



## Theosophical Society Point Loma - Blavatskyhouse

Literature, supporting the study (on Sunday, October **23**, 2022)  
of the lecture of Herman C. Vermeulen (on Sunday, October **16**, 2022)

Series: **The spiritual impulse of Helena P. Blavatsky**

Lecture: **Universal Brotherhood: the Way of Peace**

### **Charles J. Ryan on H.P. Blavatsky practising Universal Brotherhood**

*H.P. Blavatsky and the Theosophical Movement*, pp. 60-62, 81-91 (PLP edition)

#### pp. 60-62

The purpose of the Society was briefly defined in the second By-law, and it covers an immense field, spiritual, ethical, and physical; it reads:

*The objects of the society are to collect and diffuse a knowledge of the laws which govern the universe.*

Properly understood this includes a sincere effort on the part of the Fellows of the Society to gain a true understanding of the laws of life so that their conduct may become harmonious with them. A body of unselfish men and women thinking and acting in this light would indeed be a nucleus of Universal Brotherhood. When the Rules were revised in India in 1879-1880, the principle of Brotherhood was emphasized, but it was never far from the mind of H.P. Blavatsky.

During the formative period of the Movement in New York she authorized the publication of two Circulars. The one displaying the name of the Egyptian Adept Tuitit, in the form of an acrostic, has already been mentioned. The second one, not dated, but said to have been issued in 1876, is of greater importance because it is the first detailed statement for inquirers about the conditions of membership, and, above all, of the chief object of the Society, Brotherhood. It runs in part:

*Its Fellowship is divided into three Sections, and each Section into three Degrees. All candidates for active fellowship are required to enter as probationers, in the Third Degree of the Third Section, . . . all depends upon merit. To be admitted into the highest degree, of the first section, the Theosophist must . . . be ready to lay down his life, if necessary, for the good of Humanity, and of a brother Fellow of whatever race, color or ostensible creed. . . . The Third Section is probationary; . . .*

The objects of the Society are various. . . . The Society teaches and expects its fellows to personally exemplify the highest morality and religious aspiration; to oppose the materialism of science and every form of dogmatic theology, especially the Christian, which the Chiefs of the Society regard as particularly pernicious; . . . to disseminate a knowledge of the sublime teachings of that pure esoteric system of the archaic period, ... finally, and chiefly, to aid in the institution of a Brotherhood of Humanity, ... - G. B., 26

The remark about Christian dogmatic theology refers, of course, to the outmoded creeds and crude literal interpretations of the Bible, and not in the least to the teachings of Christ, of which H. P. Blavatsky always spoke with profound respect, affirming that in their esoteric meaning they were identical with the Ancient Wisdom taught in Schools of the Mysteries. From the first, the Society has been absolutely unsectarian and non-political. The belief in brotherhood and the sincere desire to promote it in every legitimate way is the only prerequisite of Fellowship. The study of Theosophy is the best means of discovering the true nature of man and therefore of finding the remedies for all our troubles, but Theosophy is not presented as a creed or a dogma.

The course of events in the presentation of Theosophy was not haphazard. "To collect and diffuse a knowledge of the laws which govern the universe" was a highly condensed expression of a very wide-reaching program, which was not fully revealed at first, but among the principal teachings of Theosophy there is one that runs through the entire cycle of H. P. Blavatsky's guidance. This, the most important of all, is that of the Inner Divinity in Man and of the possibility of becoming united with it. This is the fundamental basis of Universal Brotherhood. H. P. Blavatsky had realized this mystical illumination in a high degree, and was therefore qualified to point the way to others. She speaks of

. . . my inner Self which but for His [her Master Morya] calling it out, awakening it from its slumber, would have never come to conscious being - not in this life, at all events; .. -B. L., 104

\*\*\*

#### pp. 89-91

Alliances of friendly associations were formed with various native Indian progressive bodies. One of these was the 'Hindu Sabha,' a broad-minded Society of Southern India which aimed "to promote unity and good-will amongst the sects and castes of India, to encourage marriage of girls after reaching puberty, and the re-marriage of child-widows," etc. The caste rule was modified so that "a Hindu may associate with a Theosophist at meals," a most radical innovation. The Editor of *The Theosophist* writes:

This is the first time that our quasi-national relation with the Hindus has been officially affirmed, though we have on several occasions dined with even Brahmins. -Theos., II, May, 1881, Supp., 3

In another way the native residents were aroused to enthusiasm. Here were people from America and England who, instead of identifying themselves in the usual way with the people of their own race, were associating on equal terms with the native Indians, and largely ignoring the Anglo-Indians. However, the Theosophists were interested only in the establishment of Theosophy. They came with the main purpose of bringing Theosophy to the Indian people, and incidentally to others. If the Anglo-Indians became interested and were willing to help, so much the better, but there must be no racial distinction. H. P. Blavatsky despised the haughtiness which looked with contempt on fellow human beings of another kind, whether the difference was in color, or, as among native Indians, between castes.

Long before Mr. Gandhi began his work among the pariahs, "those helpless outcastes or rather creatures of no caste, rejected by all their fellow-men," as H. P. Blavatsky said, she strove to

arouse them to stand on their own feet, declaring "You are Divine, children of the One Father, and members of the great brotherhood of mankind." When she started her first magazine, *The Theosophist*, in 1879, she opened its columns to articles espousing their cause. She also made strenuous efforts to abolish child-marriage (now illegal), to ameliorate the lot of the unhappy child-widows, and to help Hindu women to regain the freedom they formerly enjoyed in ancient Aryavarta. All races were the same to her, for universal brotherhood embraces all mankind. In April, 1882, she established "The Ladies' Theosophical Society" at Calcutta, composed of native women, an innovation indeed at that time in India, but the Master K. H. "always felt the need of enrolling women" in the work of spreading Theosophy (M. L., 251).

Wherever she and Col. Olcott went, they emphasized the need of a fraternization among religious bodies in which the only rivalry would be in good works. Much good was done in this way, and the motto of the Theosophical Society, "There is no Religion Higher than Truth," adopted from the family motto of the Maharajas of Benares, aroused favorable comment.

Under the auspices of the Theosophical Society, as the work expanded, Hindus, Parsis, Buddhists, Jews, Mohammedans, and Europeans of various beliefs, met together in friendly intercourse, an unprecedented sight in the East. Nothing, except the radical modification in outlook brought about by one of the fundamental teachings of Theosophy, which is that the esoteric basis of all the great religions is identical - the Ancient Wisdom- Religion of the archaic ages - could have produced this result.

\*\*\*

The Theosophical Society  
Point Loma - Blavatskyhouse

De Ruijterstraat 72-74  
2518AV The Hague  
The Netherlands

website: [www.blavatskyhouse.org](http://www.blavatskyhouse.org)  
email: [info@blavatskyhouse.org](mailto:info@blavatskyhouse.org)  
tel.: +31 70 3461545