excellent Yogin.

*Bhagavad Gita* Ch. VI, v. 29, 32  
from *Love With An Object*, an article by H. P. Blavatsky

### **On Elementals**

Spirits of the Elements. The creatures evolved in the four Kingdoms or Elements—earth, air, fire, and water. They are called by the Kabalists. Gnomes (of the earth), Sylphs (of the air), Salamanders (of the fire), and the Undines (of the water). Except a few of the higher kind and their rulers, they are rather forces of nature than ethereal men and women. These forces, as the servile agents of the Occultists, may produce various effects; but if employed by "Elementaries" (see below)—in which case they enslave the mediums—they will deceive the credulous. All the lower invisible beings generated on the 5th, 6th, and 7th planes of our terrestrial atmosphere, are called Elementals: Peris, Devs, Djins, Sylvans, Satyrs, Fauns, Elves, Dwarfs, Trolls, Kobolds, Brownies, Nixies, Goblins, Pinkies, Banshees, Moss People, White Ladies, Spooks, Fairies, etc., etc."

*Theosophical Glossary*, 111-2

### **Skandhas**

Each human being has his own elementals [skandhas] that partake of his nature and his thoughts. If you fix your thoughts upon a person in anger, or in critical, un-charitable judgment, you attract to yourself a number of those elementals that belong to, generate, and are generated by this particular fault or failing, and they precipitate themselves upon you. Hence, through the injustice of your merely human condemnation, which cannot know the source and causes of the action of another, you at once become a sharer of his fault or failing by your own act, and the spirit expelled returns "with seven devils worse than himself."

*Epitome of Theosophy*, W. Q. Judge, p. 21

### **On Thoughts & Elementals**

Every thought of man upon being evolved passes into the inner world and becomes an active entity by associating itself, coalescing we might term it, with an elemental. It survives as an active intelligence—a creature of the mind's begetting—for a longer or shorter period proportionate with the original intensity of the cerebral action which generated it.

Thus a good thought is perpetuated as an active beneficent power, an evil one as a maleficent demon. And so man is constantly peopling his current in space with a world of his own, crowded with the offspring of his former desires, impulses, and passions, a current which reacts upon any sensitive or nervous organization which comes in contact with it. [from a Master's letter.]

*Theosophical Articles & Notes*, p. 293

### **Adept contacting a Being in Devachan**

Entities are kept in devachan by the very force of their blissful state; they have no incentive to come out of it; . . . Such is the case with the generality of beings, but if an entity of strong and clean nature enters the state with the desire to be of help on earth in a body, he may be aroused from his sleep to assume a body by those Adepts whose function it is to perform such services. These Adepts are beings free from all delusion and themselves not in the devachanic

state, but able to act consciously on any and all planes of being. Hence they, and they alone, can come in actual contact with beings in devachan.

*Answers to Questions on The Ocean of Theosophy*, Robert Crosbie, p. 171

### **On being helped out of Devachan**

The Mahatma, a being who has developed all his powers and is free from illusion, can go into the devachanic state and then communicate with the Egos there. Such is one of their functions, . . . They deal with certain entities in devachan for the purpose of getting them out of the state so as to return to earth for the benefit of the race. The Egos they thus deal with are those whose nature is great and deep but who are not wise enough to be able to overcome the natural illusions of devachan.

*The Ocean of Theosophy*, W. Q. Judge, p. 116