

Corona crisis: Theosophical literature about epidemics and pandemics

What insight can the theosophical literature offer us about a pandemic such as the current coronacrisis? To help us find answers to questions, we have collected below some excerpts from theosophical literature by H.P. Blavatsky, W.Q. Judge and G. de Purucker on related topics.

A number of scientific articles have also been cited that link theosophical insights to the current state of knowledge.

We hope that these fragments will help to build insight into the laws of nature and how to deal with this situation as an individual and as humanity.

In order to place these quotes correctly, it is important to see them in the light of the [three fundamental propositions](#) of theosophy.

In short, you can describe these as follows:

1. Boundlessness.
This means that everything essentially has the same boundless origin and abilities. Everything is alive. And everything is connected and influences each other.
2. Cyclicity.
Everything comes and goes, goes through periods of activity and rest.
3. Fundamental identity of life. As above, so below.
All life is fundamentally identical and evolves on the basis of free will as part of a greater whole (life within life), according to karmic and cyclic law.

You can read them here in their entirety: <https://blavatskyhouse.org/about-us/what-is-theosophy/>.

The first five fragments show, in line with the three fundamentals, how everything is interconnected and how cyclical cosmic influences affect us, sometimes resulting in epidemics. It describes that this is always karmic and is not separate from our own mentality.

Current science shows the relationship between the sunspot cycle and epidemics and pandemics. We have included links to two of these articles.

The excerpts from H.P. Blavatsky's article *The Last Song of the Swan* and the *Encyclopaedic Theosophical Glossary* describe the relationship between ozone and flu. This has also been studied by current science, to which we have linked.

In the following two fragments, W.Q. Judge and G. de Purucker describe the role of germs such as microbes in disease from a theosophical perspective (at the time of their writing not much was scientifically known about viruses).

The last excerpt from G. de Purucker's *Golden Precepts* describes what diseases in general are and how best to deal with them.

<i>H.P. Blavatsky - Stars and Numbers</i>	3
<i>Collected Writings</i> Vol 3 p192-201 [<i>The Theosophist</i> , Vol. II, No. 9, June, 1881, pp. 199-201]	3
<i>G. de Purucker - Studies in Occult Philosophy</i>	4
p10-12 Esoteric Hints on Cycles	4
<i>G. de Purucker - The Esoteric Tradition</i>	5
Chapter XXXIV, p1021 voetnoot 439	5
<i>H.P. Blavatsky</i>	6
<i>Collected Writings</i> Vol.IX p. 103	6
<i>H.P. Blavatsky</i>	6
<i>Collected Writings</i> Vol.XII p. 403	6
<i>Current scientific articles</i>	6
On the relationship between the sunspot cycle and epidemics and pandemics, as cited by Blavatsky and De Purucker.....	6
<i>H.P. Blavatsky - The Last Song of the Swan</i>	6
<i>Collected Writings</i> Vol.12 pp.104-16 [<i>Lucifer</i> , Vol. V, No. 30, February, 1890, pp. 445 453].....	6
<i>G. de Purucker (Editor in Chief) - Encyclopedic Theosophical Glossary</i>	9
Epidemics [from Greek <i>epi</i> upon + <i>demos</i> the people].....	9
<i>Current scientific articles</i>	9
On the relationship between ozone and flu, as cited by Blavatsky and De Purucker.....	9
<i>William Q. Judge - Theosophy and Epidemics</i>	10
Echoes of the Orient III, p195-7.....	10
<i>G. de Purucker - Esoteric Teachings VIII</i>	11
p63: THE CAUSE AND CURE OF DISEASE.....	11
<i>G. de Purucker – Golden Precepts of Esotericism</i>	12
About disease, p32-53	12

H.P. Blavatsky - *Stars and Numbers*

Collected Writings Vol 3 p192-201 [*The Theosophist*, Vol. II, No. 9, June, 1881, pp. 199-201]

Ancient civilization saw nothing absurd in the claims of astrology, no more than many an educated and thoroughly scientific man sees in it today. Judicial astrology, by which the fate and acts of men and nations might be foreknown, appeared, nor does it even now appear, any more unphilosophical or unscientific than does natural astrology or astronomy—by which the events of so-called brute and inanimate nature (changes of weather, etc.) might be predicted. For it was not even prophetic insight that was claimed by the votaries of that abstruse and really grand science, but simply a great proficiency in that method of procedure which allows the astrologer to foresee certain events in the life of a man by the position of the planets at the time of his birth.

Once the probability, or even the simple possibility, of an occult influence exercised by the stars upon the destiny of man admitted—and why should the fact appear more improbable in the case of stars and man than in that of the [193] sunspots and potatoes?—and astrology becomes no less an exact science than astronomy. The earth, Prof. Balfour Stewart, F.R.S., tells us—“is very seriously affected by what takes place in the sun” . . . a connection is strongly suspected “between epidemics and the appearance of the sun’s surface.”*

* “One of the best known vegetable epidemics is that of the potato disease. The years 1846, 1860, and 1872 were bad years for the potato disease. Now, those years are not very far from the years of maximum sunspots . . . [there is a] curious connection between these diseases affecting plants and the state of the sun. . . . The disease that took place about three centuries since, of a periodical and very violent character, called the ‘sweating sickness’ . . . took place about the end of the fifteenth and the beginning of the sixteenth century. It took place in the following years: 1485, 1506, 1517, 1528, and 1551, about a period of eleven years intervening between the outbreaks. Now, this is exactly the sunspot period . . .” (*The Sun and the Earth*. Lecture by Prof. Balfour Stewart).

And if, as that man of science tells us, “a connection of some mysterious kinds between the sun and the earth *is more than suspected*” . . . and the problem is a most important one “to solve,” how much more important the solution of that other mystery—the undoubted affinity between man and the stars—an affinity believed in for countless ages and by the most learned among men! Surely the destiny of man deserves as much consideration as that of a turnip or a potato. . . . And if a disease of the latter may be *scientifically* foretold whenever that vegetable crops out during a “sunspot period,” why should not a life of disease, or health, of natural or violent death be as *scientifically* prognosticated by the position and appearance of the constellation with which man is as directly connected and which bears the same relation to him as the sun bears to the earth?

In its day, astrology was greatly honoured, for when in able hands it was often shown to be as precise and trustworthy in its predictions as astronomical predictions are in our own age. Omens were studied by all imperial Rome, as much, if not more than they are now in India. Tiberius practiced the science; and the Saracens in Spain held star divination in the greatest reverence, astrology passing into [194] Western Europe through these, our first civilizers. Alphonso, the wise king of Castile and Leon, made himself famous in the thirteenth century by his “Astrological Tables” (called Alphonsine),* and his code of *Las Siete Partidas*; and the great astronomer Kepler in the seventeenth, the discoverer of the three great laws of planetary motions (known as Kepler’s laws), believed in and proclaimed astrology a *true science*. Kepler, the Emperor Rudolph’s mathematician, he to whom Newton is indebted for all his subsequent discoveries, is the author of *The Principles of Astrology*,† in which he proves the power of certain harmonious configurations of suitable planets *to control human impulses*. In his official capacity of Imperial astronomer, he is *historically* known to have predicted to Wallenstein, from the position of the stars, the issue of the war in which that unfortunate general was then engaged. No less than himself, his friend, protector and instructor, the great astronomer Tycho Brahe, believed in, and expanded the astrological system. He was forced, moreover, to admit the influence of the

constellations on terrestrial life and actions quite against his will or wish, and merely because of the constant verification of *facts*.

* [Strictly speaking, they are astronomical tables produced at Toledo, Spain, in 1252 by fifty astronomers under the patronage of Alphonso X (1252-84), known as El Sabio, "the Learned." Vide the Bio-Bibliographical Index, s.v. ALPHONSO.—Compiler.]

† [Reference is most likely to Kepler's *De Fundamentis Astrologiae*. In the Charles Frisch edition of his Opera Omnia, published in 1858 by Heyden and Zimmer at Frankfurt a. M., it may be found in Vol. I, pp. 417-438.—Compiler.]

G. de Purucker - *Studies in Occult Philosophy*

p10-12 Esoteric Hints on Cycles

OTHER INTERESTING FACTORS

Now a further interesting thing about this 72: a human being is a child of the Universe, and being its child, its laws are his. Its life is his. Its pulsations are his. The rhythmic periods in Nature must therefore work through man. One of the greatest rhythmic pulsations in man is the pulse-beat. Do you know what the average pulse-beat for a human being is? 72. 72 beats of the human pulse every minute, or if you like, it is 60 pulse-beats plus the increment of beginning plus the increment of lapsing into the next pulse-beat. 60 plus 12; $5 \times 12 + 12$. You see how these numbers recur? 72 is twice 36. Well, now you remember 360 there, and 36 is 6×6 . You notice how the numbers thus keep coming, whatever you do. 6 goes 12 times into 72 human pulse-beats in a minute. 6×12 is 72.

Here is a very interesting factor. In enumerating the years of the different planets I intentionally did not speak of the Moon, for your minds are so enwrapped with the astronomical teachings of the West in which the Moon is not considered a true planet, that I did not want to confuse you. Yet so thoroughly does Nature work throughout, after the same laws, the same rhythms, the same principles, the same pulsing, that do you realize that what the astronomers call the minor Saros, that is the eclipse-cycles, the cycle of years in which the eclipses begin again and repeat themselves nearly as they were before, is 18 years and some 10 or 11 days? We can here drop the days. 18 years: 6×3 , 12 plus 6, _ of 36. I want to call your attention to these key-figures, which keep coming to the fore. Furthermore, this is not all. Do you know how many is the average number of eclipses in this minor Saros of 18 years -- Solar eclipses and the eclipses of the moon? The average number is 72.

Here is a very interesting fact. The sun-spots, according to modern astronomy, come, or the maximum is reached, every 11 years, and a fraction, 11 and $\frac{1}{3}$ or something like that. But here again we must allow for librations; and taking everything together, all factors included, and the way the Solar System has all its bodies enmeshed together like the cogs of wheels, yet each having a little independent movement of its own, which in time changes the pattern -- a very interesting fact is that the sunspots coincide with the perihelion of Jupiter. Now explain that if you like. In other words, Jupiter like all the other planets makes its annual tour or orbit of revolution around the sun, completing it in 12 of our years. But in doing so at one point of its orbit it is closer to the sun, closer than it is at any other point of its orbit. That is what they call perihelion, close to the sun. When the perihelion of Jupiter takes place, the sun-spots reach their maximum, roughly every 12 years, between 11 and 12 years. And it is a remarkable thing -- I would wager almost anything upon it -- that if we could collect the statistical data we would find that outbreaks of disease and other afflictions of mankind will coincide with these 12-year periods, sun-spot maxima or minima. I saw a calculation of that kind some time ago in which it was shown that epidemics of spinal meningitis broke out at every sun-spot maximum. In other words when the planet Jupiter was closest to the sun, every 12 years or so.

Do you know in modern Western astrology it has been customary to speak of the planet Jupiter as the great benefic, and the planet Saturn as the great malefic. But I think that this is pretty near to being nonsense. I will give you one instance showing how this idea is a distortion of facts. I read some time ago a very interesting statistical discovery made by a French writer who showed that whenever the planet Jupiter was in its nodes as the astronomer phrases it, crimes of violence increased enormously. Whenever the planet Saturn was in its nodes, crimes of violence were noticeably few. Now that is easily explained. Jupiter excites, urges people to do and to move. Saturn calms, brings balance and steadiness, the truth being that every planet has its good side and its bad, every planet can be a benefic or a malefic, according to its action. This is true astrology, and all that we have been talking about is true archaic astrology or Theosophical astrology.

G. de Purucker - *The Esoteric Tradition*

Chapter XXXIV, p1021 voetnoot 439

439. It is from the Astral Light that flow forth what are experienced on Earth as effects of the astral causes producing such terrestrial phenomena as outbreaks of either epidemic or pandemic disturbances; whether these be diseases, or affections in human psychology. Thus such matters as storms, wars, local or widespread outbreaks of disease, blights on crops, etc., etc., all have their causal origins in the cyclicly recurring movements of the Astral Light; yet this must not be misunderstood to mean that it is in the Astral Light alone that these originating causes arise. The more accurate statement of the facts is that all such terrestrial phenomena as above instanced, and most and perhaps all others which might be stated, while originating in the Astral Light from mediate causes therein arising, have their primary -- or ultimate -- causes in cosmic spheres; that is to say, that the Sun and Moon and the so-called Seven Sacred Planets are the original and potent fields wherein the primal causes arise, and these latter affect and work through the mediate or effectual causes aroused in the regions of the Astral Light.

This branch of knowledge is a very mysterious one, and belongs to the 'starry science' which was studied to perfection in the ancient Mystery-Schools under the guidance and direction of Initiate-Teachers; and this 'starry science' was the real and genuine astrology of which its modern representative is but a feeble and distorted echo.

The statement made in this footnote to the effect that the two 'luminaries' and the seven sacred planets are the causative agents in the production of effects on Earth, while perfectly true, must not be misunderstood to mean that human beings are but hapless and irresponsible victims of cosmic fatality, for this is emphatically not the teaching. The Human Family or Host, considered either collectively or distributively as individuals, itself arouses these efficient causes, and in a manner which is largely impossible of descriptive elaboration here. Suffice it to say, therefore, to employ the old astrological phrasing, *stellae agunt non cogunt* -- i.e., the stars impel but do not compel; the meaning of which is, otherwise stated, that any human being, because possessing the divine inherent Principle or faculty of free will in whatever manner or degree, can at any moment direct his own life to right or to left or forwards or backwards, and can, in proportion to the development in him of his spiritual intellect, rise superior to the cosmic karmic urges or impulses brought about by the influences of the celestial bodies. The Divine Spirit in man's breast is incomparably superior even to any cosmic force that can bring about results on Earth; and while a human being can at no time escape his karmic or the karmic consequences of his former thoughts and deeds, he can at every instant of his life modify for the better and change to the good all new situations in which he may be placed. Thus it is that little by little, by so following the inner Light, he can build up a store of karmic consequences which when they reach him in future ages will be like incoming angels of light and mercy.

H.P. Blavatsky

Collected Writings Vol.IX p. 103

In this age there are great triumphs of science, but they are nearly all directed to effects and do not take away the causes of the evils. Great strides have been made in the arts and in cure of diseases, but in the future, as the flower of our civilization unfolds, new diseases will arise and more strange disorders will be known, springing from causes that lie deep in the minds of men and which can only be eradicated by spiritual living.

H.P. Blavatsky

Collected Writings Vol.XII p. 403

Says Paracelsus: "Faith must confirm the imagination, for faith establishes the will. . . . Determined will is the beginning of all magical operations. . . . [...] Half, if not two-thirds of our ailments 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.

Current scientific articles

On the relationship between the sunspot cycle and epidemics and pandemics, as cited by Blavatsky and De Purucker

Wickramasinghe NC, Steele E, Wainwright M, Tokoro G, Fernando M, et al. (2017) Sunspot Cycle Minima and Pandemics: The Case for Vigilance? *Astrobiol Outreach* 5: 159. doi:10.4172/2332-2519.1000159

See: <https://doi.org/10.4172/2332-2519.1000159>

And a recent forecast for a virus epidemic in the first months of 2020:

Wickramasinghe, Nalin & Qu, Jiangwen. (2020). Space weather and pandemic warnings?. *Current science*. 117. 1554.

https://www.researchgate.net/publication/339774863_Space_weather_and_pandemic_warnings

H.P. Blavatsky - *The Last Song of the Swan*

Collected Writings Vol.12 pp.104-16 [Lucifer, Vol. V, No. 30, February, 1890, pp. 445 453]

(...) The influenza has shown of late a weird and mysterious predilection for Royalty. One by one it has levelled its members through death to an absolute equality with their grooms and kitchen-maids. Sic transit gloria mundi! Its first victim was the Empress Dowager of Germany; then the ex-Empress of Brazil, the Duke d'Aosta, Prince William of Hessen-Philippsthal, the Duke of Monpensier, the Prince of Swarsburg Rudolstadt, and the wife of the Duke of Cambridge; besides a number of Generals, Ambassadors, Statesmen and their mothers-in-law. Where, when, at what victim shalt thou stop thy scythe, O "innocent" and "harmless" Influenza?

Each of these royal and semi-royal Swans has sung his last song, and gone "to that bourne" whence every "traveller returns,"—the aphoristical verse to the contrary, notwithstanding. Yea, they will now solve the great mystery for themselves, and Theosophy and its teaching will get more adherents and believers among royalty in "heaven," than it does among the said caste on earth.

À propos of Influenza—miscalled the "Russian," but which seems to be rather the scapegoat while it lasts, for the sins of omission and commission of the medical faculty and its fashionable physicians—what is it? Medical authorities have now and then ventured a few words sounding very learned, but telling us very little about its true nature. They seem to have picked up now and then a clue of pathological thread pointing rather vaguely, if at all, to its being due to bacteriological causes; but they are as far off a solution of the mystery as ever. The practical lessons resulting from so many and

varied cases have been many, but the deductions therefrom do not seem to have been numerous or satisfactory.

What is in reality that unknown monster, which seems to travel with the rapidity of some sensational news started with the object of dishonouring a fellow creature: which is almost ubiquitous; and which shows such strange discrimination in the selection of its victims? Why does it attack the rich and the powerful far more in proportion than it does the poor and the insignificant? Is it indeed only “an agile microbe” as Dr Symes Thomson would make us think? And is it quite true that the influential Bacillus (no pun meant) has just been apprehended at Vienna by Drs. Jolles and Weichselbaum—or is it but a snare and a delusion like so many other things? Who knoweth? Still the face of our unwelcome guest — the so-called “Russian Influenza” is veiled to this day, though its body is heavy to many, especially to the old and the weak, and almost invariably fatal to invalids. A great medical authority on epidemics, Dr. Zedekauer, has just asserted that that disease has ever been the precursor of cholera—at St. Petersburg, at any rate. This is, to say the least, a very strange statement. That which is now called “influenza” was known before as the grippe, and the latter was known in Europe as an epidemic, centuries before the cholera made its first appearance in so-called civilized lands. The biography and history of Influenza, alias “grippe,” may prove interesting to some readers. This is what we gather from authoritative sources.

The earliest visit of it, as recorded by medical science, was to Malta in 1510. In 1577 the young Influenza grew into a terrible epidemic, which travelled from Asia to Europe to disappear in America. In 1580 a new epidemic of grippe visited Europe, Asia and America, killing the old people, the weak, and the invalids. At Madrid the mortality was enormous; and in Rome alone 9,000 persons died of it. In 1590 the influenza appeared in Germany, thence passed in 1593 into France and Italy. In 1658-1663 it visited Italy only; in 1669, Holland; in 1675, Germany and England; and in 1691, Germany and Hungary. In 1729 all Europe suffered most terribly from the “innocent” visitor. In London alone 908 men died from it the first week; upwards of 60,000 persons suffering from it, and 30 percent dying from catarrh or influenza at Vienna. In 1732 and 1733, a new epidemic of the grippe appeared in Europe, Asia and America. It was almost as universal in the years 1737 and 1743, when London lost by death from it, during one week, over 1,000 men. In 1762, it raged in the British army in Germany. In 1775 an almost countless number of cattle and domestic animals were killed by it. In 1782, 40,000 persons were taken ill on one day, at St. Petersburg. In 1830, the influenza made a successful journey round the world—the only time—as the first pioneer of cholera. It returned again from 1833 to 1837. In the year 1847 it killed more men in London than the cholera itself had done. It assumed an epidemic character once more in France, in 1858.

We learn from the St. Petersburg *Novoye Vremya* that Dr. Hirsh shows from 1510 to 1850 over 300 great epidemics of grippe or influenza, both general and local, severe and weak. According to the above given data, therefore, the influenza having been this year very weak at St. Petersburg, can hardly be called “Russian.” That which is known of its characteristics shows it, on the contrary, as of a most impartially cosmopolitan nature. The extraordinary rapidity with which it acts, secured for it in Vienna the name of Blitz Catarrh. It has nothing in common with the ordinary grippe, so easily caught in cold and damp weather; and it seems to produce no special disease that could be localized, but only to act most fatally on the nervous system and especially on the lungs. Most of the deaths from influenza occur in consequence of lung-paralysis.

All this is very significant. A disease which is epidemic, yet not contagious; which acts everywhere, in clean as in unclean places, in sanitary as well as in unsanitary localities, hence needing very evidently no centres of contagion to start from; an epidemic which spreads at once like an air current, embracing whole countries and parts of the world; striking at the same time the mariner in the midst of the ocean, and the royal scion in his palace; the starving wretch of the world’s Whitechapels, sunk in and soaked through with filth, and the aristocrat in his high mountain sanitarium (like Davos in Engadine*), where no lack of sanitary arrangements can be taken to task for it—such a disease can bear no comparison with epidemics of the ordinary common type, e.g., such as the cholera. Nor can it be regarded as caused by parasites or microscopical microbes of one or the other kind. To prove

the fallacy of this idea in her case, the dear old influenza attacked most savagely Pasteur, the “microbe-killer” himself, and his host of assistants. Does it not seem therefore, as if the causes that produced influenza were rather cosmical than bacterial; and that they ought to be searched for rather in those abnormal changes in our atmosphere that have well-nigh thrown into confusion and shuffled seasons all over the globe for the last few years— than in anything else?

* “Colonel the Hon. George Napier will be prevented from attending the funeral of his father, Lord Napier of Magdala, by a severe attack of influenza at Davos, Switzerland.” The Morning Post of January 21, 1890.

It is not asserted for the first time now that all such mysterious epidemics as the present influenza are due to an abnormal exuberance of ozone in the air. Several physicians and chemists of note have so far agreed with the occultists, as to admit that the tasteless, colourless and inodorous gas known as oxygen —“the life-supporter” of all that lives and breathes—does get at times into family difficulties with its colleagues and brothers, when it tries to get over their heads in volume and weight, and becomes heavier than is its wont. In short—oxygen becomes ozone.

That would account probably for the preliminary symptoms of influenza. Descending and spreading on earth with an extraordinary rapidity, oxygen would of course produce a still greater combustion; hence the terrible heat in the patient’s body, and the paralysis of rather weak lungs. What says Science with respect to ozone: “It is the exuberance of the latter under the powerful stimulus of electricity in the air, that produces on nervous people that unaccountable feeling of fear and depression which they so often experience before a storm.” Again: “the quantity of ozone in the atmosphere varies with the meteorological condition under laws so far unknown to science.” A certain amount of ozone is necessary, they wisely say, for breathing purposes, and the circulation of the blood. On the other hand, “too much of ozone irritates the respiratory organs, and an excess of more than 1% of it in the air kills him who breathes it.” This is proceeding on rather occult lines. “The real ozone is the Elixir of Life,” says The Secret Doctrine, Vol. I, p. 144, 2nd footnote. Let the reader compare the above with what he will find stated in the same work about oxygen viewed from the hermetic and occult standpoint (Vide Vol. II, pp. 113 and 114) and he may comprehend the better what some Theosophists think of the present influenza.

It thus follows that the mystically inclined correspondent who wrote in *Novoye Vremya* (No. 4931, Nov. 19th, old style, 1889) giving sound advise on the subject of the influenza, then just appeared—knew what he was talking about. Summarizing the idea, he stated as follows:—

. It becomes thus evident that the real cause of this simultaneous spread of the epidemic over all the Empire under the most varied meteorological conditions and climatic changes—are to be sought elsewhere than in the unsatisfactory hygienical and sanitary conditions The search for the causes which generated the disease and caused it to spread is not incumbent upon the physicians alone, but would be the right duty of meteorologists, astronomers, physicians, and naturalists in general, separated officially and substantially from medical men.

This raised a professional storm. The modest suggestion was tabooed and derided; and once more an Asiatic country—China, this time—was sacrificed as a scapegoat to the sin of FOHAT and his too active progeny. When royalty and the rulers of this sublunary sphere have been sufficiently decimated by influenza and other kindred and unknown evils, perhaps the turn of the Didymi of Science may come.

This will be only a just punishment for their despising the “occult” sciences, and sacrificing truth to personal prejudices.

G. de Purucker (Editor in Chief) - *Encyclopedic Theosophical Glossary*

Epidemics [from Greek *epi* upon + *demos* the people]

The causes usually assigned to epidemic diseases are: individual susceptibility; earth conditions of heat, moisture, soil, water, hygiene, and sanitation; and mass movements of people, as in wars, pilgrimages, etc. While all these factors provide physical and psychological conditions favorable for the spread of certain epidemic diseases and emotional disorders, there remain potent invisible causes to be reckoned with.

Blavatsky discusses unusual and serious effects of certain causes which in some cases are cosmic rather than bacterial (BCW 13: 109). She explains that all such mysterious epidemics as influenza are due to an exuberance of ozone in the air, where an excess of oxygen has become ozone under the powerful stimulus of electricity.

The pranic life-atoms of the human body make an electrical field which, permeating our astral-vital-physical constitution, puts us in contact with the natural flow of ethereal currents of electric and magnetic force. These forces emanate from great cosmic entities who are the intelligent agencies for the karmic action of the so-called laws of nature. They function in the noumenal realm of causes which are due to appear on earth as phenomena of all kinds. These entities, leaving aside solar forces, are the regents of the seven sacred planets, who help to build the body and oversee the destiny of both humanity and the earth. They act automatically and impersonally in harmony with the combined causes and effects of ethereal and terrestrial conditions.

The sun, moon, planets, earth, and human brain are all magnets in contact with a common network of "live" wires of consciousness. The atoms in the solar system not only probably change their combining equivalents on every planet, but they undergo a certain change in their rapid passage through our atmosphere: concerning "the *Spirit*, the *noumenon* of that which becomes in its grossest form oxygen and hydrogen and nitrogen on Earth. . . . Before these *gases* and fluids become what they are in *our* atmosphere, they are interstellar Ether; still earlier and on a *deeper* plane — something else, and so on *in infinitum*" (SD 1:626). These fluids and gases, then, have been stepped down, plane after plane, bringing to us the karmic influences of the hierarchies of entities which compose the solar organism. They are the tangible carriers of the cosmic electrical fire of divine, spiritual, mental, psychic, astral, and material forces which infill the universe. Here, in brief, are the astrological causative influences in typical epidemics, which are variously operating in other karmic diseases and mental and emotional disorders such as popular uprisings, fanatical movements, and waves of crime and vice. Happily, the same impersonal agents of the karmic law, under the influences of far higher spiritual agents, are equally active and helpful during human cycles of ethical and spiritual aspiration and progress.

Current scientific articles

On the relationship between ozone and flu, as cited by Blavatsky and De Purucker

Ozone gas is protective against radiation in the stratosphere, but can be harmful in the troposphere in which we find ourselves. Ozone in the troposphere can also be caused by emissions such as nitrogen dioxide (NO₂).

Washam C (2009) Double Trouble: Flu Intensifies Effects of Ozone. *Environ Health Perspect.* 117(2): A74. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2649249/>

Kesic MJ, Meyer M, Bauer R, Jaspers I (2012) Exposure to Ozone Modulates Human Airway Protease/Antiprotease Balance Contributing to Increased Influenza A Infection. *PLoS ONE* 7(4): e35108. <https://doi.org/10.1371/journal.pone.0035108>

William Q. Judge - *Theosophy and Epidemics*

Echoes of the Orient III, p195-7

Tells of the Microbe Theory

[A Newspaper account of a talk by Mr. Judge printed in the Brooklyn Eagle of 1892.]

At the meeting of the Aryan Theosophical Society in New York yesterday William Q. Judge, the president, spoke on the subject of epidemics. He said:

The United States is now face to face with a disease which threatens to become epidemic if not prevented from entering the land. Cholera has been here once before to devastate and may get in again. Existing in perpetuity in India it travels over the globe by way of Mohammedan pilgrimages to Mecca, from thence to Russia and then through Europe here. It now skulks in our bay and is perhaps about to be brought into our country through other points. This is a physical epidemic, very important for the time but not so important in the eyes of the theosophist as other epidemics which can develop in the mental and moral organization of man.

Cholera, or yellow fever, or grippe, are peculiar diseases which terrify by their sudden action, but which are really physical and preventable, often curable. Grippe and cholera seem often to flash up suddenly at places very different from their first appearance, leading some to suppose there is a mystery which is not physical in it all. But when we consider that some snake bites in the East act throughout the whole body in a few seconds, and others produce death on the instant, we see that the mystery lies in the ignorance about the disease. Late experiments with cobra and other snake poison have shown that the poison destroys the cells of the blood with inconceivable rapidity, the corpuscles appearing to send the infection along on the instant. In a similar manner, bacteriologists have proved how the microbes of different kinds increase by the million with amazing speed. No theosophist should deny that science is right in saying that microbes produce disease and also prevent it. For it is an old theosophical, and once secret, doctrine that the microbes-then called lives-are divided into two classes, one called builders and the other, destroyers. These, it was held, warred with each other, and whichever side won, the result was disease and death, or health and life. This, too, the old theosophists held, was the cause of man's term of life. For if the builders won all the time up to maturity they again divided themselves into two classes and, beginning to devour each other, at last brought about the death of the body at about 70 years of age.

The theosophists also assert that this microbe theory obtains in the mental and moral spheres, and that epidemics of a moral character may break out among men, causing sudden changes of character in persons who before that were very discreet. The French revolution, in which rivers of blood ran, was brought to its awful pitch by the sudden increase of mental microbes, which produce moral disease sweeping over vast numbers of men. Lynchings and riots such as that of New Orleans, he [Mr. Judge] said, were of the same origin and were nothing more than the sudden development of these criminal microbes in the natures of men, who at other times were perfectly respectable. In the French revolution many excellent persons were carried away by the epidemic and led into the doing or countenancing of dreadful deeds. He referred also to the witch burning in Salem a century ago and declared that the otherwise eminent and respectable citizens who took active part in them were the victims of a mental and moral epidemic that drew them into actions of a criminal sort.

Turning to the present day, Mr. Judge pointed out that in the United States a microbe was developing in the mental and moral spheres which would sooner or later develop so quickly as to infect large masses of men. The recent strike riots and crimes on both sides evidence this, and if our thoughts, our mental feelings, were not speedily changed a vast revolution would be the result. Irrespective of the rights of either side in these struggles, the reason for them was to be found in the selfish character of our civilization, which ignores the idea of universal brotherhood. Great numbers of respectable men are incensed at each other and sides are being taken. The theosophist should stand aloof or he may be a victim to the epidemic on one side or the other. Even some well known members of the clergy have begun to assert that the country's legislation is in the interest of capital

as against labor, and newspapers criticize them. The microbe is spreading. When it has made a few more advances it will gain a force overwhelming, and spreading then in vast numbers we will see suddenly springing up a revolution into which all will be drawn—one side the aggressors, the other, defenders.

And the discoveries of "mental suggestion" and "hypnotism" will not be forgotten in this disturbance. By suggestion an artificial reproduction of these moral and mental microbes will be brought about and thus natural capacity added to. One side will have its army of suggested persons to do its bidding, and so will the other.

The remedy proposed by Mr. Judge was a vigorous spreading of the doctrines of Reincarnation and Karma, together with the actual practice of good deeds by those who have time and money. The laborers should go to the rich and preach these as compellers of kind acts. The rich should hasten to show to the poor by immediate and universal benevolences that they are acting as nature intended, that is, as nature's trustees of their wealth and time. In that way and none other can the day of revolution be averted. Legislation is idle, arguments on rights and legalities vain. The poor, almost to a man, believe that the rich oppress them. The middling-well-off are between the two other classes. Theosophy does not seek to abolish rights nor to alter social claims. It declares, however, that each man must serve his neighbor, and that selfish indulgence by the wealthy to the neglect of the poor is a source of destruction. A great charity organization should be formed by every well-to-do woman devoting herself to the poor, and every well-to-do man giving her the means to do so, and all cutting out at once their rounds of balls, parties, teas and frivolities. Otherwise the direful result of an epidemic in the moral sphere cannot be averted.

G. de Purucker - *Esoteric Teachings VIII*

p63: THE CAUSE AND CURE OF DISEASE

Before leaving this phase of the subject, brief mention should be made of the 'germtheory of disease' which is so widely accepted in modern medicine as explaining the causes of most, if not all, diseases; which theory is at the basis of the use of vaccines and serums in the treatment of such diseases as smallpox, typhoid, diphtheria, scarlet fever, etc. So widespread is the acceptance of this theory that, at least in one school of so-called regular medicine, 'official' medicine it might be called, inoculation is made compulsory as a preventive of one or another or of all such diseases. Instead of teaching right living, clean living, unselfish living, fear is engendered, followed either by voluntary or, as is often the case, compulsory submission to inoculation.

Nevertheless, there is partial truth in the 'germtheory,' but not in the sense that germs or bacteria are the primary causes of disease. This is not so; the teaching of the Esoteric Science is that germs are *secondary* invaders, scavengers. It is true, however, that the so-called companions of disease are what modern science calls germs, microbes, bacteria. what not. These likewise, although the resultants or companions of a diseased condition of the body, can cause disease in another being into whom they may be transplanted, whether by coming through the air, or in the food, or by contacting dirt, or what not. But no such microbe or bacterium or germ can live in a system which is immune, in other words can multiply in a system which is without the psychic originating seed of the same disease. When the seed is already in the body then the germ or bacterium will multiply and the disease begins. It is impossible for any human being to contract any disease unless the seed of that disease be already lying latent in him.

However, as very few human beings are sufficiently enlightened to know whether they have the seeds of this or some other disease within, ordinary prudence should of course be exercised. This means, of course, that care should be taken not to do foolish things in exposing oneself unnecessarily to infection. Some diseases work out of the system gently as time passes, without causing death; but disease may become virulent and possibly kill. Therefore common prudence demands care. On the other hand, needless fear is one of the worst possible things to carry around with you. It opens the doors to psychic infection, which weakens the system in its turn.

G. de Purucker – *Golden Precepts of Esotericism*

About disease, p32-53

Diseases, the second of the woes that inflict mankind, are purifying processes, processes of purification, and to men of our present imperfect stage of evolution, in many, many instances are a heaven-sent blessing. They cure egoism. They teach patience. They bring about in their train a dwelling of the mind on the beauty of life, on the need for living rightly. They make one kindly and sympathetic.

Consider the average man in his present imperfect stage of evolution: passionate, with ungoverned emotions, with- fierce desires for sensation, for ever more sensation, and still more sensation.

Consider a moment: if men of today, such as they are, had bodies which could not be diseased, but could be weakened and killed by excesses. Do you not see that things as they are have a very kindly side to them? Diseases actually are our warnings to reform our evil thoughts and to live in accordance with Nature's laws.

Remember that it is not an outside and tyrannical Nature which brings disease upon us; disease is in every instance the result or consequence of our own wrong doing: mental wrong doing, and physical wrong doing: either in this or in some past life. Diseases, with their concomitant suffering and pain, are our best monitory friends: they soften our hearts, they broaden our minds, they give us an opportunity for the exercise of our wills and a field for the play of our moral instincts.

They also instil pity and compassion for others in our breasts.

It is true that each one of us is responsible for his diseases and his misfortunes: all the misfortunes of life we ourselves have made for ourselves. We have deserved them, because we are the parents of them. They come upon us, we ourselves receive them, and are merely receiving the reaction, the effects, of the seeds of thought and act that we have sown in the past - a wonderful doctrine, Karman!

Yet 'good' and 'bad' are relative. We call things 'good' when they happen to please us, and when we do not like them, we say that they are 'bad.' And yet the very thing or things which at the time you did not like in some cases have turned out splendidly for you, brought you good luck, brought you happiness, at the very least put strength of fiber into your character, which is worth more than all worldly treasures: they gave you insight, unlocked the powers of your heart, enabled you to think, in short made a man of you.

Nothing happens to us which we ourselves did not engender in the beginning. We sowed the seeds. Now the seeds have grown up in us, and we say: I cannot understand how such a thing could have happened to me! But it has happened, and if you take it rightly and face it rightly, and react properly, and look upon it as just the thing that you would have chosen, you become a collaborator with destiny, and become happy, and grow. Strength becomes yours. Wisdom grows in your heart.

Let me illustrate with the case of an exceedingly good and noble man. Suddenly he is stricken, let us say, to make the case picturesque and pointed, with some loathsome and terrible disease. Nothing in his present life that he knows of has brought this about. He is suddenly and unaccountably stricken down, so that, for a while, he hates himself, and his soul turns in agony to the gods who hear not, and he says: "What have I done to bring this thing upon me?" Shall we say that he was a bad man? No, he is a good man; but this is a case where past seeds, seeds of thought, of emotion, of weakness, in past lives had hitherto not yet eventuated, hitherto had not come to fruition, but now do so. Now they come forth. In past lives perhaps they wanted to come forth and the man was a coward and dammed them back, in some way or other by thought, postponing the agony until some later day. The lesson of this, therefore, is: when misfortune comes upon you, when sorrow racks your heart, and when it seems as if all the world had turned against you, then be a Man. Face it all, and have done with it; so that, in the future, when your character is stronger and more improved, you shall not have laid up for yourself some unworked-out seed of karmic destiny then to blossom and bring you greater unhappiness by far than it could now bring.

There have been great and noble men, disciples on the path, and advanced at that, to whom such occurrences have happened. Old karmic seeds of destiny, held over, dammed back, willed to disappear - now coming forth and apparently ruining a noble life.

So when sorrow comes, when grief appears in your life, when pain comes upon you, take them to your heart; for they are the awakers! Pleasures lull you to sleep the so-called joys send you to sleep. It is sorrow, it is grief, it is change which you do not like - it is precisely these three things which are your awakers. Oh, seize the truth of this! It will give you strength; it will give you peace; it will enable you to meet the problems of life with an illuminated mind; it will bring you help and comfort.

Remember, it is only the finite which suffers: likewise it is the finite which loves. It is the finite which does these, because it learns. It is learning, growing: no matter how small it may be, no matter how great: insect and god, super-god and atom of earth: all are learning and growing, therefore passing through stages of happiness and bliss, and of suffering and pain.

Everything that is is an opportunity to the percipient eye and the understanding heart to learn, which means to grow; and when you realize that suffering and pain are two of the means by which we grow, then come peace to the heart and rest to the mind.

What is it that makes the majestic oak such as it is? Is it the gentle zephyr and the soft-pattering rain? The oak might be weak and yielding as a willow to the blast if that were the truth. No, the tempest and the storm have their way with the oak, and the oak reacts in robustness and strength; battling the storm and tempest it grows strong.

Human beings learn far more quickly than does the so-called insensate plant. There is nothing that learns so quickly and easily as does the human heart. Therefore shrink not from suffering and pain, for they are better teachers than are happiness and smug contentment. The latter is almost spiritually suicidal-to be so smugly content with yourself and what you are, that you sleep. But Nature will not have it thus always: finally there comes the karmic impulse, the karmic stimulus, and then you suffer a little; but in doing so you awaken and begin to grow. Bless the karmic stimulus; be not afraid of it. Look to the essential divinity within. Remember that everything that happens is transient, and that you can learn from everything, and in learning you will grow - grow great, and from greatness pass to a larger sphere of greatness.

It is all a battle of Self against self: not exactly a fighting each other, but nevertheless a constant enduring against odds, and this is, in a way, a spiritual exercise. It is exercise that makes us strong, that makes us lithe and vigorous, ready to face still greater trials and difficulties. The greatest friend that we have, the noblest cleanser of all, is sorrow, or is pain, for the heart and mind must be cleansed by pain even as gold is tried in the fire.

We humans ordinarily do not like this. In that respect we are just like little children; but nevertheless the fact is so, and we soon learn, when we become thoughtful, that the real man faces the trials and difficulties of life in a joyous mood, and conquers.

A beautiful, helpful rule is the following: Whatever comes to you, meet it manfully. Look upon it as the very thing that you would have willed - and therefrom reap peace. It will pass, it will work itself out. It is a good practical rule of the moral law: repine not, keep your face to the Mystic East of the future, fill your heart with courage, and remember that you are a descendant of and kin to the immortal gods who control and guide the Universe.

There are times indeed in life when the Higher Self actually leads us into paths of trial so that we may grow by reacting successfully against the trials. But the Higher Self is always with us, constantly warning us in the shape of intimations and intuitions to be courageous, to face life boldly, to be truthful, to be clean, to be strong, to be sincere, to be upright, and many other such things; and these precisely are the very qualities in human nature which, when followed out continuously, protect us against disaster. The only real disaster that the spirit-soul of man knows, is weakness, is failure, is discouragement. Physical disasters and other things of physical life are often blessings in disguise; the Higher Self teaches us how to meet these in the proper mood, and how best to come forth from them triumphant.

It is the inner joy which carries us on to victory, the sense of feeling that we cannot achieve before we *will* to do it; and this could not be unless the very Heart of the Universe were harmony and love, for the Heart of Things is celestial peace and love and beauty.

Therefore, when pain and suffering come upon you, remember these truths. Stand up! Be a man! Face the storm; and before you know it, you will see the blue sky ahead, and success and prosperity, because you have acted like a man. You have passed through the test, and it has made you stronger. All physical maladies have their ultimate origin in a faulty outlook on life, in a faulty direction taken by the individual will. All diseases therefore ultimately, not as they exist when once they exist in the physical body and wreak their work of suffering and pain, but as they exist in their origin, have this origin in the mind - in this or another life. Weakness of will, the giving way to bad habits breeding seeds of thought which leave thought-deposits in the mind, enfeeble the character. An evil or false thought manifests in a body and ultimately ruins it by bad habits. And criticism, pessimism, and the habit of making complaints and fault-finding are diseases of the mind in very truth.

Every Sage and Seer has taught the same thing: Cleanse the Temple of the holy Spirit, drive out the demons of the lower nature. What are these demons? One's own thoughts.

Inharmonious thoughts not only poison the air, but they also poison your very bloodstream, poison your body; and disease is the resultant. What are inharmonious thoughts? They are selfish thoughts, evil thoughts, mean thoughts, thoughts out of tune; and they arise in a heart which lacks love.

Perfect love in the human heart tends to build up a strong body, physiologically clean, because the inside of you is psychologically and morally clean, harmonious in its workings, for in this case, the mind, the soul, the spirit - the true man - are harmonious in their workings. The body merely reflects what you yourself are.

You are making yourself now very largely what you will be ten years from now. You may have conquered a disease that you are now suffering from. You may have a disease then that now you have not. In either case you are yourself responsible. The greatest preventive of disease is a selfless soul working through a selfless mind- a self-forgetful heart. Nothing brings disease upon a human being so quickly as selfishness with its concomitant temptations, and the succumbing to those temptations. Be utterly unselfish, and the world's wealth is yours: wealth of health, wealth of vision, of physical riches, wealth of power, wealth of love, wealth of faculty, wealth of everything.

When the thoughts chase through the mind as unruly steeds, do not struggle and waste your force. Picture to yourself the things opposite to those you hate. Picture the things that you really inwardly love, really

love in your heart, and which you know are helpful. The secret is inner visualization: therefore visualize.

If you find yourself gloomy, if you are ashamed of thoughts that are in your mind, do not struggle with them, do not fight them, forget them. They are only ghosts rising out of your own past. But turn your head to the East and watch the rising sun. Paint the visions in glory. Watch the mountain-tops of your nature where rosy-fingered Aurora of the inner dawn weaves the web of her splendid magic before your eyes.

There you have the secret of conquest. This is the best way, the easiest way, and you can follow it because you are the creator of your own destiny through your imagination and will-power. By doing this the creative faculty within you comes into operation. This is so simple a rule and yet it is the message of the Sages of the ages.

Forget the evil thoughts and do not give them an artificial life by visualizing them and then fighting them. Do not waste your energies in fighting bogies, the phantoms and ghosts of your imagination. These are only the phantasms of your own imagination, and have no reality outside of yourself. Yet these phantoms and ghosts can at times overcome you and become a temporary reality because you have given them the framework and power of thought. You incarnate these things in thoughts, and thoughts will govern your body.

Visualize the other thing. Make pictures of beauty and strength in your mind. If you are obsessed by these uglinesses, picture to yourself scenes of beauty. It is far more fascinating. It is a delightful pastime, and it always works. See things of a high and noble character and visualize them forcefully.

Visualize to yourself a success in fine things. Visualize things of beauty, of inward splendor.

The mind can be raised with high and noble thoughts. Even the worker, while his hands are busy, can trace his ancestry in thought to the gods in space, and feel the inspiration of a divine ancestry flowing through the veins of his soul, so to speak. He can thereby be truly a man.

Silence your thoughts: this does not mean to stop thinking, but to control your thoughts, be the master of them. Do not be the slave of the vagrant mental tramps that run through your mind; be a man! Give birth to thoughts and rule these your children, and when they become naughty put the dampers on. Silence them.

Be a thinker, not so much of thoughts, as of thought. In other words, leave the restless activity of your brain-mind, and go into the inner chambers of your heart, into the recesses of your consciousness, the holy place within, and see the Light. Receive the Light. Silence your thoughts, and enter into consciousness.

Examine your own mental processes, and see how much time you waste in merely thinking thoughts, useless thoughts most of them, and neglect to drink of those sublime fountains of knowledge and wisdom and consciousness that you have within you, the sources of inspiration and genius: to drink of the genial springs, of those Pierian founts, whence flows all that makes life worth while.

There is a test by which one can make certain whether something that springs into the mind comes from the Higher Self, or whether it is merely from some desire or colored by some desire. Here is your test, and an easy one. The Higher Self is impersonal; it is self-forgetful; it is kind; it is loving; it is pitiful; it is compassionate; it has sublime inspirations. The lower nature is selfish, ingathering, acquisitive for self, hateful often, unforgiving, violent.

The Higher Self is a spiritual entity, and, so to say, soars above the mud of the lower self much as the sun shines upon the earth. The Higher Self has tremendous influence on the lower self; but the lower self has no influence whatever, not even indirect, on the Higher Self. The lower self has tremendous influence on the human self however, the intermediate nature.

If what comes wandering into your mind or is brought thither by your own will-power and aspiration, is such as urges you to do good to your fellow-men, gives you inner peace and comfort, makes you kindlier and more thoughtful of others, it is from the higher part. This higher impulse may be a desire; but it is not a desire for the personality; it is a desire of the spirit, a desire to grow greater, to be more, to help others, to love, to forget injury, to forgive.

A kindly thought sent out towards some other human being is a protection to that other, and it is a beautiful thing to do. It is a human thing, a truly human thing, and one that every normal human being loves to do. There are few things so satisfying to both heart and mind as the feeling that, today, at least, we have not been unkind in our feelings or thoughts towards others, but have been helpful, kindly, considerate, impersonal.

The sowing of the seeds of thought is not an act devoid of responsibility. Anyone who sows seeds of thought in the minds of his fellow-men, is held by natural law to a strict accountability. Nature is not anarchic; it is governed by cause and effect throughout - by Karma.

While this places a serious responsibility upon anyone who teaches others, and who thus puts seeds of thought and feeling into their minds, nevertheless, on the other hand, what is the reward of a noble work well done? The reward, the recompense, is magnificent.

Guard well your thoughts, and even as carefully guard what you say. Speak little, but when you do speak, speak with deliberate recollection of your responsibility.

What is a thought? A thought is a thing: it is a living entity. All the vast and diversified phenomena of Nature, so far as differentiations are concerned, are founded upon the one fact that at the heart of each such entity there exists a thought divine, a seed of the Divine, which is destined to grow through the aeons, until the inherent life, individuality, power, and faculty, in such a seed shall find itself flowing forth into more or less perfect manifestation. It is thus that such a god-seed or Monad becomes in its turn a divine entity, a self-conscious god, a child of the Cosmic Divine, its parent.

Thoughts are things, because thoughts are substantial. Thoughts are substantial entities - not composed of the substance of our physical world, but of ethereal substance, etheric substance.

Man is a focus of creative powers; he is a focus of energies constantly throwing forth from himself innumerable streams, rivers, of little lives. Through his physical emanations, these atomic lives, these life-atoms, leave him. Through his mind they leave him likewise, and in his mind they are thoughts, which are thus cast into the thought-atmosphere of the world; furthermore, each thought is an entity, because obviously it could not exist for a fraction of a second if it did not have an individuality of some kind inhering in it and composing its essence which holds it as an entity in individualized form.

These streams of emanations from the creative center which man is - from this focus of life which man is - pass into the invisible realms as thoughts; and into the physical, visible realms also as his physical emanations; but the invisible ones: the thoughts good, bad, indifferent, highly colored, almost colorless, highly emotional, cold, hot, clean, sweet, infamous, and what not - all kinds of energies - leave the focus of life which man is; and it is these life-atoms, leaving man, which begin to evolve thenceforth on their own account, and in time become the intermediate nature of animals as they so evolve.

Man's emanations thus build up the animal world; the animals feed on these life-atoms of many kinds; physical, vital, astral, mental, and what not. As man thus emanates streams of life-atoms, so does the sun pour forth its vital essence in space, giving life and energy and ethereal substance to all that its invigorating rays touch, as well as its own atoms, its electrons, and what not belonging to the physical sphere.

Thus does man continually pour forth his vitality. These life-streams issuing from him give life and evolutionary impulse and characteristics to the entities of the kingdoms below the human, because these subhuman kingdoms are the evolved productions of the thoughts and vital emanations of the human race.

Man's thoughts of hate and antagonism, his often beastly passions, and the various energies of an ignoble type which flow forth from him, are the roots of the things and entities in the sub-human kingdoms which man considers to be inimical and antagonistic to his own kingdom; while, on the other hand, human vital and mental emanations of a different type: of aspirational, harmonious, kindly, amiable, symmetrical, character: act in a similar way in providing the intermediate or psychical principles of the non-venomous, harmless, and shapely beasts, as well as the large range of plants and flowers of beauty and usefulness in the vegetable kingdom.

Since Nature is one vast organism, everything is connected with everything else; therefore you cannot breathe, you cannot think, without setting in motion energies, forces, which ultimately will reach to the very uttermost limits of our Home-Universe, and pass beyond those limits to the frontiers of other Universes.

Therefore, even a thought about a star touches that star in due course of time, with infinitesimal effect, to be sure; but nevertheless this fact instances a wonderful truth. Furthermore it is a truth which makes one reflect.

Yes, the stars are perturbed even by your thought. And as regards those whose inner vision is more opened and who realize that the glorious luminaries scattered over the blue vault of night are but the physical garments of an inner and brilliant flame of consciousness, manifesting as the splendor of these cosmic suns - even as your consciousness manifests through you as a human being - as regards those who are thus beginning to be Seers, their thought reaches the suns and the stars. Every one is a child of a sun, therefore an atom of spiritual energy; and what father does not know his child, and respond to its feeble cry?