

*No one has the right
to control the mind of another,
for any purpose*



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Has a mother a right to use her will power in throwing off disease and the painful result of accidents from herself and children? Please draw the line clearly between white and black magic in such work, occult work?

It is not clear from the question whether the querent means to ask about the use of the will pure and simple or about the practice of mind-cure, as it is called, or spiritual healing. In respect to the use of the will considered alone, the Editor of *Forum* has replied sufficiently, I think, especially pointing out that the use of that power is not well understood; and it would seem that the questioner does not understand it.

There is a remarkable absence of treatment of the question of the will in such books as the *Yoga Aphorisms* and the like, the very books where one would expect to see something about it if it is a thing that can be treated of separately. But we may see the reason for this when we remember the old saying of the Kabbalists, that “behind will stands desire.” And by considering men as we see them, this saying appears to be a true one, for in everyday life and in every act we perceive that the prime mover is desire, and that the question of weak will or strong will depends on that in nearly every case. The wicked are of strong will because they have strong desires, and the weak person will be found to act with the most powerful will when the desire is strong. Their appearance of being weak arises from the fact that they are pulled about every moment by contrary wishes, not being concentrated enough to have definite wishes of their own. And it is here that the distinction between White and Black Magic can be easily found, for if the desired object be a selfish one or against the general good, then the act performed will be of the nature of Black Magic. The will is only used as an agent to carry out the desire. So in the case of an actual adept of either school, will is at his disposition no matter what be his object.

Now if the question put is in view of the practices of the so-called metaphysical healing schools, then a very different set of questions arises of mixed nature, some including moral aspects and some not, but every one raising a doubt about the claims made of curative power, as also about the way in which any cures that do take place have been accomplished.

¹ [This magazine was distributed free of charge to members-at-large of the Theosophical Society in America, who were invited to “send questions, answers to questions, opinions and notes upon Theosophical subjects.” Usually they were handled by the editor, Alexander Fullerton, with the assistance of Mr. Judge. Though some of the editor’s answers (signed Ans.) may have been by Judge, we include only those contributed under his own name, initials, or pen-names. — DARA EKLUND, *Compiler*.]

The Editor has pointed out that a well-balanced and centred mind will conduce to health, as has been held for ages; even savages know this and act accordingly. And if one finds from actual experience that the fact of his or her being of a cheerful, happy, contented, charitable, loving, faithful, sunny disposition will always have the effect of giving health to those about in the family or elsewhere, then there can surely be nothing wrong or inexpedient in such a state. And that, in my opinion, is the right limit for the practice of metaphysical healing. For if one goes beyond that, and, following the rules of these schools, proceeds to send his thoughts out to another with the object of taking hold of that other's mind, then there is the greatest danger and also Black Magic. For no one has the right to take the mind of another, for any purpose, into his possession. If such be done, then the other ceases to be a free agent. And this is true as much in the case of one's child as in that of any other person. Moral wrong attaches here because one is acting on another. But in the event of acting on oneself there can only be a question of expediency, and that is a very wide and important one, since momentous consequences may flow to us and to others from the tendencies we set up in ourselves.

Bodily ailments may be roughly divided for the purpose of the present into two classes,

One being those that are acute or due to the imagination or the reaction of the imagination on the processes in the bodily economy;

The other being those due to strong physical karma showing out in diseases in the mortal envelope, and being entirely beyond the reach of the imagination and not due to reactions from the mind of the sufferer.

These last are of the greater number; we see them in small children as well as in adults, and also in savages and the semi-savages of our own civilization who compose what some people call a lower element in the social body.

① In the first class the physical troubles from reaction will of course disappear so soon as the person trains himself to look at life cheerfully and to grow into a more independent frame of mind. The cures are not due to the causes assumed in the schools we refer to. They come about as a natural result of the new state of mind withdrawing from the nerves and fluids of the body the old strain and oppression. When those are removed the actual state of health at the bottom comes to the surface. And the result would be the same in the instance of the most degraded savage who might be induced by accident or by the words of his medicine man to fix his mind in another direction. Obviously there it would not be due to a system of philosophy. And additional proof of this is to be had in the very schools we speak of. In those we see widely different systems; one requires faith in the Bible and in Jesus, and the other does not, and yet each makes equal claim to success. H.P. Blavatsky says:

This is all the secret. Half, if not two-thirds of our ailings and diseases are the fruit of our imagination and fears. Destroy the latter and *give another bent to the former, and nature will do the rest.*¹

¹ [Blavatsky Collected Writings, (HYPNOTISM AND ITS RELATIONS TO OTHER MODES OF FASCINATION) XII, p. 403]

② In the second class of diseases it is quite true, as has been often said by the metaphysical healer, that the disease comes from thought, but the error is in supposing it to be present thought [had] in this body. The thoughts are those of a past life, and have passed altogether from the mind plane into the realm of causes for dynamic disturbance, or of tendency, that are quite beyond the reach of the present imagining power, but sure to result in the course of time in visible difficulty suddenly appearing, or resulting from our going into situations that bring to us the germs of disease. For Karma acts on us not only in inherited troubles but also in accord with the tendencies we have set up in ourselves in a previous life. Those latter impel us to go to places or to mix with such people as that the inevitable result will be to cause effects on our mind or body that otherwise would not be felt. As in the case of one who set up in a previous life a tendency to consort with good and cultured people; this will come out and lead to a similar line of action with very different results from the case of one whose tendencies were in the opposite direction.

These causes for disease then being in the mind plane from the last life, and having become mechanical causes in this, are now *on their way out* of the system in the proper channel, and that channel is a physical, mechanical one. They are leaving us by the way of the body, are on the way down, and should not be stopped and sent back to the mind plane again. They should be treated by the ordinary methods of hygiene, of medicine, of surgery, of food. Hygiene and food furnish the right conditions for adjustment, and make no new present cause for trouble; medicine helps nature in her mechanical acts of purging and alteration; and surgery replaces dislocations, removes dead tissues, or puts bones that are broken into position for proper joining. No one would be so foolish as to say that thinking will remove from the brain the pressure of a fractured bone that is making the patient mad, or that imagination will set a dislocated shoulder. And if rotting food in the stomach is affecting the head and the whole system, it is certainly wiser to get rid of the offending substance as quickly as possible, supplying the body with good food in its place, than to let the evil stay to be absorbed as evil into the tissues while one busies himself by calling on the higher powers of mind to make him think he is not disturbed while nature is going on with her cure. In many cases this latter is all that happens, for any strong-minded person can resolve to endure great pain during the process of rectification of internal trouble by ordinary change of tissue and of fluids. So a disciple of the schools in question may be so full of the notion that mind, or God, or Christ is curing him that he endures until the *vis medicatrix naturae*¹ has done its work.

Granting that these causes are on their way down and out, the effect of calling with a powerful will on the same plane of power is that the cause may be sent back to the inner mind and disappear from the body. But this is no cure: it is something like one's cutting off his hair because the flies walk in it, it is planting once more in our deathless body disease that will surely come out again in another life as disease, or as madness in that one or presently in this. And in the life of many a practitioner nowadays this has happened. For wherever one is very sensitive the practices enjoined create abnormal states that have resulted in dementia.

¹ [healing power of nature]

But a still more pressing danger lies in the half-truth of the practices. They are, divested of all pretension to systematic and right philosophy, partially correct yoga practices.

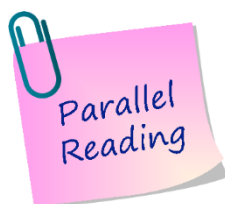
As soon as they are begun they set up in the astral currents in the practitioner definite changes that at once begin to react on the humours and fluids in the body and are strong enough to bring about definite alteration in the physical envelope. This has been known for ages and has been treated off by the older Hindus. But they have always been careful to say that they ought not to be gone on with in the absence of a guide who is competent to know every symptom, to note every effect, and to give the right corrective.

These correctives were not purely mental either, for many of them have to be physical, since the rapidity of the changes and the effects of the practices far outrun any application of mental correction in many instances. And this knowledge did not mean a mere following of a definite rule, but included an ability to see the peculiarities of each person as he proceeded. For as each is under a different set of laws peculiar to himself, the strict following of a general rule would lead to the greatest danger.

But what do the “metaphysical healers” know of this?

Nothing but the vague rule of the doctors that one must watch the patient and know, if possible, something of his medical record. Outside of that they are at sea with no pilot. They are inviting the explosion of forces they know nothing about, and when the difficulty arises they are powerless. From actual experiment I know the facts to be as stated. The pulse may be lowered or increased, or the first symptoms of paralysis produced, or fainting brought on, ringing in the ears and mist before the eyes made to show themselves; but where is the corrective? Unknown, for the simple reason that when we are dealing with such forces as these we are out of the realm of general rules for correction and must be able to at once see the exact inner state of the person and to select unerringly out of the vast range of possible cures the right one so that it shall work without any mistake.

What, then, shall the querent do for herself and her children, as she asks? Use her best judgment, follow the best rules for the cure of diseases, train her children to be self-reliant and careful so that they shall have few accidents, teach them to avoid evil and danger and keep their minds and bodies in right condition, and karma will take care of the rest. And if they are hurt or really sick, then send for a good physician.



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