



### Key thoughts

- » There is a big difference between Religion and faith. Faith unites, but divides as well. Religion is universal and excludes no one.
- » RELIGION, the sense of unity, degenerates gradually via religions, faiths, into beliefs of sects which stimulate the delusion of separateness and selfishness.
- » Theosophia is the foundation of the future religion of humanity. Such Universal Religion – the mathematics of Religion – will be so universal that it inspires everyone. It knows no dogmas, but appeals to the noblest in the human being and is based on Universal Brotherhood.
- » Dharma means Law, Duty, but also Religion. Real Religion means that you fulfill your duty with respect towards the whole in accordance with the cosmic laws. This has consequences for your personal life.

# The mathematics of Religion

**We live in a bubble. Everyone on his own island. What can bind us? Can religion bind people together and ensure cohesion and solidarity?**

If you are very close to something and you are not aware of what is around you, it is often difficult to see the whole picture. It is difficult for us as well, living at this particular moment, to define the general character of our time. There are many, sometimes contradictory tendencies. Yet, if we try “to take a few steps backward”, we become aware that in our world there is hardly any overarching philosophy that is accepted by the majority. The result is that we all live on islands, separated by impassable seas. In the Western world, this situation arose after the encompassing grasp of the Christian Churches became looser. With the increasing prosperity and the absence of an accepted central authority, individualism rose. Moreover, there is, because of the economic market forces, an increasing difference in wealth between populations, which intensifies the boundaries between people. Finally, the emigration increased considerably in many parts of the earth, because of wars, unemployment and poverty. These newcomers have to find their

place in society, which does not work in all cases.

This has led to a sense of alienation, something which is reflected in almost all Western countries. We see the other as an alien, somebody who thinks differently, acts and believes differently. There is no common base.

### It used to be better in the old days?

Especially old folks talk about the good old days. They remember nostalgically that people trusted each other and that everyone shared the same values. And indeed, it seems that in the old days there was an overarching faith and values were commonly shared. But did these values apply to everyone, or were they confined to the religious or cultural group to which you belonged?

The society was divided into groups. Within those groups, there was indeed a certain kind of unity, if we may use this word. But it was rather a narrow and bigoted unity, a false unity, which often encouraged hypocrisy. Apparently, people lived according

to the morals of their group, but often in secret they did not. In addition, each group opposed the others. There were not many Catholic fathers who would accept it if their daughter were to come home with a Protestant boy, let alone an unreligious socialist. Sometimes relations between groups were so aggressive that, for example in Ireland, Catholics and Protestants were bitter enemies. If we want a sense of unity experienced by everyone in society, we must return to the days when there was only one church: perhaps the time before the Reformation? But are the Middle Ages a time we should be yearning for? Do we want to live in an atmosphere where for every search for truth, for every dissent of opinion, was a harsh, often cruel punishment of the ecclesiastical authorities? Besides, back then the unity also only covered a part of humanity, i.e. precisely that part of the world that fell under the Roman authority. The Eastern Churches – even though they were Christian – were more like enemies than brothers in faith.

## Religion

Religion means to bind back or to connect again. But judging from the history, we find that religions forge just a part of humanity together, because not only among Christians did the sense of unity reach no further than to those who belonged to the same church, you see the same phenomenon in almost all faiths. Faiths unite believers, but are hostile to non-believers. The cruelest wars have always been religious wars.

The explanation for this phenomenon lies in the fact, that RELIGION degenerates via a number of stages from professing unity to something that encourages separateness and selfishness.

RELIGION is a universal awareness of unity. It is an all-per-vading knowledge that the One Life is present in all life forms. Religions try to shape this awareness in some way or another. For that purpose symbols or metaphors are used. Religions strive to express the actual unity by exercising some discipline.

Religious consciousness is the most universal within us, assuming a divine force exists behind the phenomena. It connects us to the divine source from which we all came. In other words, it makes us aware of the divine source in which we all exist. Therefore it connects us with our fellow men, yes, with all that lives. It is therefore the most sacred thing there is. Religions also answer the question: what is the meaning of our life? For what purpose do the Cosmos and Man exist?

### RELIGION

Sense of unity with the SOURCE from which everything emanates.

#### **Religions:** derived from RELIGION

The first phase is to identify the abstract and unimaginable SOURCE and shape it without falling into limitations; several traditions reflect this lofty vision and talk about Emptiness, Fullness or the Eternal, Boundless and Immutable PRINCIPLE. They inspire humans to choose and apply a way of life, with their noblest aspects of consciousness and free will, based on the Unity of Life, and to regard this way of living as a supreme Law or Duty.

#### **Faiths:** derived from religions

The original pursuit for unity and universality is abandoned. The sense of unity is reduced to an anthropomorphic deity or gods – beings in a higher state of consciousness than we are in – who should be served. We are subordinate to and dependent upon that god or those gods. Their ways are inscrutable.

#### **Beliefs:** derived from faiths

God or gods should be worshiped and served. Rituals, prayer, traditions and cultural patterns play an important role. Any kind of ratio or logic has disappeared. Man is dependent and unable to experience the accuracy of what happens to him.

#### **Sects:** derived from beliefs

The connection to the original source has been completely cut through. There is only a relationship experienced with those who belong to the same sect.

Religions are therefore the first derivative of RELIGION. They are a first garment of the Abstract Universal concept which RELIGION is. As long as religions are pure, they are sublime and fully focused on RELIGION. The original Buddhism is an example thereof. It has no prayer and no ritual to please the gods, nor does it teach that you should beg the gods for release. It asserts that the gods are just as any other living being subject to cause and effect. Faiths are a second derivative of RELIGION. They arise when the purity of a religion is polluted. They still acknowledge somewhat of the feeling of unity – the sense of the sacredness of the divine – but it is limited to those who practice the same faith. As a faith is close to the

original religion from which it arose, the adherents of that faith still experience some kinship with those who do not belong to their religion.

The third phase of the process of degeneration of RELIGION we may call “belief”. People interpret more and more religious metaphors from their petty, personal point of view, so that the universal concept is increasingly limited to personal ideas of separateness, which are, however, granted an absolute truth. This creates dogmas. You just have to believe in those dogmas. Research is discouraged or even forbidden.

Finally the belief degenerates in a form of sectarian faith. Its adherents only experience a kind of sense of unity with their sect members, but they are hostile to anyone who does not belong to their sect.

Another significant difference between the true religions and faiths is that religions always seek the divine *within* man. All powers and qualities are within ourselves, which makes every human being equal to any other. The independent thinking, the independent investigation, is essential. The answer to the question “what is the meaning of life?” has to be found by thinking yourself.

Faiths, and certainly beliefs, however, put the divine and therefore also the answers to life’s questions *outside* the human being. Hence prayer and ritual play an important role, because they are used to please God or gods in order to get something. For that reason sacred books and priests are necessary, because unlike religions, the answers do not come from inside but from outside.

The unity which is pursued by the man of faith is shaped by all kinds of external appearances such as clothing and food requirements. In some Muslim circles, for example, there are passionate and extensive discussions about which clothes women are allowed and are not allowed to wear. There are Christians who claim Christmas and Easter as unique Christian holidays. Some schools and parents forbid children to color a coloring sheet of Santa Claus or the Easter Bunny, because it would rob Christmas and Easter from their Christian character.

When faith degenerates even more, and priests set themselves up as mediators between the divine and the human, it is the main source of evil in the world. Those priests, under whatever name they may operate, pretend to be the only ones who can interpret the scriptures. When people believe in them and in their dogmas, they are willing to do everything those priests command them to do, because they believe that their god or gods are backing them. But there will always be people who reject the priestly dogmas.

Therefore, the division among mankind increases. One group is hostile to the other. There is ongoing controversy, even within a single faith, but also between different faiths. History is full of religious wars.

In short, faith unites, but it divides as well.

## Secularization

In the western world, especially in Europe, there is an increasing secularization. Churches are empty. A lot of people only visit a church during their holidays. Therefore, it is often hard for youngsters who are brought up without any faith, to imagine that faith has exerted such a negative impact. Yet it did.

In some parts of the world the secularization is accelerating. In a country like the Netherlands only a quarter of the population calls himself a church member and even among them there is doubt in the existence of God.

Yet there is still a certain kind of religiosity among the population, albeit often experienced in smaller groups or even individually. People shop around in religious matters. They join a course on yoga, or during their vacation they go on a sporty but also a kind of religious pilgrimage.

But there is no widespread religious awareness, not even a common religious belief. Therefore, the current Judeo-Christian faith does not ensure social cohesion, unless it returns to its own core, so back to the original Religion which it once must have been, before the process of degeneration started.

**Cohesion:** mutual attraction.

**Social cohesion:** people in a society have something in common and are therefore attracted to each other. They have, as it were, one heart.

## Clash of civilizations

Everywhere in the world people try to get a grip on their lives by boosting their own cultural and religious customs. Worldwide, there is a tendency for countries or cultures to retreat within their own borders, which they want to protect against foreigners with walls as high as possible. Pessimists even claim that the coming decades will be characterized by what they call a *clash of civilizations*. People find their cultural and religious identity so important, that they do not accept that other groups have different values. This inflexible intolerance leads to the

fact that different religious and cultural groups are hostile to each other, which has resulted in the Middle East in brutal wars, which last for decades.

It is therefore very necessary that we come to certain core values which can be accepted by everyone. There should be a common basis for a society that does not want to fall apart. Royalty, sports heroes, movie and pop stars or other substitutes give only a temporary sense of community, but they are not based on spiritual and sustainable laws and therefore satisfy only for a short time and just a limited group. Moreover, they do not answer the questions of life: what is the meaning of life and death?

Religion does. We think, therefore, that only Religion can ensure a sustainable social cohesion in a society. The currently existing faiths, however, have strayed quite far from their original meaning. Because the metaphors in which these faiths wanted to communicate certain truths, are often interpreted literally, and because this literal interpretation is contrary to scientific facts and theories, they lose more and more authority.

Nevertheless, virtually anyone – even the atheist – asks himself the question of the meaning of life. Many wonder what our place is in the cosmic order of which we are vaguely aware. That vague feeling has to be supported by Religion, which provides enough spiritual nourishment to consolidate and strengthen that feeling. Moreover, Religion must be so universal, that everyone can find truth in it.

## THEOSOFIA – Religion, Philosophy and Science

Is it then not high time for RELIGION, which is above any personal interpretation, in line with the scientific facts, which resists the critical mentality of the current population, which is logical, and especially, provides answers to life's questions of people in all ranks of the community? It is obvious, that this Universal Religion does not exclude Science and Philosophy. Science explores *how* the world works. Philosophy wonders *why* this is so. Both aspects cannot and must not be contrary to Religion, which answers the question *to what end* life leads and what its meaning is.

Now, Theosophia, the wisdom of the gods, is the synthesis of Religion, Philosophy and Science. It is as old as mankind. Again and again, attempts have been made to

disseminate the theosophical doctrines. More advanced humans, Elder Brothers, Masters of Wisdom and Compassion, were behind these efforts. The last major effort was the foundation of the Theosophical Society (TS) in 1875. In a letter to A.P. Sinnett, one of those Masters gives a record of a conversation with his Chief – the Mahā-Chohan – in which he gives in plain language his views on the purpose of the TS, especially regarding Religion and achieving social cohesion among people.

The intellectual portions of mankind, so he says, seem to be swiftly dividing into two classes: a group surrenders to bigotry and superstition, which should lead to the utter deformation of the intellectual principle. The other group surrenders to animal propensities, which leads to degradation.

The latter group, rejecting the literal interpretation of the Bible as illogical, believes in nothing else but the material world. For them, all religion is opium. H.P. Blavatsky would later formulate this phenomenon with the phrase: *the atheist is the bastard son of the church.*<sup>(1)</sup>

This analysis of the situation at that time applies equally to the current situation.

However, the Mahā-Chohan does not just make the diagnosis, he gives the solution as well.

The Theosophical Society was chosen as the corner stone, the foundation of the future religion of humanity. To achieve the proposed object a greater, wiser, and especially a more benevolent intermingling of the high and the low, of the alpha and the omega of society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations, to call the poor despised “nigger”\* brothers. This prospect may not smile to all. He is no Theosophist who objects to this principle.<sup>(2)</sup>

This quotation shows that the Religion of the future should be practiced wisely, so that it leads to a merging of all layers of society.

## The mathematics of Religion

It goes without saying that in the future RELIGION must be professed completely different than it is now. Of course, there must be a certain form, a language in which the Universal Source is expressed. However, the universality

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\* We know that this word is a no-no word in the US. For the sake of clarity, we therefore emphasize that it stands between quotation marks. It was the intention of the Masters that the white race, which had colonized India, should show respect to the dark Indians and to regard them as equivalent brothers.

itself cannot be compromised in any way.

The latter is the case with the currently existing faiths, which, after all, often just bring together some people, but they separate those people from others. Religions must focus on the Core. That Core of RELIGION is a kind of mathematics, but then mathematics of RELIGION.

What do we mean by that term?

Well, mathematics is the universal science which, based on some axioms, describes patterns and structures. It assumes a small number of axioms or theses. By strict logical reasoning, mathematical allegations or conjectures are substantiated. Mathematical allegations of which the accuracy has been shown, are called statements. Thus one gains knowledge, which can then be used in all kinds of situations (applied mathematics). Similarly, on the basis of only a small number of principles, we can formulate a number of religious statements that each human must be able to recognize and experience. In fact, there are only three such essential axioms: the boundlessness and infinity of life; the cyclicity of life; the progressive growth of life. Each being is a part of infinity and is therefore infinite itself and has basically the same possibilities and powers as any other being. The same laws are everywhere, what is concisely formulated in the phrase “as above, so below.” Each person must examine these axioms for themselves and if you want to do that correctly, you need Science and Philosophy.

Of course, people differ in spiritual development. That means that some might be better able to perceive the deeper consequences of these principles than others. There are people who have pondered deeply on the leading forces in the cosmos and human beings. They have studied the religious literature and meditated on it. Others, on the other hand, have hardly thought about spiritual matters. Nevertheless, the mathematics of Religion can inspire everyone, because the axioms can be understood and applied at all levels.

### **How do faiths and religions relate to the mathematics of Religion?**

Are the different religions contrary to the mathematics of Religion?

Our answer is: yes they are. In fact, those faiths are degenerate forms of religions and thus very limitedly applied forms of RELIGION. The adherents of a faith assign more truth to the specific form, the special ritual, the metaphors and language that is used, than to the Universal Truth, which is the deeper background. As soon as faiths deny

the original religious-mathematical basis, the degeneration process has begun.

Nevertheless, no faith is absolutely false. After all, it is derived from a religion and that is the first form of RELIGION. When a faith is still close to its source, it can give the believers some insight into the principles of mathematics of Religion, and hopefully inspire them to be better humans. For example, a simple myth can give a humble, illiterate person a limited religious experience and inspire him to live an ethical life. Perhaps someone who better understands the universal axioms of the mathematics of Religion, does not need such a myth to live ethically, but that does not mean that his vision is fundamentally different from those who are inspired by that myth. In other words, you can pick out of a specific religion the truth that corresponds to your state of development. Different religions can therefore coexist peacefully side by side. Minimum requirement is, however, that concepts as charity, respect and equality are taught as applications of the mathematics of Religion without any concession. If the mathematics of Religion lives more strongly in society, this will lead to an ever greater deepening of religious life. It will encourage adherents of religions to study their religion more profoundly and to find out the true meaning of the myths and rituals. By doing so, you become more and more aware of the underlying equality, yes, even of the basic unity of all religions.

### **Religion: the divine is within you**

The religion of the future must be fully in line with the mathematics of Religion, so that it inspires everyone; both the “beginner” and the “advanced”. Anyone can, in accordance with his spiritual status, give it his own interpretation.

In this regard, the wording of the Master’s letter is very interesting. This letter was never found in the original form, however there are several copied versions of it. One of those versions states that the TS is the basis for future religions (plural) instead of religion (singular), as we quoted above. It is impossible for me to determine whether in the original letter was written religion or religions, but if the latter were the case, then the Mahā-Chohan apparently already took into account the degeneration process that has taken place in all religions. A religion always has restrictive features that RELIGION does not have, even though it is much purer and less limited than a faith.

If there is RELIGION per se, then it is much more about a mentality, which can take many forms and which is not

bound to one system of thought. Love or compassion have also many expressions, such as the love of a mother for her children or the love for your country. However, when you love more universally, the limited forms of love disappear, because you love everyone equally. In fact, you also need to get rid of all the restrictive features that characterize a specific religion.

These restrictive factors include the fact that a book, a doctrine or a human being is attributed absolute authority. The truth is not experienced but taken on the authority of something or someone. This leads to what is the greatest difference between Religion and degenerate religions or faiths. Religion puts the divine always within man, while faith seeks it outside man. Therefore, the faithful man assigns to ritual and prayer an almost absolute value. But, from the perspective of RELIGION, ritual is just a tool for the weak who has not yet learned to concentrate on his Higher Self. Just like additional training wheels can be useful when learning to ride a bike, ritual can help the beginner to focus on spiritual matters. It does not have more value than that.

### Search for truth?

The mathematics of Religion knows only axioms, no dogmas. In dogmas you believe; axioms, you investigate. Nobody is so wise that he does not have to investigate anything. No human being, even when he has reached Buddhahood, is omniscient. How foolish it is then, if someone assumes that he knows exactly what another has to believe and imposes dogmas upon him.

Therefore, the mathematics of Religion is not based on a book, a supposed revelation, a spiritual teacher, an avatar or even a god. The highest authority on which the Universal Religion appeals, are the spiritual qualities within humans. And that is precisely why it can be accepted by everyone. The only thing is that some people have a broader, grander impression of it than others.

Is that a problem? Not at all, provided that the more religious man does not impose his vision on others, which he would never do if he really is more religious. *There is no compulsion in religion*, we read in the Qur'an (2: 256). Nobody should impose something on another, especially not religious matters. Whether something is true or not, can only be decided by an individual. Of course, he can talk to others about it, but only his own "heart and mind" determine if something is true. Everyone will therefore experience Religion in his own way, with as a result that even the least form of sectarianism ceases to exist.

But if religion is practiced individually, then nobody is committed to others. What is the unifying element?

Well, the unifying element is that anyone who professes the mathematics of Religion – or perhaps you'd better say; who studies and lives Religion – realizes that there are inseparable links between humans, and between humans and the universe in which we live. In other words: the only "article of faith" is the recognition of the Universal Brotherhood of all that lives. We are brothers, how different our vision of truth may be.

Living the concept of brotherhood, makes Religion in all respects a cohesive or unifying element. It connects us with the divine, causative Consciousness from which the great variety of life expressions comes from. And that's why it connects us with each other.

The mathematics of Religion will therefore primarily promote ethics. Prayer, ritual and dogmas are very important in faiths. In the future, however, they won't have any value, or at least much less. Then, Religion only makes sense when it stimulates humans to compassion, charity and community spirit, so when it makes them better humans.

### Dharma

A concept that beautifully represents this mathematics of Religion is the Sanskrit word dharma.

Dharma is usually translated as law or duty, but also as religion. There is nothing wrong with these translations, but you perceive the real meaning of Dharma still better, if you know that the word is derived from the Sanskrit root *dhri*, which means to bear, to support. At cosmic level, it means that dharma is the cosmic lawfulness, the universal law of compassion, which is the basis of all cosmic life. Every human being is part of that cosmic lawfulness and must try to make a contribution to that 'cosmic building'. That's his duty. Not a duty imposed by others, but a duty deriving from one's own unique character (*Swabhāva*).

But why does dharma also mean Religion?

Because for the fulfillment of your duty, you must always have a vision of the larger whole of which you are a part. You must actively form an image of what you have to work out in this life in relation to your fellow human beings, yes, to all that lives.

In a country where everyone follows his dharma, justice prevails, because everybody perceives that what he finds on his path, is there in accordance with the law of cause and effect. It is therefore his duty to cope with it in such a way, that it is in the interests of everyone.

Dharma is exactly the opposite of the sectarian feeling that

faiths cause. Therefore, Dharma can never be limited. If you understand it correctly, it always connects.

*Satyān nāsti paro dharmah*, is the motto of the Mahā-rajā of Varanasi. It was taken over by the founders of the Theosophical Society. It means: there is no Dharma higher than Truth. Usually it is translated as: there is no religion higher than truth. It is this Religion, we believe, that the Mahā-Chohan meant when he gave his vision that the TS is the foundation of the future Religion.

## The example of Ashoka

The cynics among us will undoubtedly oppose that this universal Religion will always be a dream. They would say that human beings are unable to practice it. We always refute this by pointing out the spiritual, religious aspects within the consciousness of every human being. There is no argument whatsoever for the opinion that those aspects cannot be developed and that a generally accepted universal Religion can never be realized.

In addition, we can also find historical evidence that such universal religion can surely flourish.

First of all, we note that, before the monotheistic religions claimed possessing the monopoly on truth, people were used to finding their own path to enlightenment. In antiquity there was no institutionalized religion that pretended to be the only way to salvation.

You see the same in the Oriental countries, such as India and China. Those countries did not have one church, but different paths, and although these paths emphasized different aspects of the teachings, they never contradicted but rather complemented each other. India has six Wisdom Schools, the *Śad Darśana*'s, which all lead to enlightenment. In China, Taoism, Confucianism and Buddhism could live peacefully side by side.

One can object that there were still different religions. That's true, but they were not contradictory but complementary to each other.

In those days there was, just like in our days, no perfect situation, because some humans granted themselves privileges and thus violated the essence of the mathematics of Religion and the idea of brotherhood. The saddest example of this is the degenerate caste system. Yet there have also been periods in which the idea of universal religion was accepted by large parts of society. That was the case during King Ashoka's reign. Ashoka ruled from 268 to 231 BC over lands which now belong to India. He is called a Buddhist king and he was definitely inspired by the wisdom doctrine of Gautama the Buddha. Never-

theless, he did not disseminate the Buddhist *faith*, but rather the *dhamma*.

Dhamma is the equivalent of dharma. It is a language of the people, and Ashoka expresses himself in that language while communicating with the people.

Ashoka had his vision of Religion (Dhamma) engraved in rocks and memorials. Thus he communicated:

Dhamma is good, but what constitutes Dhamma? (It includes) little evil, much good, kindness, generosity, truthfulness and purity.<sup>(3)</sup>

It is certainly true that he built Buddhist monasteries, organized conferences, inspired monks to compose holy texts. Buddhism spread to all corners of the land during his reign. But he also helped Vedic monks and Jains. Never was the dhamma interpreted sectarianly, nor did it divide the people. Never it was based on an external authority. On the contrary.

For example, read the following inscription by Ashoka:

Beloved-of-the-Gods, King Piyadasi, [*Ashoka*] honors both ascetics and the householders of all religions, (...) that there should be growth in the essentials of all religions. Growth in essentials can be done in different ways, but all of them have as their root restraint in speech, that is, not praising one's own religion, or condemning the religion of others without good cause. And if there is cause for criticism, it should be done in a mild way. But it is better to honor other religions for this reason. By so doing, one's own religion benefits, and so do other religions, while doing otherwise harms one's own religion and the religions of others. Whoever praises his own religion, due to excessive devotion, and condemns others with the thought "Let me glorify my own religion," only harms his own religion. Therefore contact (between religions) is good. One should listen to and respect the doctrines professed by others. Beloved-of-the-Gods, King Piyadasi, desires that all should be well-learned in the good doctrines of other religions.<sup>(4)</sup>

In fact, the only religion he recognized was the dhamma and that is exactly what we call in this article the mathematics of Religion. There were various forms of that dhamma, such as Buddhism, Jainism and Brahmanism. However, there were no essential differences.

Needless to say, that at the time of the monk-king – as he was called – there blossomed a beautiful, righteous civilization. Among the people of that vast empire was a strong

sense of community and social cohesion. For example, if there was a lack of food in a part of the immense empire, it was brought from another part. For this purpose, huge warehouses were built. The brotherhood even reached the plant and animal kingdom. Already in that remote time, they dealt wisely with logging, and all along the way there were hospitals, for humans and animals.

## Hand of fellowship

What can we do now to flourish a similar mentality, so that in our global village the dharma is experienced everywhere?

Well, it is striking that the Mahā-Chohan appeals in his letter to the white race. That had to do with the fact that his letter was directed at an Englishman, who lived in a country colonized by England. We are writing 1880-1881. Christianity was much more than now the dominant faith. Maybe not even in numbers of believers, but it was the faith of the leading nations in the world. It was the European nations who colonized the Asian, American and African countries. In those countries, either the local religions were eliminated, as happened for example in South and Central America, or the religion of the colonized country was tolerated, but was considered inferior, which was the situation in India and Sri Lanka, where Hinduism and Buddhism were considered “pagan”, or even “devilish”, and where missionaries zealously tried to convert people into Christianity. Not without reason, the missionaries were hostile to the TS, and did not hesitate to slander especially H.P. Blavatsky and to accuse her of fraud.

It is therefore understandable that the Mahā-Chohan says that the white race must be the first to stretch out the hand of fellowship to the dark nations.

If we try to discover the universal scope of this remark, then I think it means, that primarily the rulers, the rich, the elite, have to launch those ideas of unity, and above all, to draw the consequences with regard to their own lives. That means that they must renounce their own privileges. Of course, this does not mean that those who have less earthly wealth must just sit and wait. On the contrary, they too should try to apply the concept of unity. Universal Religion is not an optional game that is only periodically played. It only benefits, if the ethics inherent in it are understood and applied. If brotherhood is a fact in nature, it is obvious that we must use our wisdom, knowledge and material achievements for the greater whole. We do not do that when we exclude people, when we build walls around our country, when we place border

posts far beyond our borders to prevent those who have less of the fat of the land than we have, to come to us. Then we should not think that our culture is better than that of others.

If the richer nations – and the rich in one nation – are unwilling to share their wealth with the less fortunate, the disturbed harmony will nevertheless have to find, one way or another, its balance again. Then revolutions and wars will follow, which in themselves will be the source of new disharmony, because the mentality of the people will not have changed.

It's only true Religion that can break this vicious circle. Universal Religion, together with Science and Philosophy, form the three facets of human thought. Only the synthesis of these three, Theosophy or the actual Dharma, is able to establish a sustainable cohesion among humanity.

There are different trends in our society. Some want to put themselves, their own nation, in the first place. There is a counter-movement. It seeks connections and cohesion between all humans in a nation and between different nations.

That counter-movement will increase in strength, if it is inspired by the mathematics of Religion.

## References

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1. H.P. Blavatsky, “Lucifer to the archbishop of Centerbury, greeting!”. In: *Collected Writings*, Vol. 8. The Theosophical Publishing House, Wheaton 1990, p. 268-283.
  2. This letter, with small variations, can be found on various websites, for instance: [www.katinkahesselink.net/chohan.htm](http://www.katinkahesselink.net/chohan.htm); <https://blavatskytheosophy.com/the-letter-from-the-maha-chohan/>; [www.theosociety.org/pasadena/mahatma/ml-choh.htm](http://www.theosociety.org/pasadena/mahatma/ml-choh.htm).
  3. *The Seven Pillar Edicts 2*, <http://www.accesstoinight.org/lib/authors/dhammadika/wheel386.html#pillar7>.
  4. *The Fourteen Rock Edicts, 12*, <http://www.accesstoinight.org/lib/authors/dhammadika/wheel386.html#rock14>.
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