

W.Q. Judge on Universal Brotherhood

W.Q. JUDGE Universal Brotherhood a Fact in Nature

from an [address](#) given during the Chicago World's Fair in 1893 (The Theosophical Society participated in the first World's Parliament of Religions).

“. . . we insist that universal brotherhood is a fact in nature. It is a fact for the lowest part of nature; for the animal kingdom, for the vegetable kingdom, and the mineral kingdom. We are all atoms, obeying the law together. Our denying it does not disprove it. It simply puts off the day of reward and keeps us miserable, poor, and selfish. Why, just think of it! if all in Chicago, in the United States, would act as Jesus has said, as Buddha has said, as Confucius said, as all the great ethical teachers of the world have said, “Do unto others as you would have them do unto you,” would there be any necessity for legal measures and policemen with clubs in this park as you had them the other day? No, I think there would be no necessity, and that is what one of this great Brotherhood has said. He said all the troubles of the world would disappear in a moment if men would only do one-quarter of what they could and what they ought. It is not God who is to damn you to death, to misery. It is yourself. . . . **Live with each other as brothers; for the misery and the trouble of the world are of more importance than all the scientific progress that may be imagined.** I conclude by calling upon you by all that humanity holds dear to remember what I say, and whether Christians, Atheists, Jews, Pagans, Heathen, or Theosophists, try to practice universal brotherhood, which is the universal duty of all men.”

W.Q. JUDGE IF WE HAD 500

(from an address given by Mr. Judge in London, at the close of the European T.S. convention, July 15, 1892.)

This Society is a small germ of a nucleus for a real outer Brotherhood. If we work aright the day must come when we shall have accomplished our aim and formed the nucleus. If we had five hundred members in the Society loving one another with true hearts, not criticizing nor condemning, and all bent on one aim with one belief we could sweep the whole world with our thoughts. And this is our work in the future, the work traced out for us by those Masters in whom so many of us firmly believe.

W.Q. JUDGE Echoes of the Orient Volume I (TUP)

p. 5 - Utopia - It is not thought that Utopia can be established in a day; but through the spreading of the idea of **Universal Brotherhood**, the truth in all things may be discovered.

What is wanted is true knowledge of the spiritual condition of man, his aim and destiny.

Such a study leads us to accept the utterance of Prajāpati to his sons: “Be restrained, be liberal, be merciful”; it is the death of selfishness [Bṛihadāraṇyaka-Upanishad, 5.2].

p. 156 - The practical theosophist adds to his charitable deeds upon the material plane the still greater charity of giving to his fellow men a system of thought and life which explains their doubts while it furnishes a logical reason for the practice of virtue.

p. 46 - and when in the cycles of time its day has come, they put forth the only doctrine which has power to save and bless, **Universal Brotherhood**, with all that the term implies.

Only saving power,

p. 42 -This teaching will be seen to be identical with that of the closing words of The Idyll of the White Lotus: “He will learn how to expound spiritual truths, and to enter into the life of his highest self, and he can learn also how to hold within him the glory of that higher self, and yet to retain life upon this planet so long as it shall last, if need be; to retain life in the vigor of manhood, till his entire work is completed, and he has taught the three truths to all who look for light.”*

p. 212/213 - The Mānasic, or mind principle, is cosmic and universal. It is the creator of all forms, and the basis of all law in nature. Not so with consciousness. Consciousness is a condition of the monad as the result of embodiment in matter and the dwelling in a physical form.

Goal of *The Path*,

p. 44-45 - In this civilization especially we are inclined to look outside instead of inside ourselves. Nearly all our progress is material and thus superficial. Spirit is neglected or forgotten, while that which is not spirit is enshrined as such. The intuitions of the little child are stifled until at last they are almost lost, leaving the many at the mercy of judgments based upon exterior reason. How, then, can one who has been near the Golden Gates — much more he who passed through them — be other than silent in surroundings where the golden refulgence is unknown or denied. Obligated to use the words of his fellow travelers, he gives them a meaning unknown to them, or detaches them from their accustomed relation. Hence he is sometimes vague, often misleading, seldom properly understood. But not lost are any of these words, for they sound through the ages, and in future eras they will turn themselves into sentences of gold in the hearts of disciples yet to come.

Moulvie

T.S. as nucleus for,

p. 179/180 - Besides this primary purpose of thus forming the **nucleus of a Universal Brotherhood of humanity**, its objects are to promote the study of Āryan and other Eastern Literatures, Religions, and Sciences, and to draw attention to and investigate unexplained laws of nature and the psychic powers of man. Theosophy is not a new invention, but the **essential underlying truth of all philosophies; it is a body of doctrine in philosophy, science, and ethics, principally derived from the Eastern archaic sacred theories**, which were worked out by a **brotherhood** of devotees and initiates who used every method of scientific investigation known to us, as well as their own highly developed practices of observation, experiment, concentration, and meditation to reach the truth. They traced all phenomena by every possible means from their significance to their source, and by comparison of their independent searches and observations recorded their conclusions and accepted such results only as could stand the test of applicability and verification from every point and in every conceivable direction.

p. 181 - It is **the aim of the T.S.** to bring to the notice of those who are inclined to admit the spiritual nature of man and his progressive evolution, that on another plane of existence, a plane which partakes of a wider field of consciousness and which lies within the capability of development in every individual, that on that higher plane there is a spiritual unity, a **Universal Brotherhood** of mankind, and on that plane of being there is no separateness from homogeneous existence; and further that no permanent progress is possible through fostering the illusion of separateness, and that man's true duty at all times and in all circumstances is the love of his kind and the preservation of harmony around him.

p. 437 - Zoroastrianism also fades into the darkness of the past. It too teaches ethics such as we know. Much of its ritual and philosophy is not understood, but the law of brotherly love is not absent from it; it teaches justice and truth, charity and faith in God, together with immortality.

p. 190 – **brotherhood**

And such contributions given to a cause that has no dogma, no creed to enforce, no particular set of bishops and ministers to feed and pamper, would carry with them a force and energy great enough to make the name of Theosophy known to every human being in the world, and at last to bring about the realization of the first object of the Society — the **brotherhood** of man — among men, which now sadly enough resides above, in the ideal, in the field of the stars.

W.Q. JUDGE Echoes of the Orient Volume II (TUP)

Universal Brotherhood:

p. 20 - This alone can be accomplished by a small earnest band of workers, who work for no human reward, no earthly recognition, but who, supported and sustained by a belief in that **Universal Brotherhood** of which our Masters are a part, work steadily, faithfully, in understanding and putting forth for consideration the doctrines of life and duty that have come down to us from immemorial time.

p. 27/28 - For in America those whose Karma has led them there will work for the same end and **brotherhood** as others left in India and Europe. The dominant language and style of thought in America is English, albeit transforming itself every day. It is there that silently the work goes on; there European fathers and mothers have gone, establishing currents of attraction that will inevitably and unceasingly draw into reincarnation Egos similar to themselves. And the great forward and backward rush is completed by the retarded Egos as they die out of other nations, coming meanwhile into flesh again among the older races left behind.

p. 44 – This Section then once more assures you of its cooperation by hand and heart, of its loyalty to our cause, of its aim to so work that when the next messenger shall come from the great **Brotherhood** he or she shall find the materials ready, the ranks in order, the center on guard to preserve whatever small **nucleus** of **brotherhood** we shall be so fortunate as to have created.

p. 81 - As regards the first object, universal **brotherhood**, he remarked that it was really the most important, and he hoped that the disarmament of the world, if still

distant, was not, judging from the signs of the times, an impossible or improbable occurrence.

p. 86 - He impressed upon the minds of the public the fact that freedom of thought led men to practice **Universal Brotherhood**, to some extent, in the same way as persons engaged in trading transactions, cultivate a kind of **brotherhood** with persons in foreign countries, forgetting the artificial differences imposed by caste, creed, and color. He said that the country always known as The Union, but now called The United States, is a proof of the possibility of such a union: the Americans being free in mind and in action, each one had his own mode of belief in speculative affairs and consequently, though America is called a Christian country, the Americans having broken the shackles of the theological creed of the country, embraced different faiths.

p. 87 - One of those laws, he said, is **Universal Brotherhood** and in illustration of this fact, he pointed out that the laws of the Universe or the laws of Nature being just and unchangeable, the sun shines equally upon the just and the unjust, the selfish and the unselfish, the good and the wicked, the richest and the poorest, and in the same manner, the rain, instead of falling upon any particular person, falls equally upon all men, thus proving that the laws of Nature are impartial, though men, from king down to the beggar, may try their utmost to infringe such laws. On the strength of this, he asserted that the laws of Nature require **Universal Brotherhood** which the Theosophical Society declares to be its first and chief object.

p. 139 - But in the doctrines of Theosophy are to be found the philosophical and reasonable basis for ethics and the natural enforcement of them in practice. **Universal Brotherhood** is that which will result in doing unto others as you would have them do unto you, and in your loving your neighbor as yourself — declared as right by all teachers in the great religions of the world.

p. 143 - Universal Brotherhood a Fact in Nature

[The Theosophical Congress, pp. 70-4]

I have been requested to speak on the subject of **Universal Brotherhood** as a fact in nature; not as a theory, not as a Utopian dream which can never be realized; not as a fact in society, not as a fact in government, but as a fact in nature. That is, that **Universal Brotherhood** is an actual thing, whether it is recognized or whether it is not. Christian priests have claimed for some years, without right, that Christianity introduced the idea of **Universal Brotherhood**. The reason the claim was made, I suppose, was because those who made it did not know that other religions at other times had the same doctrine. It is found in the Buddhist scriptures, it is found in the Chinese books, it is found in the Pārsī books, it is found everywhere in the history of the world, long before the first year of the Christian Era began.....enz...

p. 146 - That is the reason, and that is another proof of **Universal Brotherhood**. We are all united, not only with each other here, but with the entire world. Now, then, go further still materially and you find that all men are alike. We have the same sort of bodies, a little different perhaps in height, weight, and extension, but as human beings we are all alike, all the same color in one country, all the same shape in any country, so that as mere bodies of flesh they are united, they are the same.
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p. 151 - The objects of the Theosophical Society having been explained to you by Brother Wright, you know the Society has but **one doctrine, that of Universal Brotherhood**. You cannot belong to it unless you believe in that; you won't want to belong to it unless you believe in that. But you are not required to believe anything else.

p. 253 - ...*[Seven answers are given to this question, of which the following by Eub. U. (Eusebio Urban, *a nom de plume* of W. Q. Judge) appears as the 6th and has special reference to the 5th immediately preceding Mr. Judge's answer, a statement by "B.F.D." which reads: "*B.F.D.* — I sometimes think that zealous Theosophists, in a creditable anxiety to promote general charity, go a little too far in their assertion of fraternal duty. They speak as if anything is pardonable because done by another man, who, because a man, is a brother. Yet it would seem that the basis of **Brotherhood** is equal rights and mutual affection, and to these I have the same claim as any other man. He is no more privileged to violate my rights than I to violate his, and I am therefore entitled to the same protection as is he. Hence it cannot be the fact that I am any more bound to look leniently on unfraternal aggressions by him upon me, than I should be upon like acts by me upon him. In other words, it is as much my duty to restrain him from outrage upon myself, as myself from outrage upon him. Theosophy cannot, and does not, teach that all protective appliances are to be thrown down, and that the way is to be freed for every attack by the greedy or the selfish. We must be careful, in our zeal for charity, to remember that justice is the antithesis, not to charity, but to injustice." — Compiler]

p. 260 - In our small way we should imitate the **Great Brotherhood** in its constant efforts to help Humanity. They know the cycles, and, using that knowledge, can see when the impulse of a new cycle is beginning. Taking advantage of this prescience, new ideas are projected among men and all good reforms are fostered. Why should we, merely because we are ignorant of the cycles, do nothing to help these great benefactors of the races? They offer to all men the truths of the Wisdom-Religion, making no selections but leaving results to the law. Is it for us to assume in our theosophical work that we, poor, weak, ignorant tyros, are able to select from the mass of our fellows the one or the many who may be fit to receive Theosophy? Such a position of judge is vain, ridiculous, and untheosophic. Our plain duty is to present the truths of Theosophy to all men, leaving it to them to accept or reject.

p. 373 - As to understanding the doctrines, it is my opinion that this is as easy for the uneducated as for the educated. Indeed, in some cases, over-education has been a bar, and deep intellectual study of Theosophy has led to a want of comprehension of the principle of **Brotherhood** and to a violation of it. The purpose and aim of Theosophy in the world is not the advancement of a few in the intellectual plane, but the amelioration of all human affairs through the practice of **Brotherhood**. The theosophical doctrines show what **Brotherhood** is and how it is to be practiced, and if we cannot succeed in the practice of it then we are failures. **Brotherhood** is more likely to arise in the ranks below than to spring from those above, for it cannot be declared that present conditions — even in governments abroad — are largely due to the better, the upper, the educated