



## THE BROTHERHOOD OF HUMANITY

**T**he doctrine we promulgate being the only true one, must — supported by such evidence as we are preparing to give — become ultimately triumphant, like every other truth. Yet it is absolutely necessary to inculcate it gradually; enforcing its theories (unimpeachable facts for those who know) with direct inference, deduced from and corroborated by, the evidence furnished by modern exact science. That is why Col. H.S. Olcott, who works to revive Buddhism, may be regarded as one who labours in the true path of Theosophy, far more than any man who chooses as his goal the gratification of his own ardent aspirations for occult knowledge. Buddhism, stripped of its superstition, is eternal truth; and he who strives for the latter is striving for Theosophia, divine wisdom, which is a synonym of truth. For our doctrines to practically react on the so-called moral code, or the ideas of truthfulness, purity, self-denial, charity, etc., we have to preach and popularize a knowledge of Theosophy. It is not the individual and determined purpose of attaining Nirvana — the culmination of all knowledge and absolute wisdom, which is after all only an exalted and glorious selfishness — but the self-sacrificing pursuit of the best means to lead on the right path our neighbour, to cause to benefit by it as many of our fellow creatures as we possibly can, which constitutes the true Theosophist.

The intellectual portion of mankind seems to be fast dividing into two classes: the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness, owing to the deliberate surrender of intellect and its imprisonment in the narrow grooves of bigotry and superstition — a process which cannot fail to lead to the utter deformation of the intellectual principle; the other unrestrainedly indulging its animal propensities with the deliberate intention of submitting to annihilation pure and simple, in case of failure, and to millenniums of degradation after physical dissolution. Those intellectual classes reacting upon the ignorant masses — which they attract, and which look up to them



as noble and fit examples to be followed — degrade and morally ruin those they ought to protect and guide. Between degrading superstition and still more degrading brutal materialism, the White Dove of Truth has hardly room whereon to rest her weary unwelcome feet.

It is time that Theosophy should enter the arena. The sons of Theosophists are more likely to become in their turn Theosophists than anything else. No messenger of the truth, no prophet has ever achieved during his lifetime a complete triumph — not even Buddha. The Theosophical Society was chosen as the cornerstone, the foundation of the future religions of humanity. To achieve the proposed object, a greater, wiser, and especially a more benevolent intermingling of the high and the low, 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’ brother. This prospect may not smile for all, but he is no Theosophist who objects to this principle.

In view of the ever-increasing triumph and at the same time misuse, of free thought and liberty (the universal reign of Satan, Eliphas Lévi would have called it) how is the combative natural instinct of man to be restrained from inflicting hitherto unheard-of cruelties and enormities, tyranny, injustice, if not through the soothing influence of Brotherhood, and of the practical application of Buddha’s esoteric doctrines? For everyone knows that total emancipation from the authority of the one all-pervading power, or law — called God by the priests, Buddha, divine wisdom and enlightenment, or Theosophy, by the philosophers of all ages — means also the emancipation from that of human law.

Once unfettered, delivered from their dead-weight of dogmatism, interpretations, personal names, anthropomorphic conceptions, and salaried priests, the fundamental doctrines of all religions will be proved identical in their esoteric meaning. Osiris, Krishna, Buddha, Christ, will be shown as different means for one and the same royal highway of final bliss — Nirvana. Mystical Christianity teaches *self*-redemption through one’s own seventh principle, the liberated Paramatma, called by the one Christ, by others Buddha; this is equivalent to regeneration, or rebirth in spirit, and it therefore expounds just the same truth as the Nirvana of Buddhism. All of us have to get rid of our own Ego, the illusory, apparent self, to



recognise our true Self, in a transcendental divine life. But if we would not be selfish we must strive to make other people see that truth, and recognize the reality of the transcendental Self, the Buddha, the Christ, or God of every preacher. This is why even exoteric Buddhism is the surest path to lead men toward the one esoteric truth.

As we find the world now, whether Christian, Mussulman, or Pagan, justice is disregarded, and honour and mercy are both flung to the winds. In a word, how — since the main objects of the Theosophical Society are misinterpreted by those who are most willing to serve us personally — are we to deal with the rest of mankind? With that curse known as ‘the struggle for life’ which is the real and most prolific parent of most woes and sorrows, and all crimes? Why has that struggle become almost the universal scheme of the universe? We answer: because no religion, with the exception of Buddhism, has taught a practical contempt for this earthly life; while each of them, always with that one solitary exception, has through its hells and damnations inculcated the greatest dread of death. Therefore do we find that struggle for life raging most fiercely in Christian countries, most prevalent in Europe and America. It weakens in the Pagan lands, and is nearly unknown among Buddhist populations. In China during famine, and where the masses are most ignorant of their own or of any religion, it was remarked that those mothers who devoured their children belonged to localities where there were the most Christian missionaries to be found; where there were none and the Bonzes alone had the field, the population died with the utmost indifference.

Teach the people to see that life on this earth, even the happiest, is but a burden and an illusion; that it is our own Karma, the cause producing the effect, that is our own judge — our saviour in future lives — and the great struggle for life will soon lose its intensity. There are no penitentiaries in Buddhist lands, and crime is nearly unknown among the Buddhist Tibetans. The world in general, and Christendom especially, left for 2,000 years to the *regime* of a personal God, as well as to its political and social systems based on that idea, has now proved a failure.

If the Theosophists say: “We have nothing to do with all this; the lower classes and the inferior races (those of India, for instance, in the conception of the British) cannot concern us, and must



manage as they can”, what becomes of our fine professions of benevolence, philanthropy, reform, etc.? Are those professions a mockery? And if a mockery, can ours be the true path? Shall we devote ourselves to teaching a few Europeans — fed on the fat of the land, many of them loaded with the gifts of blind fortune — the rationale of bell-ringing, of cup-growing, of the spiritual telephone, and astral body formation, and leave the teeming millions of the ignorant, of the poor and oppressed, to take care of themselves, and of their hereafter, as best they know how? Never! perish rather the Theosophical Society with both its hapless Founders, than that we should permit it to become no better than an academy of magic, and a hall of Occultism! That we, the devoted followers of that spirit incarnate of absolute self-sacrifice, of philanthropy, divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha, should ever allow the Theosophical Society to represent the embodiment of selfishness, the refuge of the few, with no thought in them for the many, is a strange idea, my brothers! Among the few glimpses obtained by Europeans of Tibet and its mystical hierarchy of perfect Lamas there was one which was correctly understood and described.

The incarnations of the Bodhisattva Padmapani or Avalokiteshvara, of Tsongkapa, and that of Amitabha, relinquished at their death the attainment of Buddhahood, i.e., the *summum bonum* of bliss, and of individual personal felicity, that they might be born again and again for the benefit of mankind. In other words, that they might be again and again subjected to misery, imprisonment in flesh, and all the sorrows of life provided that they, by such a self-sacrifice, repeated throughout long and weary centuries, might become the means of securing salvation and bliss in the hereafter for a handful of men chosen among but one of the many planetary races of mankind. And it is we, the humble disciples of the perfect Lamas who are expected to allow the Theosophical Society to drop its noblest title, that of the Brotherhood of Humanity, to become a simple school of Psychology. No! no! our brothers, you have been labouring under the mistake too long already. Let us understand each other. He who does not feel competent to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. But there is hardly a Theosophist in the whole society unable to effectually help it by correcting erroneous im-

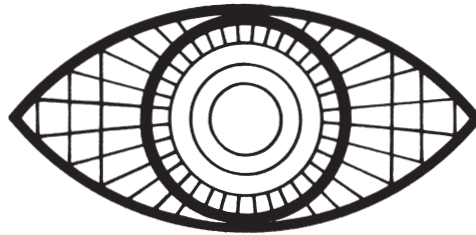


pressions of outsiders, if not by actually propagating the ideas himself. Oh! for the noble and unselfish man to help us effectually in that divine task! All our knowledge, past and present, would not be sufficient to repay him.

Having explained our views and aspirations, I have but a few words more to add. To be true, religion and philosophy must offer the solution of every problem. That the world is in such a bad condition, morally, is a conclusive evidence that none of its religions and philosophies — those of the civilized races less than any other — has ever possessed the TRUTH. The right and logical explanations on the subject of the problems of the great dual principles, right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism, are as impossible to them now as they were 1880 years ago. They are as far from the solution as they ever were; but to these problems there must be somewhere a consistent solution, and if our doctrines will show their competence to offer it, then the world will be the first to confess that *ours* must be the true philosophy, the true religion, the true light, which gives truth and nothing but the TRUTH.

**1880**

**THE MAHA CHOHAN**



**The *Chiefs* want a 'Brotherhood of Humanity',  
a real Universal Fraternity started.**

**MAHATMA K. H.**