

H.P. BLAVATSKY on RELIGION QUOTES FROM COLLECTED WRITINGS

Theosophy is in principle the spiritual as well as the physical science of that Truth, the very essence of deistic and philosophical research.

(*Collected Writings*, Vol. 11, p.124).

The theory of our Society is that there is some truth in every religion, but that in some it is so covered up by externals as to be very hard to dissect out. Among those “some” is Christianity which, with a gentle soul, has a body grotesque, hard, cruel—appalling, often.

(*Collected Writings*, Vol. 5, p.118).

As a body, the Theosophical Society holds that all original thinkers and investigators of the hidden side of nature whether materialists those who find matter “the promise and potency of all terrestrial life,” or spiritualists—that is, those who discover in spirit the source of all energy and of matter as well, were and are, properly, Theosophists. For to be one, one need not necessarily recognize the existence of any special God or a deity. One need but worship the spirit of living nature, and try to identify oneself with it. To revere that *Presence*, the invisible Cause, which is yet ever manifesting itself in its incessant results; the intangible, omnipotent, and omnipresent Proteus: indivisible in its Essence, and eluding form, yet appearing under all and every form; who is here and there, and everywhere and nowhere; is ALL, and NOTHING; ubiquitous yet one; the Essence filling, binding, bounding, containing everything; contained in all. It will, we think, be seen now, that whether classed as Theists, Pantheists or Atheists, such men are near kinsmen to the rest. Be what he may, once that a student abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought—Godward—he is a Theosophist; an original thinker, a seeker after the eternal truth with “an inspiration of his own” to solve the universal problems.

With every man that is earnestly searching in his own way after a knowledge of the Divine Principle, of man’s relations to it, and nature’s manifestations of it, Theosophy is allied. It is likewise the ally of honest science, as distinguished from much that passes for *exact*, physical science, so long as the latter does not poach on the domains of psychology and metaphysics. And it is also the ally of every honest religion—to wit: a religion willing to be judged by the same tests as it applies to the others.

(*Collected Writings*, Vol. 2, pp.102-3).

To avoid such consequences attempts have been made by some recent reformers of religion to establish morality upon the sentiment of gratitude to the Lord. But it requires no deep consideration to find that in their endeavors to shift the basis of morality, these reformers have rendered morality entirely baseless. A man has to do what is represented to be a thing “dear unto the Lord” out of gratitude for the many blessings he has heaped upon him. But as a matter of fact he finds that the Lord has heaped upon him curses as well as blessings. A helpless orphan is expected to be grateful to him for having removed the props of his life, his parents, because he is told in consolation that such a calamity is but *apparently* an evil, but in reality the All-Merciful has underneath it hidden the greatest possible good.

(*Collected Writings*, Vol. 5, p.336.)

“He who does not practise altruism; he who is not prepared to share his last morsel with a weaker or a poorer than himself; he who neglects to help his brother man, of whatever race, nation, or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother

Theosophist or not, and does not undertake his defence as he would undertake his own—is no Theosophist.”

(Collected Writings, Vol. 1, p.169, Editorial in Lucifer).

The different Theosophic groups can but (a) preach and practise Universal Brotherhood, (b) study ancient religion and philosophy, or (c) investigate psychical phenomena. Now, with regard to these matters Theosophy teaches self-culture and not control. The Society rests upon the declaration of sympathy with its objects, which every member makes before admission. As a Brotherhood it must aspire to bring about the state in which the sense of duty is the only incentive to action.

(Collected Writings, Vol. 7, pp.141-2).

There is no “Theosophical religion,” and every member professes the one he prefers.

We regret our inability to concur in the suggestion to suppress discussion of the occult powers of nature, since that is the only thing most needed to extinguish superstition and sweep away *false* religions from the face of the earth.

(Collected Writings, Vol. 4, p. 171).

Let it not be understood, however, that our articles were written in any spirit of retaliation and revenge unworthy of the cause we advocate; they were simply and entirely due to a direct necessity of, and were penned in perfect accord with, the declared policy of our Society and paper: *war to death to every unproved human dogma, superstition, bigotry, and intolerance.* Our Society is a nucleus, around which cluster only those who, besides appreciating the theoretical importance, as the philosophical significance, of the Idea of a strongly united intellectual Brotherhood, are ready to carry out this idea practically: to concede to others all that they would claim for themselves; to regard as a brother any man, whether he be white, black or yellow, heathen or Christian, theist or atheist; to show, at least, an outward regard for the respective religions not only of our members, but of any man; and, to protect, in case of need, the creeds of the former from the unjust assault and persecution of other religionists. Finally, never to preach to, or force upon an unwilling ear our own personal, least of all sectarian, views. The success of our mission depends upon the crushing down, and the complete extirpation of that spirit of intolerance.

(Collected Writings, Vol. 4, p. 415).

“Inaction in a deed of mercy becomes *an action in a deadly sin.*”

(The Voice of the Silence, p. 31).