

THEOSOPHY AND EPIDEMICS.

Unhealthy Germs Must be Killed by Spreading the Doctrines of Karma.

At the meeting of the Arvan Theosophical Society, held 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.

"So 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 which ever 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 may break out amongst men of a moral character, 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 produced moral disease sweeping over vast numbers of men. Lynchings and riots, such as that of New Orleans, 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."

Turning to the present day Mr. Judge pointed out that in the United States a microbe was developing in the mental and moral sphere which would sooner or later develop so quickly as to infect large masses of men. The recent strike riots and crimes on both sides evidenced this, and if our thought, 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.

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 benevolence that they are acting as nature intended—that is, as nature's trustees of wealth and time. In that way and none other can the day of revolution be averted. Legislation is idle, argument on rights and rights is vain. The poor almost to a man believe that the rich oppress them. The mid-dling 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.

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