

H.P. Blavatsky on Universal Brotherhood:

Blavatsky Collected Writings

BCW Vol XIII p 172

Never has it been more necessary for the Members of the T.S. to lay to heart the old parable of the bundle of sticks, than it is at the present time: divided, they will inevitably be broken, one by one; united, there is no force on Earth able to destroy our Brotherhood. Now I have marked with pain a tendency among you, as among the Theosophists in Europe and India, to quarrel over trifles, and to allow your very devotion to the cause of Theosophy to lead you into disunion. Believe me, that apart from such natural tendency, owing to the inherent imperfections of Human Nature, advantage is often taken by our ever-watchful enemies of your noblest qualities to betray and to mislead you.

BCW Vol XII p 302-303

So then, when we postulate the idea of universal brotherhood, we wish it understood that it is held in no Utopian sense, though we do not dream of realizing it at once on the ordinary plane of social or national relations. Most assuredly, if this view of the kinship of all mankind could gain universal acceptance, the improved sense of moral responsibility it would engender would cause most social evils and international asperities to disappear; for a true altruism, instead of the present egoism, would be the rule the world over. So we have written down as the first of our declared objects this altruistic asseveration, and have been working practically to bring about a beginning.

BCW Vol XI p126

We do not preach any one religion in particular, leaving to every member complete and entire freedom to follow his own particular belief. The principal aim of our organization, which we are labouring to make a real brotherhood, is fully expressed in the motto of The Theosophical Society and all of its official organs: "There is no religion higher than Truth." As an impersonal Society, we must seize the truth wherever we find it, without permitting ourselves more partiality for one belief than for another. This leads directly to a very logical conclusion: if we acclaim and receive with open arms all sincere truthseekers, there can be no place in our ranks for the vehement sectarian, the bigot, or the hypocrite

BCW IX p. 245 - TS lowest grade of the Brotherhood

The Founders of the Society wish every Section, as soon as it becomes strong enough to govern itself, to be as independent as is compatible with its allegiance to the Society as a whole and to the Great Ideal Brotherhood, the lowest formal grade of which is represented by the Theosophical Society. Here in England Theosophy is waking into new life.

BCW VIII p. 164 – Altruism and Universal Brotherhood

{Let every man prove his work}

It must not be forgotten that practical charity is not one of the declared objects of the Society. It goes without saying, and needs no “declaration,” that every member of the Society must be practically philanthropic if he be a theosophist at all; and our declared work is, in reality, more important and more efficacious than work in the every-day plane which bears more evident and immediate fruit, for the direct effect of an appreciation of theosophy is to make those charitable who were not so before. Theosophy creates the charity which afterwards, and of its own accord, makes itself manifest in works.

Theosophy is correctly—though in this particular case, it is rather ironically—termed “a high and Heaven-born religion.” It is argued that since it professes “to receive its advanced knowledge and Light from ‘those more learned in the Science of Life,’” the latter ought and must, “if appealed to by their votaries [the theosophists], aid them in discovering ways and means in organizing some great fraternal scheme,” etc.

The scheme was planned, and the rules and laws to guide such a practical brotherhood, have been given by “those more learned in the Science of [practical, daily, altruistic] Life,” aye, verily “more learned” in it than any other men since the days of Gautama Buddha and the Gnostic Essenes. The “scheme” dates back to the year when the Theosophical Society was founded. Let anyone read its wise and noble laws embodied to this day in the Statutes of the Fraternity, and judge for himself whether, if carried out rigorously and applied to practical life, the “scheme” would not have proved the most beneficent to mankind in general, and especially to our poorer brethren, of “the starving multitudes.” Theosophy teaches the spirit of “non-separateness,” the evanescence and illusion of human creeds and dogma, hence, inculcates universal love and charity for all mankind “without distinction of race, colour, caste or creed,” is it not therefore the fittest to alleviate the sufferings of mankind?

BCW VI p. 336 – Any member of the TS can foster Universal Brotherhood

{SPIRITUAL PROGRESS}

It would be a good thing if the members of each branch would put their heads together and seriously consult as to what tangible steps they can take to further the declared objects of the Society. In too many cases the members of the Theosophical Society content themselves with a somewhat superficial study of its books, without making any real contribution to its active work. If the Society is to be a power for good in this and other lands, it can only bring about this result by the active co-operation of every one of its members, and we would earnestly appeal to each of them to consider carefully what possibilities of work are within his power, and then to earnestly set about carrying them into effect. Right thought is a good thing, but thought alone does not count for much unless it is translated into action. **There is not a single member in the Society who is not able to do something to aid the cause of truth and universal brotherhood; it only depends on his own will, to make that something an accomplished fact.**

Above all we would reiterate the fact, that the Society is no nursery for incipient adepts; teachers cannot be provided to go round and give instruction to various branches on the different subjects which come within the Society’s work of investigation; the branches must study for themselves; books are to be had, and the knowledge there put forth must be practically applied by the various members thus will be developed self-reliance, and reasoning powers. We urge this strongly; for appeals have reached us that any lecturer sent to branches must be practically versed in experimental psychology and clairvoyance (i.e., looking into magic mirrors and reading the future, etc., etc.). Now we consider that such experiments should originate amongst members themselves to be of any value in the

development of the individual or to enable him to make progress in his “uphill” path, and therefore earnestly recommend our members to try for themselves.

BCW IV p. 501-2 – Belief in Universal Brotherhood should end urge to convert others.

Indeed, our “love of man” ought to be strong enough and sufficiently intuitional to stifle in us that spark of selfishness which is the chief motor in our desire to force upon our brother and neighbour our own religious opinions and views which we may “consider (for the time being) to be true.” It is a grand thing to have a worthy Ideal, but a still greater one to live up to it; and where is that wise and infallible man who can show, without fear of being mistaken, to another man what or who should be his ideal? If, as the theist assures us—“God is all in all”—then must he be in every ideal, whatever its nature, if it neither clashes with recognized morality, nor can it be shown productive of bad results. Thus, whether this Ideal be God, the pursuit of Truth, humanity collectively, or, as John Stuart Mill has so eloquently proved, simply our own country; and that in the name of that ideal man not only works for it, but becomes better himself, creating thereby an example of morality and goodness for others to follow, what matters it to his neighbour whether this ideal be a chimerical utopia, an abstraction, or even an inanimate object in the shape of an idol, or piece of clay? Let us not meddle with the natural bent of man's religious or irreligious thought, any more than we should think of meddling with his private thoughts, lest, by so doing we should create more mischief than benefit, and deserve thereby his curses. Were religions as harmless and as innocent as the flowers with which the author compares them, we would not have one word to say against them. Let every “gardener” attend but his own plants without forcing unasked his own variety upon those of other people, and all will remain satisfied. As popularly understood, Theism has, doubtless, its own peculiar beauty and may well seem “the most fragrant of flowers in the garden of religions”—to the ardent theist. To the atheist, however, it may possibly appear no better than a prickly thistle and the theist has no more right to take him to task for his opinion, than the atheist has to blame him for his horror of atheism. For all its beauty it is an ungrateful task to seek to engraft the rose upon the thistle, since in nine cases out of ten the rose will lose its fragrance, and both plants their shapes to become a monstrous hybrid. In the economy of nature everything is in its right place, has its special purpose, and the same potentiality for good as for evil in various degrees—if we will but leave it to its natural course. The most fragrant rose has often the sharpest thorns; and it is the flowers of the thistle when pounded and made up into an ointment that will cure the wounds made by her cruel thorns the best.

In our humble opinion, the only “Essentials” in the Religion of Humanity are—virtue, morality, brotherly love, and kind sympathy with every living creature, whether human or animal. This is the common platform that our Society offers to all to stand upon; the most fundamental differences between religions and sects sinking into insignificance before the mighty problem of reconciling humanity, of gathering all the various races into one family, and of bringing them all to a conviction of the utmost necessity in this world of sorrow to cultivate feelings of brotherly sympathy and tolerance, if not actually love. Having taken for our motto—“In these Fundamentals—unity; in non-essentials—full liberty; in all things—charity,” we say to all collectively and to every one individually—“keep to your forefather's religion, whatever it may be—if you feel attached to it, Brother; think with your own brains—if you have any; be by all means yourself—whatever you are, unless you are really a bad man. And remember above all, that a wolf in his own skin is immeasurably more honest than the same animal—under a sheep's clothing.”

BCW XII p. 306-7 Universal Brotherhood the first principle of Theosophy:**Practical examples**

{*RECENT PROGRESS IN THEOSOPHY*}

[The North American Review, Vol. CLI, No. 405, August, 1890, pp. 173-86]

Taking the three divisions of our objects in order, let us see what has actually been accomplished during the fourteen years of the Theosophical Society's existence. The compilation shall be made from official documents and be capable of verification at any time. First, as regards object number one, let it be noticed that we have done things on the broadest possible scale, dealing with nations in the mass as well as with individuals or small groups. Colonel Olcott and I removed from New York to Bombay at the beginning of the year 1879, at which time we had just established relations between Western students of Oriental mysticism, and a few educated Hindus and Sinhalese. In the East we found division between sects, castes, and races; the ancient religions neglected, and by the educated classes unappreciated; the pride of race, reverence for ancestors, and patriotic spirit almost extinguished. Now the traveller will be struck with the brotherliness which has begun to prevail; the resuscitation of interest in ancestral character, achievements, and literature; and a fervor of patriotism which has culminated in the formation of the Indian National Congress—a political body with which our society has no connection, though it was originated by our fellows, Indian and Anglo-Indian. Soon after our arrival at Bombay our society began to grow, branches rapidly sprang up, and it became necessary to hold annual conventions of delegates representing the new widely-expanded society Responsive to the President's call, thirty odd branches sent as their representatives Hindu, Parsi, Buddhist, Mohammedan, Hebrew, and Christian fellows to the first convention at Bombay. The spectacle was unique in Indian history, and provoked wide journalistic comment. At the public meeting in Framji Cowasji Institute the platform was successively occupied by speakers of the above-named religions, who vied with each other in fervent declaration of mutual tolerance and good will, to the accompaniment of tumultuous applause from the audience. Thus the clear note of universal brotherhood was struck and the evangel of religious tolerance declared in a part of the world where previously there had been only sectarian hatred and selfish class egotism. This was in 1882. Annually since then the convention has met as a parliamentary body to transact the society's business, and not the least sectarian or race discord has occurred. The whole of India became leavened with the benign influence emanating from these meetings, through the agency of the delegates in their respective states and nations; and when the political agitation began, the National Congress that was called was modelled upon our lines, and officered and managed mainly by our own fellows who had served as delegates in our conventions.

Besides helping to weave this golden web of brotherhood throughout India, our society has extended its filaments from that centre to Ceylon, Burma, Siam, and Japan, bringing these people into fraternal relations with the Hindus, though of a different religion, and creating channels for international intercourse upon religious and educational subjects. In those countries, also, we have sown the same seed of good will, and in Ceylon we are already reaping the harvest. In that evergreen, paradisaical isle of the sea we have revived and begun to purify Buddhism, established high schools, taken some fifty minor schools under our supervision, circulated literature in all parts of the island, induced the Government to proclaim Buddha's birthday a public holiday, founded two journals, created a printing office, and brought the Sinhalese Buddhists into direct relations with their Japanese coreligionists.

This is what we have done in India and the far East. As to Europe, as we began to work in earnest here only three years ago, the effects began to be hardly perceived as yet. Still in London, in the very centre of the most luxurious materialism, we have founded in the East End the first Working-Women's Club, wholly free from theological creeds and conditions. Hitherto all such efforts have been sectarian, and have imposed special religious beliefs; ours is based on brotherhood alone, and recognizes no difference in creed as a barrier. When the club opens, a few weeks hence, the members will find themselves in a bright and pleasant home, with books, papers and music at hand, and a band of their better-educated sisters will take in rotation, night after night, the duty of helping and guiding—not controlling—the evening recreation. Only those who know the dreary lives of our poor East-End girls, with temptation lurking in every form of amusement within their reach, will understand the brotherly nature of the service thus rendered to them. We (the cultured classes) make outcasts of these less fortunate members of our family, set them in a special part of the town, amid squalid surroundings and coarsening influences; and we then complain that their roughness shocks our refinement, their brutality jars on our delicacy! Here, then, against class division, as in India against caste division, the Theosophical Society proclaims the Brotherhood of Man.

As regards the revival of Oriental literature, the whole press of India, Ceylon, and Japan unqualifiedly gives us the credit of having done more in that direction than any other agency of modern times. We have not only helped to revive in India the ancient Tols, or pandit-schools of Sanskrit literature and philosophy, and to reawaken reverence for the class of real Yogis, or saintly devotees, but we have created a demand for reprints and translations of ancient Sanskrit classics, which is being met by the frequent issues of works of this class at Calcutta, Bombay, Benares, Lucknow, Lahore, Madras, and other Indian literary centres.

Among the most important are the Vedas, Bhagavad-Gita the writings of Śankara, Patañjali, and other renowned Aryan philosophers and mystics. The Asiatic people have publicly testified most unqualifiedly their gratitude and respect to us for what we have done on the lines of the second of our declared objects Nor should it be overlooked that the prevalent interest in Theosophy and mystical Oriental philosophy in general, which the most casual observer is forced to see throughout Europe and America, is directly or indirectly the result of our society's activity. With thirty-eight branches in the United States, and others in various European countries, among whose members are men and women of high culture, including many writers for the press, it is easy enough to comprehend the justness of the above claim. Of course it is not for me to say how much, if anything, the books I have myself written, and the magazines I have edited and am editing in English and French, have helped to cause this new bent of the Western mind. Suffice it that it exists. For Theosophists it is the presage of the dawn of a new religious day for the world, the harbinger of a new marriage between science and religion, and of peace between the good people of the most incongruous sects—as the world thinks them.

Now as to the third object on our list. Properly speaking, the term “psychical research” should include the whole of the great movement known as modern Spiritualism. But the subject is too vast to be dealt with in the closing paragraphs of an article. Suffice it to say that many investigators have been led to discriminate much more closely between the various classes of phenomena, while much has been done to weaken the sentimental, but unphilosophical, superstition which made the “Spirits” of the departed the suffering spectators of the follies and crimes of the living. For details as to the conclusions we have arrived at on this subject, the reader must be referred to *The Key to Theosophy*, wherein the question is dealt with at length. At least we may claim to have placed before the thinking public a logical, coherent, and philosophical scheme of man's origin, destiny, and evolution—a scheme pre-eminent

above all for its rigorous adherence to justice. And, that we may broaden our criterion of truth, our research extends to an inquiry into the nature of the less known forces, cosmic and psychical. Upon such themes many of our books have been written, and many of our reprints of ancient works, with or without commentaries, have been selected with reference to the light they throw upon these quaestiones vexatae.

In one word, our whole aim and desire are to help, in at least some degree, toward arriving at correct scientific views upon the nature of man, which carry with them the means of reconstructing for the present generation the deductive metaphysical or transcendental philosophy which alone is the firm, unshakable foundation of every religious philosophy. Theosophy, the universal solvent, is fulfilling its mission; the opalescent tints of the dawn of modern psychology are blending together, and will all be merged into the perfect daylight of truth, when the sun-orb of Eastern esotericism has mounted to its noon-stage. For many a long year the “great orphan,” Humanity, has been crying aloud in the darkness for guidance and for light. Amid the increasing splendors of a progress purely material, of a science that nourished the intellect, but left the spirit to starve, Humanity, dimly feeling its origin and presaging its destiny, has stretched out towards the East empty hands that only a spiritual philosophy can fill. Aching from the divisions, the jealousies, the hatreds, that rend its very life, it has cried for some sure foundation on which to build the solidarity it senses, some metaphysical basis from which its loftiest social ideals may rise secure. Only the Masters of the Eastern wisdom can set that foundation, can satisfy at once the intellect and the spirit, can guide Humanity safely through the night to “the dawn of a larger day.”

Such is the goal which Theosophy has set itself to attain; such is the history of the modern movement; such is the work which Theosophy has already accomplished in this nineteenth century.

BCW XII. p. 332 Universal Brotherhood the first principle of Theosophy

It is hoped that the formation of the European Section is the beginning of the ascending arc of the evolution of the Theosophical Society in Europe, and that the day may soon dawn when each European country will have a section of its own. For were such a happy result to be achieved, and were the units of these sections to work together for the moulding of European thought, as only those who have a right conception of Theosophy can work, then should we surely have advanced a decided step in the direction of that ideal **of Universal Brotherhood, which we have set before us as our first object.**

H. P. BLAVATSKY,
President of the European Section T.S.
London, 25th August, 1890

BCW XII p. 418 Universal Brotherhood the first principle of Theosophy

{WHY THE “VAHAN”?}

.....Many are the Fellows who, having failed at first to help on the cause, have now become earnest “working members,” as they are called. Therefore, we say today to all: “If you would really help the noble cause—you must do so now: for, a few years more and your, as well as our efforts, will be in vain.” The world moves in cycles, which proceed under the impetus of two mutually antagonistic and destroying Forces, the one striving to move Humanity onward, toward Spirit, the other forcing Mankind to gravitate downward, into the very abysses of matter. It remains with men to help either the one or the other. Thus, also, it is

our present task, as Theosophists, to help in one or the other direction. We are in the very midst of the Egyptian darkness of Kali-yuga, the "Black Age," the first 5,000 years of which, its dreary first cycle, is preparing to close on the world between 1897 and 1898. Unless we succeed in placing the T.S. before this date on the safe side of the spiritual current, it will be swept away irretrievably into the Deep called "Failure," and the cold waves of oblivion will close over its doomed head. Thus will have ingloriously perished the only association whose aims, rules and original purposes answer in every particular and detail—if strictly carried out—to the innermost, fundamental thought of every great Adept Reformer, the beautiful dream of a UNIVERSAL BROTHERHOOD OF MAN.

Verily, of philanthropical, political and religious bodies we have many. Clubs, congresses, associations, unions,

refuges, societies, each of them a social protector of special men and nations, special arts and sciences, or a bulwark against this or that evil, spring up daily, each of these moved by its own party or sectarian spirit. But which of them is strictly universal, good for all and prejudicial to none? Which of them answers fully to the noble injunction of the Buddhist Arhats and also of King Aśoka? "When thou plantest trees along the roads, allow their shade to protect the wicked as the good. When thou buildest a Rest Home, let its doors be thrown open to men of all religions, to the opposite of thine own creed, and to thy personal enemies as well as to thy friends." None, we say, none save our own Society, a purely unsectarian, unselfish body; the only one which has no party object in view, which is open to all men, the good and the bad, the lowly and the high, the foolish and the wise—and which calls them all "Brothers," regardless of their religion, race, colour, or station in life.

To all these we now say: As "There is no Religion higher than Truth," no deity greater than the latter, no duty nobler than self-sacrifice, and that the time for action is so short—shall not each of you put his shoulder to the wheel of the heavy car of our Society and help us to land it safely across the abyss of matter, on to the safe side?

H.P. Blavatsky *The Key to Theosophy* p.18-19

"How little this principle of **Universal Brotherhood** is understood by the masses of mankind, how seldom its transcendent importance is recognised, may be seen in the diversity of opinion and fictitious interpretations regarding the Theosophical Society. This Society was organized on this one principle, **the essential Brotherhood of Man**, as herein briefly outlined and imperfectly set forth. It has been assailed as Buddhistic and anti-Christian, as though it could be both these together, when both Buddhism and Christianity, as set forth by their inspired founders, make **brotherhood** the one essential of doctrine and of life.

...

THEOSOPHIST. The members of the Theosophical Society at large are free to profess whatever religion or philosophy they like, or none if they so prefer, provided they are in sympathy with, and ready to carry out one or more of the three objects of the Association. The Society is a philanthropic and scientific body for the propagation of the idea of **brotherhood** on *practical* instead of *theoretical* lines. The Fellows may be Christians or Mussulmen, Jews or Parsees, Buddhists or Brahmins, Spiritualists or Materialists, it does not matter; but every member must be either a philanthropist, or a scholar, a searcher into Aryan and other old literature, or a psychic student. In short, he has to help, if he can, in the carrying out of at least one of the objects of the programme. Otherwise he has no reason for becoming a "Fellow."

H.P. Blavatsky *The Key to Theosophy* p. 39, p. 43,

THE OBJECTS OF THE SOCIETY

ENQUIRER. What are the objects of the "Theosophical Society"?

THEOSOPHIST. They are three, and have been so from the beginning.

(1.) To form the nucleus of a Universal Brotherhood of Humanity without distinction of race, colour, or creed.

(2.) To promote the study of Aryan and other Scriptures, of the World's religion and sciences, and to vindicate the importance of old Asiatic literature, namely, of the Brahmanical, Buddhist, and Zoroastrian philosophies.

(3.) To investigate the hidden mysteries of Nature under every aspect possible, and the psychic and spiritual powers latent in man especially. These are, broadly stated, the three chief objects of the Theosophical Society.

ENQUIRER. Can you give me some more detailed information upon these?

THEOSOPHIST. We may divide each of the three objects into as many explanatory clauses as may be found necessary.

ENQUIRER. Then let us begin with the first. What means would you resort to, in order to promote such a feeling of brotherhood among races that are known to be of the most diversified religions, customs, beliefs, and modes of thought?

THEOSOPHIST. Allow me to add that which you seem unwilling to express. Of course we know that with the exception of two remnants of races — the Parsees and the Jews — every nation is divided, not merely against all other nations, but even against itself. This is found most prominently among the so-called civilized Christian nations. Hence your wonder, and the reason why our first object appears to you a Utopia. Is it not so?

ENQUIRER. Well, yes; but what have you to say against it?

THEOSOPHIST. Nothing against the fact; but much about the necessity of removing the causes which make Universal Brotherhood a Utopia at present.

ENQUIRER. What are, in your view, these causes?

THEOSOPHIST. First and foremost, the natural selfishness of human nature. This selfishness, instead of being eradicated, is daily strengthened and stimulated into a ferocious and irresistible feeling by the present religious education, which tends not only to encourage, but positively to justify it. People's ideas about right and wrong have been entirely perverted by the literal acceptance of the Jewish Bible. All the unselfishness of the altruistic teachings of Jesus has become merely a theoretical subject for pulpit oratory; while the precepts of practical selfishness taught in the Mosaic Bible, against which Christ so vainly preached, have become ingrained into the innermost life of the Western nations. "An eye for an eye and a tooth for a tooth" has come to be the first maxim of your law. Now, I state openly and fearlessly, that the perversity of this doctrine and of so many others *Theosophy alone* can eradicate.

ENQUIRER. How?

THEOSOPHIST. Simply by demonstrating on logical, philosophical, metaphysical, and even scientific grounds that: --

(a) All men have spiritually and physically the same origin, which is the fundamental teaching of Theosophy.

(b) As mankind is essentially of one and the same essence, and that essence is one -- infinite, uncreate, and eternal, whether we call it God or Nature -- nothing, therefore, can affect one nation or one man without affecting all other nations and all other men. This is as certain and as obvious as that a stone thrown into a pond will, sooner or later, set in motion every single drop of water therein.

ENQUIRER. I have heard you say that the identity of our physical origin is proved by science, that of our spiritual origin by the Wisdom-Religion. Yet we do not find Darwinists exhibiting great fraternal affection.

THEOSOPHIST. Just so. This is what shows the deficiency of the materialistic systems, and proves that we Theosophists are in the right. The identity of our physical origin makes no appeal to our higher and deeper feelings. Matter, deprived of its soul and spirit, or its divine essence, cannot speak to the human heart. But the identity of the soul and spirit, of real, immortal man, as Theosophy teaches us, once proven and deep-rooted in our hearts, would lead us far on the road of real charity and brotherly goodwill.

ENQUIRER. But how does Theosophy explain the common origin of man?

THEOSOPHIST. By teaching that the *root* of all nature, objective and subjective, and everything else in the universe, visible and invisible, *is, was, and ever will be one absolute essence, from which all starts, and into which everything returns.* This is Aryan philosophy, fully represented only by the Vedantins, and the Buddhist system. With this object in view, it is the duty of all Theosophists to promote in every practical way, and in all countries, the spread of *non-sectarian* education.

ENQUIRER. Then as a Theosophist you will take part in an effort to realize such an ideal?

THEOSOPHIST. Certainly; and we have proved it by action. Have not you heard of the Nationalist clubs and party which have sprung up in America since the publication of Bellamy's book? They are now coming prominently to the front, and will do so more and more as time goes on. Well, these clubs and this party were started in the first instance by Theosophists. One of the first, the Nationalist Club of Boston, Mass., has Theosophists for President and Secretary, and the majority of its executive belong to the T. S. In the constitution of all their clubs, and of the party they are forming, the influence of Theosophy and of the Society is plain, for they all take as their basis, their first and fundamental principle, the **Brotherhood** of Humanity as taught by Theosophy. In their declaration of Principles they state: — "The principle of the **Brotherhood** of Humanity is one of the eternal truths that govern the world's progress on lines which distinguish human nature from brute nature." What can be more Theosophical than this? But it is not enough. What is also needed is to impress men with the idea that, **if the root of mankind is one, then there must also be one truth which finds expression in all the various religions** — except in the Jewish, as you do not find it *expressed* even in the Kabala.

ENQUIRER. This refers to the common origin of religions, and you may be right there. But how does it apply to practical **brotherhood** on the physical plane?

THEOSOPHIST. First, because that which is true on the metaphysical plane must be also true on the physical. Secondly, because there is no more fertile source of hatred and strife than religious differences. When one party or another thinks himself the sole possessor of absolute

truth, it becomes only natural that he should think his neighbor absolutely in the clutches of Error or the Devil. But once get a man to see that none of them has the *whole* truth, but that they are mutually complementary, that the complete truth can be found only in the combined views of all, after that which is false in each of them has been sifted out — then true brotherhood in religion will be established. The same applies in the physical world.

H.P. BLAVATSKY LETTER TO THE SECOND CONVENTION of the American Section,

[There are those] among us who realize intuitively that the recognition of pure Theosophy—the philosophy of the rational explanation of things and not the tenets—is of the most vital importance in the Society, inasmuch as it alone can furnish the beacon-light needed to guide humanity on its true path. This should never be forgotten, nor should the following fact be overlooked. On the day when Theosophy will have accomplished its most holy and most important mission—namely, to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labor with selfish motives—on that day only will Theosophy become higher than any nominal brotherhood of man.