

G. DE PURUCKER ON BROTHERHOOD

Occult Glossary p 181-2: Universal Brotherhood (definition)

Universal brotherhood as understood in the esoteric philosophy, and which is a sublime natural fact of universal nature, does not signify merely sentimental unity, or a simple political or social cooperation. Its meaning is incomparably wider and profounder than this. The sense inherent in the words in their widest tenor or purport is the *spiritual brotherhood of all beings*; particularly, the doctrine implies that all human beings are inseparably linked together, not merely by the bonds of emotional thought or feeling, but by the very fabric of the universe itself, all men — as well as all beings, both high and low and intermediate — springing forth from the inner and spiritual sun of the universe as its hosts of spiritual rays. We all come from this one source, that spiritual sun, and are all builded of the same life-atoms on all the various planes.

It is this interior unity of being and of consciousness, as well as the exterior union of us all, which enables us to grasp intellectually and spiritually the mysteries of the universe; because not merely ourselves and our own fellow human beings, but also all other beings and things that are, are children of the same kosmic parent, great Mother Nature, in all her seven (and ten) planes or worlds of being. We are all rooted in the same kosmic essence, whence we all proceeded in the beginning of the primordial periods of world evolution, and towards which we are all journeying back. This interlocking and interblending of the numberless hierarchies of beings forming the universe itself extends everywhere, in the invisible worlds as well as in the worlds which are visible.

Finally, it is upon this fact of the spiritual unity of all beings and things that reposes the basis and foundation of human ethics when these last are properly understood. In the esoteric philosophy ethics are no mere human convention or rules of action convenient and suitable for the amelioration of the asperities of human intercourse, but are fundamental in the very structure and inextricably coordinated operations of the universe itself.

Fundamentals of the Esoteric Philosophy p 332– the fundamental unity of all

The time will come when we shall set forth more clearly than we have time to do tonight, the relation of the atom to the phenomenal physical world. What we need to do this evening in the introductory study now in hand, is to show one action, one hierarchical intelligence, one course of operation, throughout nature. Please remember that these *operations of nature* are what the scientists and Christian theologians, in their ignorance, call the laws of nature. Now there are no laws of nature, as we have set forth and explained before. There are no mechanically acting laws, so called, because there are no *lawgivers*: consequently there are no such natural laws. But there are *operations of nature*, and these operations of nature are what our thinkers see, and from lack of understanding the ancient wisdom, and perhaps from lack of properly descriptive words, they follow the analogy of human operations and say the "laws of nature."

But they are the spiritually automatic operations of beings in that vast aggregate of entities and intelligences, which is called the universe, which is but one of infinite multitudes of others in space. All that is, is one vast organism. There is no void and no emptiness anywhere — all is infilled and is one boundless fullness. If we can fix that thought in our minds, and think of ourselves as linked in a chain of beings, an endless chain — what Homer called the Golden Chain — we shall realize the force, the philosophical profundity, and the deep

meaning of what our teachings set forth when they speak of universal brotherhood, the fundamental unity of all that is. Every one of us has in himself the potentiality of becoming a god, and of advancing from godhood still higher into what are now to us inexpressible spheres of divinity. But it depends upon ourselves. At each instant the choice lies before us: the path to the "right hand," and the path to the "left hand," adopting the old Buddhist nomenclature.

Fundamentals of the Esoteric Philosophy p. 532 – the meaning of Universal Brotherhood

That is the noble work that is before us; and that is the work of the Masters themselves. You may remember that when Mr. Sinnett was in correspondence, through H. P. Blavatsky and two or three more of the chelas, with the Masters, he was told plainly that the last truths, even of the limited sphere of esoteric knowledge that it was permissible to give to him, could not be imparted to him because, as he himself confesses, he had no right comprehension of the meaning of universal brotherhood, and no love for that noble truth. Apparently, his utmost understanding of that sublime truth was a form of sentimental unity, or merely a political cooperation. He had, apparently, no sense of the meaning inherent in the words, the *spiritual brotherhood of all beings* and, particularly, of the fact that all human beings are linked together, not merely by the bonds of emotional thought or feeling, but by the very fabric of the universe itself, all men, as well as all beings, springing forth from the inner and spiritual sun of the universe, as its hosts of rays. We all come from one source, that spiritual sun, and are all builded of the same life-atoms on all the various planes. It is this interior unity of being and of consciousness, as well as the exterior union of us all, which enables us to grasp intellectually and spiritually the mysteries of the universe; because not merely ourselves and our own fellow human beings, but also all other things that are, are children of the same parent, great Mother Nature, in all her seven and ten planes or worlds of being.

Fundamentals of the Esoteric Philosophy p. 488 – proof of Universal Brotherhood

Likewise, while each one of these twelve globes of the planetary chain is under the particular oversight, or overseeing, of one of the constellations of the zodiac, that is to say, of the predominating genius or rector of that constellation of the zodiac, nevertheless each one of the other eleven constellations is also at work in each of the twelve globes of the chain. There can be no separation of forces, for everything works together in nature towards a common end — which is one of the noblest proofs we have of universal brotherhood.

To his T.S. members (*Messages to Conventions*, p.195)

BACK TO BROTHERHOOD

(some 80 years ago)

IN this remarkable period of transition, which is affecting the entire world, both psychically and physically, and, therefore, the Theosophical Movement as well, there is need for writers with vision and a steady head who will serve as guides for Theosophists who have neither the opportunity nor, perhaps, the ability to express themselves vocally. The Theosophical Movement today is reaping the karmic consequences of past errors, and, alas, in many cases, of mistaken views. But this very fact makes it incumbent upon all those possessed of some

Theosophical influence, however small, to aid in guiding our common ship towards the spiritual North Pole towards which in the beginning its course was set by the Masters of Wisdom and Compassion and Peace.

For years past the signs have been plain to all who had the vision to see them that the Theosophical Movement as a whole was drifting on to the same rocks of catastrophe that have spelled disaster to more than one spiritual movement in the past. The Fraternalization Movement which was dealt with so well and lucidly in the Editorial of the May issue of the *Occult Review*, is a sincere effort to call together individuals of the various Theosophical Societies which compose the modern Theosophical Movement into a common work for brotherhood, and, indeed, mutual safety.

The signs are not few that the Theosophical Movement, as hinted above, is today approaching the stage of breaking up into various cliques, or, indeed, actual sects or churches, separated as yet, fortunately, by merely intangible but still very powerful barriers of suspicion, mistrust, doubt, and, alas, in some cases, actual dislike, verging even into conscious or unconscious hatred of a kind. All this is entirely wrong, and it behooves us all to take cognisance of what is occurring in our midst and around us, and to attempt to check the disintegrating influences which, to our shame be it said, have obtained currency in many parts of the Theosophical Movement as a whole.

It is shameful that Theosophists who teach brotherhood and who preach it so glibly, should fail to practise it among themselves; and in the instances where this occurs should shelter behind plausible excuses of doctrinal texts, and should support themselves by random passages drawn from Theosophical text-books, much in the same manner as the Christian sects in the past have disgraced themselves by adhering to what were supposed to be points of rigid doctrine. It is not bibliolatry based on our Theosophical text-books which marks the genuine Theosophist. It is not shutting ourselves within the narrow and restricted bounds of egoistic and self-sufficient organizations which will prove those doing so to be genuine Theosophists, nor are they true to the teachings of the Masters and of their Messenger H.P. Blavatsky, who preach and teach Theosophy, but refuse to practise it. "Theosophist is who Theosophy does," once wrote H.P. Blavatsky, and wiser words were never written. Mere brain-mind acquaintance with Theosophic text-books does not prove the genuine Theosophist. The genuine Theosophist is he who has love for mankind in his heart, combined with a deep knowledge of the Theosophical teachings, and who carries these teachings into actual practice in his daily affairs. It is brotherhood: first, last, and all the time, that should be the guiding principle in life, not only of each Theosophist's own life, but of the policy guiding any Theosophical organization; and anyone who has looked into the luminous deeps of his own spiritual consciousness, and who is wholly at one with the bright essence of being which he finds there, will have no difficulty in finding the proper pathway to follow.

As individuals it is the inner god of each one of us to whom we should turn for guidance and for light, and he who successfully does this, thereafter is marked out among men, for he becomes noteworthy among his fellows as a practiser of brotherhood as well as a teacher of it; and he sees in all other men, no matter how much they may differ from him, and no matter to what other Theosophical organization they may belong, the same spiritual glory that illumines his own path. He who understands this turning to the god within, and who at least in some degree becomes at one with that inner god, is the one who is brotherly, is the one who is kindly, charitable of mind, peaceful in intent; for he, indeed, is the practiser of the Theosophy which he preaches.

In my judgment – for what it may be worth – the man who cannot see that finding the inner light and realizing the need, also, for teachers are but two sides of the same thing, is a man,

alas, who wanders from the Path – the Path of chelaship, the pathway to that Mystic East where dwell the Great Ones whose pupils and servants we are. It is not the hidebound and restricted limits or 'principles' of any organization or Theosophical church whatsoever, wherein will be found the wisdom of the gods, the divine Theosophia of the Archaic Ages, but solely in the illuminated hearts of men and in their minds. When such men and women, aflame with the spirit of Love and Wisdom, group themselves together for the noble and impersonal ends which they recognise and follow in common, there indeed, among them abide the Spirit of Truth and the holy Fire of Brotherhood. Such a nucleus, indeed, is a fit and adequate channel for the transmission, not only to themselves, but to their fellow-men, of that stream of inspiration flowing from the *âsrama* of the great Teachers.

Genuine Theosophical fraternization is the polar antithesis of mere sentimentality or emotionalism. The very core of the spirit of fraternization is the seeing in others of the same lofty Theosophic sentiments that exist among ourselves; it is the feeling, likewise, that other Theosophists can, as much as oneself, have the spirit of devotion to truth and the love of high-minded and honorable dealing. Fraternization will be a farce unless it is based on principles of mutual confidence, mutual trust, and on genuine brotherly love.

Am I a shallow-minded optimist in believing that other Theosophists feel and believe as I do? I do not think so. The presentday Fraternization Movement is simply a call, an appeal to all other Theosophists to practise in thought and in act the Theosophy which they believe and preach. It matters little or nothing to me what any other Theosophist may believe in the way of tenets or doctrines, because I know as I live that where views are inaccurate and doctrines obscure, the best remedy for these defects is an honorable interchange of views on a basis of perfect equality with other Theosophists. "From the shock of ideas springs forth light." If the fraternization work is to remain sincere and genuine as it was begun, and as it still is, it must be based on the feeling, mutual among all Theosophists, that every Theosophist shall have his right to his own views, to his own genuine convictions, and shall not be hindered or scorned for the frank expression of them before others.

Our great Teachers do not expect that all men shall feel alike and shall think alike, and the most powerful antidote for the insidious work of the sectarian spirit is the feeling that a man is able to express his convictions with earnestness and sincerity, and that he shall be respected for his earnestness and sincerity. I, for instance, hold very strong convictions, but I love my fellow-men, I try to do my Master's work in a manner which to me is the most faithful following of highest ethical principles; but I deny to no other man exactly the same right and the same position of equality of right openly to state his convictions likewise.

...

Nobody more than I loves the genuine Theosophical teachings, and I shall stand for the genuine Theosophy of the Masters and of their Messenger, H. P. Blavatsky, as long as I live; but I never forget that a part of these Theosophical principles and teachings is the sublime fact of universal brotherhood, and that the man who neglects this in thought and in practice, by so much proclaims himself as lacking in the first element of loyalty to the highest behests of truth and of devotion thereto and to the great Teachers.

I never criticize others in a spirit of unkindliness; but I retain my right to express my views about abstract matters as my inner light guides me, and there is no ethical law or principle which I recognise as valid which could be invoked to prevent me from stating my spiritual and intellectual convictions to the impartial judgment of mankind, and I grant the same right to all other men. It is not a barren uniformity of belief or of feelings or of opinions, in my judgment, which the Theosophical Movement should strive for. Our first duty is to follow the dictates of truth as they lie inherent in our own inmost consciousness; and second,

to recognise the same duty and right in others, although all such statements of convictions should be phrased with kindly consideration for the feelings of others, and with due respect for the convictions which these others hold.

Selfishness in its manifold forms has wrought evil work in the Theosophical Movement in the past, and as H. P. B. so nobly wrote in 'The Original Programme of the Theosophical Society': it is our duty "to oppose selfishness of any kind by insisting upon sincere, fraternal feelings among the members - at least outwardly; working for it to bring about a spirit of unity and harmony, the great diversity of creeds notwithstanding; expecting and demanding from the Fellows a great mutual toleration and charity for each other's shortcomings; mutual help in the research of truths in every domain –moral or physical – and even in daily life."

To his E.S. Members

Dialogues of GdP, Vol.1 p.37

But do not ever make the mistake, Companions, after listening to talk of this kind that I have been trying to give to you, do not ever make the mistake and fancy that any human being is sufficiently wise to condemn nature. If you were a dhyani-chohan or a buddha, that might be a different thing. Do not ever make the mistake of saying that you have a right to judge someone else in the way not only individuals but nations do. You will be all wrong. The sooner the law of brotherhood and of impartial justice and right at any cost is understood, the sooner earth will be the heaven that it ought to be even today. Men always find excuses to allow themselves to follow their pet hobbies or foibles. For there is hypocrisy in all of us. It springs from our kama or desire, from egoism. "We are superior to the others. We have a right to take the lives of others"; and how wrong the whole system is, is shown by the fact that it is actually recognized in our systems of modern jurisprudence that twelve men, here following the English system which was adopted in this country, know enough to take the life of another human being. Of course, on the other hand, organized society must protect itself against evil or selfishness; and the wisest nations, the most civilized and the kindest, are those which are slowly instituting the abolition of the death penalty, and allowing no distortion of the principle here enunciated to blind their eyes to the higher laws of social morality. We theosophists ought to face facts. Society has to protect itself; and the wisest of peoples are meeting such problems as those presented by evildoers by imprisonment, not the imprisonment of angry revenge, no matter how horrible the crime may have been, but the imprisonment of restraint and education; and this is indeed human because it is so utterly humane.

Dialogues of GdP, Vol.1, p.57

(1929)

But there are few things, I really believe, Companions, which militate so strongly against the feeling of human brotherhood as does this spirit of aggressive nationalism. It is the duty of every man to love his country, to obey its laws, to be proud of its virtues, and of the noble achievements, the *noble* achievements, of its past; but to carry that very natural and proper feeling to the length of believing that other peoples are inferior is all wrong, because it is not true.

Dialogues of GdP, Vol.2, p.126

(1930)

Student -- All the teachers have told us of and hinted at great troubles coming upon humanity, and that if we did our duty, we could very much mitigate or possibly prevent them.

G. de P. -- That is true.

Student -- Can you tell us more about that, because humanity has suffered so hideously? We must help them.

G. de P. -- That is true. Well, Companions, I can say this, that humanity is passing out of one cycle and entering into another one. Such periods of transition are always very dangerous to the spiritual and intellectual, social and political, welfare of mankind. They are always times of crisis.

At present we are not far distant in time from a social and political upheaval which will shake the very foundations of present civilizations. It will unquestionably be accompanied with bloody revolutions in different countries, and with wars; and I do not care to go farther into it. I think that I had better not. One of the efforts of the teachers, or rather perhaps, the main effort of the teachers, in founding the theosophical movement was to provide an international body of men and women who by the power of their thought expressed in words, in teachings, whether oral or written, and by their acts, would tend to alleviate the evils that are coming, that are about to fall upon humanity.

It is amazing how much a few determined and doggedly-willed men and women can do. History has shown it repeatedly. That is why I say preach theosophy from the housetops, teach it, declare it. Neglect no opportunity to pass the good tidings on. Our main duty is not so much to propagate the Theosophical Movement, although that is the way by which our main duty is done. In itself it is a secondary thing. Our main work is to change men's hearts, men's minds, to soften the horrors when they come, to alleviate the distress by preparing for it before it comes.

There is no humanitarian work so lofty as this. There will be an unloosening of human passions when these things come about which will be more terrible than anything history has known of, and while the Theosophical Society, our theosophical movement, will probably be quite unable to stop it entirely by the influence of theosophical thought, and theosophical thinking, and by its refining and alleviating power, nevertheless all this will greatly help in diminishing the evil that might otherwise be done.

Teach men brotherhood, teach men that they are inseparably bound together, that what one does all are responsible for, that what all do everyone is responsible for; that there is no fundamental separation of interests at all in any line -- spiritual, religious, political, what not. Those are the thoughts that must go out into the world's consciousness.

Teach men the nature and characteristics and function of the proud and selfish brain-mind in which most men live today, and which in their ignorance they are proud of. Teach men its limitations, and also its value as the instrument for spiritual wisdom, when it is properly trained and directed by the spiritual will. These are also some thoughts that will help. These are the teachings that will raise men's ideals and ideas. Furthermore, but by no means last, teach men the philosophy of the ancient religion of mankind, showing to men their common origin, their common destiny, on the one hand; and the interlocking and interwoven spiritual, psychical, and physical forces, energies, and powers of nature on the other hand.

Do you think, for instance, that this recent Great War would or could have come about, if for the last eighteen or nineteen hundred years men had had theosophy in their minds? If the psychic and mental atmosphere in European countries had been filled with theosophical

thoughts and ideals and truths? No! The Great War arose out of centuries of wrong thinking and wrong doing, out of selfishness, out of a lack of knowledge of the nature of man and of his being rooted in the universe; and that the universe is essentially a spiritual being; that man fundamentally and intrinsically is a god; and that his main and noblest duty is so to live -- to live divinely, to live godlike. Deprivation and loss of possessions are as nothing at all in comparison with knowing and possessing and living these sublime truths. They could have made a civilization which would have held in chains the passions, the selfish impulses, the grasping, acquisitive spirit, which have dominated all European civilization up to the present, and which still dominate it.

It is the duty of the theosophical movement to loosen into the world a new spiritual energy, an illumination -- to change men's hearts and to give light to their minds.

Dialogues of GdP, Vol.2, p.336

There is inspiration in these teachings about the rounds and races. They are exercises for the higher intellect. They are exercises for the spirit part of us; and, best of all, they teach us our perfect unity with all that is. They show us the reason for ethics, how ethics are based on the common brotherhood of all things that exist and are. They show us our essential unity, not only with the different family groups evolving on our own planetary chain, but with the entire cosmos. It is this intermingling and inter-revolving procedure which teaches us that the other planets of our solar system are sister-planets of this earth's planetary chain, and that we belong to those other planets as fully as we do to this earth; and furthermore that our entire solar system is our present home, but that the other solar systems in our home-universe, the galaxy, the Milky Way, are all interconnected, inter-evolving.