

THOUGHTS ON THINGS PSYCHIC

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Thoughts on things psychic by Walter Winston Kenilworth

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WALTER WINSTON KENILWORTH

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THOUGHTS ON THINGS PSYCHIC

THE THEORY OF "A LOST SOUL."

Even in theological misconceptions there are grains of truth. The idea of hell and eternal punishment of "lost souls" obtains in most religions. Though the idea is largely due to racial hypochondria, it contains elements of truth. Evil is followed by evil. Man has believed that as moral laxity was in direct violation to the revealed laws of an infinite personal god, the transgression must be followed by infinite, eternal punishment; such has been the dogma of theology. Philosophy, however, corrects the argument of theology. It has dismissed the conception of infinite torture for a finite act. It has modified the theory of a personal god.

Hell is not a pit of darkness visible and of everlasting fire. The religious imagination has suffered psychical delusions. It has been working overtime in the zealous effort of bringing truth into closer proximity to the mind through

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symbolism. The fate of a "lost soul" is really worse than the imagination can picture.

According to spiritual science, a "lost soul" is the perishing of personality, the most dreadful event the spirit of man can experience. In considering the subject, two things must be borne in mind: first, the distinction between personality and individuality; secondly, the idea of eternal loss. Individuality is the thread running through all the changes of personality. Personality is a ray of the individual soul incarnated in this sphere of life. The individual projects many of these rays, and each new projection is a new life. The duty of personality manifests in the weaving of earth experience into the substance and truth of the reincarnating soul. It must garner greater knowledge and greater depth of heart. It must control the animal nature of passion and selfishness. This lower nature is ever at effort to pull the higher principles of man to its level. The complete pulling down manifests when the mind joins hands with the animal nature, and inverts the light of reason in the gratification of unbridled desire. Average expression ranges between low and high; complete spiritual undoing balances

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towards lowest and perverted expression. The latter condition, however, is as rare as ultimate perfection, but the possibility of spiritual realization is negatively suggestive of the terrible precipices of ignorance and weakness into which personality may fall.

There is the ascetic who emphasizes the union with Self, the soul of the soul. Like the Christ, he gives up life that he may truly live. The ascetic is the ideal in the struggle for realization. There is the sensuous, decadent, and degenerate psychopathic study, whose delight in bestial desire is far beyond normal viciousness. This monster devises individual and shockingly retrogressive methods of self indulgence. Religion and spiritual effort are mythical to him. He turns his back upon the Spirit of love and compassion. Before him is the pit of unspeakable foulness which purer nature cannot approach without scorching itself. In gloom and darkness, the personality is blind to the light of truth and goodness.

This state is the severance between the spiritual individual and its personal ray. The redeeming light of Self vanishes and leaves the human being, a brute of retrogressive instincts,

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dangerous and without human ruth. It leaves it a prey to its horror-loving and horror-inspiring fury. The living force of such an elemental thing—for human it is no longer—is a putrescence such as is now and then found in the alleyways of life; a putrescence defiling the mental atmosphere with evil influences and doomed to final corruption. Such a disintegrating personality is more destructive and primitive than the man-ape, a resemblance to which form they inhabit in the psychic plane. Indeed, the man-ape is on the upward path, whereas the man-brute is on the last step of the retrogressive path.

In time, the pall of death covers the physical life of the man-brute. He finds himself in a new form, a thing of tremendous power. His greatest delight is in sending his influence to sensitives in low vibration on the earth plane. Goading them to depravities of indescribable character, he vampirizes on their sense enjoyment, or debauches himself in the psychopathic criminal state which often leads the sensitive to murder or self-destruction. Spiritual teachers claim that such a demon can reincarnate, that enough of the mental elements remain for