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## Chapter 1 : The KNIGHTS OF LABOR and THEIR CONTEXT - Dr Bob James

*that universal brotherhood is an actual thing, whether it is recognized or whether it is not. "Every nation, every civilization has brought forward this doctrine, and the facts of history show us that, more than at any other time have seen this doctrine violated in society, in government, and in nations.*

Brotherhood is a Fact in Nature Brotherhood is a Fact in Nature”Radha Burnier On The Watch-Tower Originally published in the August issue of The Theosophist The Mahatma Letters say that in the empire of Nature all things are linked together by magnetic sympathy; therefore there is a connection even between a distant star and a man or woman on this earth. This enormous, perhaps limitless, breadth of relationships is the basis for the statement that brotherhood is a fact in Nature. We do not have to invent brotherhood or believe in it; we have only to recognize that the cosmos itself is linked together by subtle threads of magnetic sympathy. By such recognition we spontaneously become more and more filled with the spirit of brotherhood, which means that there are always lines of communication between all things. If there are these inextricable links, magnetic sympathy is obviously not an overt, perceivable act. There is a natural communication between all these things. Nature is not only in the physical dimension, it is also at the gross, subtle, and spiritual levels. In fact, in the enormous depths of Nature everywhere, communication is not very clear at the lower levels, but there is constant unity and love at the deeper levels. That communication is obstructed by our mental activities, the prejudices and conditionings which we allow to hold sway in our consciousness at this lower level. It seems as if, even through science, glimpses are made available of this system of intercommunication of everything that is in existence, but only small symptoms are known, for example, that trees communicate with each other in some mysterious way. If a grove of trees is affected by a pest, the tree, of course, tries to shake it off, as it may otherwise be destroyed, etc. But the grove can apparently communicate with another grove somewhere else. A few years ago, great elm trees, which are very beautiful, were all affected by some kind of disease, but in a mysterious way they gave warning to other trees, so that the trees developed symptoms which could prevent the pests from being too successful. We know that in Adyar, neem trees were affected by some strange disease, leaves were drying up, and a few neems died. But somehow they managed to put off the affliction, perhaps by a system of communication. From a few scientific sources we hear that trees seem to be able to communicate with each other. The researches of Rupert Sheldrake, and possibly some others, have demonstrated that there is communication at an unknown level between creatures. Human beings imagine that because other creatures do not speak our language, they cannot communicate; at best they have a primitive kind of communication. For example we have read that when rabbits become aware of danger they will tap the earth with their tails in a particular way, which makes other rabbits realize the danger there. But there seems to be something more important than that. In a complicated maze certain rats learnt to open and close a door, and rats in the next room understood. How they understood it is impossible to say. Sheldrake has also written about dogs and cats which know from a distance when their owner is coming back. One may say this is telepathy, but telepathy is also one of the means of communication. By Socratic dialogue, the dialogues of the Buddha, and a number of others in the Upanishads, Chinese literature, Taoist thought, and so on, teachers were trying to stimulate the hidden capacity in their listeners, the people to whom they were talking, to communicate. Communication does not mean just speaking. We think if we say something, that is communication. It may not be, because the person to whom we are speaking may not be open to what we say; we shut off, create a barrier between our own being and the beings of others. But the power to communicate means to have a two-way flow of insights, understanding, and appreciation. All that can also be blocked. So these teachers were very aware that they were not telling people things, but entering into a form of communication which would help others to see for themselves. This was the whole purpose of real dialogue. Communication is not always verbal. Verbal communication is necessary in this world to some extent, but many of us use wrong words, talk too much and go off the track, or feel a certain resistance. With resistance,

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communication is impossible because our internal condition nullifies what we intend to communicate. Therefore, it is important to examine what makes communication effective at the outer as well as the subtler and deeper levels of existence. Communication at Varied Levels It is needless to say that in Indian thought, speech means not only communication at the verbal level, but communication at different levels of our being. It has been said that people must be equals, at the same level, in order to communicate. The very simple fact that an adult can communicate something to a child shows that this idea is not entirely correct. A child is also able to communicate something to the adult, even though they are not equals in the sense of growth into maturity. Actually, the adult is not necessarily a superior person; the child may be more evolved than the adult, and sometimes it happens that from a very early physical age the maturity of the soul begins to reveal itself in communication. So it is not equality, in the sense of equal knowledge and so forth, that makes for communication. Then what makes communication possible? We may come to a sacred place and if the mind is quiet, not chattering or filled with mundane concepts and desires, etc. But suppose people are chattering in the anteroom of a sanctuary, the flow of obstructions continues to take place, and there is no communication. The Masters are all part of that sacred sphere, because their consciousness has merged with the vast ocean of life, but the communication they want is absent, because our own minds are not in a state which makes it possible. There are various occasions when one may spend a few moments with Nature. Because everything is beautiful in Nature, including human nature, but also because there is hidden beauty in everything, there is communication all the time. We should also be able to keep that communication alive, not barricade against it. Take, for example, the blessings of the Masters. Their very existence is a blessing. But we create barriers and prevent its entry into our hearts and minds to stimulate the spiritual side. So we have to make sure that our own being is ready for communication, not wait for a guru or a new form of initiation. The words may suggest that verbal communication will take place or some paper will be issued, but it may not be thus. Nature herself, according to various sages, speaks; Nature is not silent, according to *Light on the Path*, but we do not hear. Is it spoken at a particular time when one has to be present to hear it? Because when the heart is ready, pure, unobstructed by prejudice, by previous ideas, by desire, and all sorts of things, then the speech from the deeper, more spiritual level is heard at first not very clearly. But as we proceed it is heard deeply by the better part of ourselves, and then it starts to break down the resistance in the brain, in the very cells of our body. The qualifications on the path have been well known through the ages. One of them is silence, at least at certain moments of the day, when Nature herself is able to communicate with us. Communication means that we are entirely receptive, and also that we are able to channel spiritual energies, to some extent at least, to pass through us to others. So communication calls for the qualities necessary both for receiving and radiating the right energies. As already stated, many sages and wise people have tried to stimulate in those who are receptive the capacity to communicate, to be able to interchange. And one of the important things, as has been pointed out, is silence. The brain likes to chatter, to create conflicts, to resist according to what it likes and dislikes. And all that has to subside. Life itself is a Teacher We can speak about life itself as the teacher, because every human teacher is only an embodiment of what life is. We are told to approach the teacher with reverence. This means that we do not rush forward to tell him our views, we do not argue with him. We learn to listen and respond appropriately, so that whatever message is given becomes clearer and clearer. Therefore the student can question the teacher, in fact must question the teacher, respectfully, quietly, without proceeding from a loaded brain. Then the light which is always in the true teacher becomes brighter. The role of the student is thus to accept that his own capacity for communication is to become like a flame. Then perhaps a time will come when we feel that we can communicate with anybody. But he did not shake them off; he did not say that they were useless people; he tried to awaken them. Awakening can help the attitude of the student also. There is a kinship which is brought out through all communication with a sense of unity; when we have no relationship we cannot communicate. This does not mean that we must embrace each other or talk a lot; not at all. We may sit quietly with somebody and have a sense of deep relationship. In fact, with all people with whom we do have a deep relationship there is no need for demonstration or verbalizing. It

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seems that we must be more conscious of the empire of Nature at all levels, a network of mutual relationships, a network where currents are flowing from every side. Everyone is benefited by such communication. We strengthen our progress towards the more spiritual worlds, and begin to be less influenced by the ego-sense, which creates obstruction. Many of the statements that the Mahatmas made were beautiful, but perhaps we pass over them very quickly, because we do not realize all the implications and the beauty in them. She holds a M.

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## Chapter 2 : Universal Brotherhood – “Fiction or Fact?”

*So, then, 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.*

Part 1 is Secret Societies and the Labour Movement. Visit the Display Catalogue. Labour History, a political construction, is misleading history, if it is history at all. The oaths cannot be part of a living culture reflective of the needs, anxieties, expectations or desires of the people using them. The Webbs appeared to believe that the whole lodge ritual package was abandoned if not immediately then not long after, the year of the Tolpuddle trial. This is standard lodge practice, not just Freemasonry practice. It coalesced with and passed on its Preamble and Constitution to the emerging K o L. Indeed, in the US most, if not all trade-based societies were of this form. Suffice to note that the co-founders all belonged to a number of fraternal organisations besides the freemasons, one, for example, being in the Pythians, the Odd Fellows, the Improved Order of Red Men, the Royal Arcanum and the Order of the Golden Cross. And just as the few Australian authors who have bothered to look at primary material have been surprised and impressed with benefit societies recent US scholars have asserted their cultural and political significance. But he argues that the growth and political significance of the Knights cannot be understood if the ritualism is ignored and that the dropping of the ritual was a major reason for the internal collapse of what was in a million-strong, national labour organisation. Not all of these members were impressed with being in the Knights, indeed the enormous increases in membership after the successful action against Jay Gould in exposed the executive to increased questioning for which they were largely unprepared. Weir believes the female members were indifferent to even the reduced ritual, but that the lodge practices were exactly what brought in the African Americans, many of whom stayed after the Knights had gone into decline. He quotes one scholar who has written: They expanded their experience with self-organisation, self-education, and self-government and integrated these new experiences into their own social and intellectual frame of reference. While its many positive traits - family duty, personal integrity and responsibility, honesty and activism - can be appreciated this principle was invoked more in its masculine aspects of knightly honour and manly courage than in its universal aspect. Weir notes that while the Knights were attracted to the mediaeval codes of chivalry they were not deeply anti-modernist as some 19th century fraternal orders were. Rather they had a suspicion of industrial capitalism and sought to protect and rebuild the communities and the community spirit they saw being eroded. The collapse of the Knights was also due in a major way to the onslaughts of capitalists after and financial woes induced by its sudden inrush of members. He was not anti-ritual, indeed he died a 33 Degree Freemason. Rather he understood that ritual was central to what the Knights saw as its role of educating its members about political economy and their position in society. But he was a devout Catholic and was attempting to defuse the attacks coming from Catholic clergy which were impeding recruiting. It does so only because it cannot control those whose beliefs are hidden from it, and which are therefore threatening. In short, Weir argues, and I agree, that benefit society ritual elicited emotional and psychic responses which the more materialist and secular labour organisations could not, and did not. Certainly the name of Larrie Petrie will be known to some of you as an influential labour radical of the time. That it operated as a secret society is clear, but how much of the US-derived ritual set out in documents was used is not. Codes and Passwords were certainly used. These titles are standard lodge practice. Prytaneum was a Latin word referring to a dining hall used by the Knights as the place all looked towards. If there is any sign or portion of a sign, words or symbols, in use in your local different from what you find laid down here, discard the same at once It is not official or authorized Give nothing that you do not find here, and there will be no trouble from lack of uniformity throughout the Order. It is possible therefore that this regalia was devised and made in Melbourne. The Knights of Labor were not a radical aberration, they were simply another manifestation of a long-standing and deeply-rooted cultural phenomenon, the breadth and depth of which is still coming to light. The significance of this material is much broader than that. This last body, of

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labourers mark you, lists in its assets for that Year: Ritualists were unanglican, unenglish, anti-Reformationist and Anti-Christ. What the author called the secret history of the First Communist International asserts: Founded in London in , its initial members were emigres from recognised foriegn Orders, which perceived Freemasonry as: It has for its objects the amelioration of mankind without any distinction of class, colour or opinion, either philosophical,political or religious; for its unchangeable motto: Professedly the most absolute of democracies, it is practically the appanage of aristocracy, wealth and personal ambition. The elitism of Edwardian social theory found one expression in Mrs Besant, who, like Lenin, was ready and willing to take command under the right conditions. It is absolutely necessary that the leading elements of the Party should close all channels which lead to the middle classes and should therefore bring about a definite breach with Freemasonry. The chasm which divides the proletariat from the middle classes must be clearly brought to the consciousness of the Communist Party. A small fraction of the leading elements of the Party wished to bridge this chasm and to avail themselves of the Masonic Lodges. Freemasonry is a most dishonest and infamous swindle of the proletariat by the radically inclined section of the middle classes. We regard it our duty to oppose it to the uppermost. Australia has a long tradition of private hospital and medical insurance, which had its origins in nineteenth century friendly societies, church and charitable organisations. But if one goes to histories of medical and hospital services in this and other countries one invariably finds stories of and by the practitioners but nothing on the societies. Some accounts are even more remiss. Green and Cromwell concluded: They were known for their organisation of medical services, for organising the supply of medecines, for their sick pay, and for the help they gave to those who fell on hard times And even in the more sparsely populated States of Queensland and Western Australia, between a quarter and a third of the population enjoyed friendly society services. The collectivist ethos of the Australian people has been written about but the popular conception is only a pale shadow of the truth. Kincaid has written that in the early years of this century British politicians trembled before the political influence of the friendly societies and the insurance companies and that State-run social security was only possible because of the increasing financial difficulties of friendly societies from around And that the practice of State-welfare was theory-driven. The Order had a great interest in benevolence and the transmission of cultural values, but in addition, and its story has to begin with it being regarded with great suspicion by British establishment figures for its Jacobin leanings. See his Ch 1 for much of what follows. Clancy eds , Great the Heritage:

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## Chapter 3 : Brotherhood or the Oneness of Life: Theosophical Topics in Depth

*Universal Brotherhood -- a Fact of Nature By William Q. Judge. 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.*

Universal Brotherhoodâ€”Fiction or Fact? The world is sick of war and desires peace, yet wars and preparations for war continue. People wish to banish enmity and to usher in an era of friendship, yet rivalry and hatred perpetuate hard feelings which separate man from man. Many believe in and talk about Brotherhood, but we see everywhere the failure of unity and harmony. In the modern world, nationalistic forces have overpowered internationalism, and Universal Brotherhood is looked upon as Utopianâ€”fanciful talk of impractical idealists. Partial brotherhoods have so usurped the place of Universal Brotherhood that the very concept of cosmopolitan internationalism, of humanity as a unit, one grand family, seems fanciful. Theosophy not only says that Universal Brotherhood is a fact in Nature, but goes further and shows how it can be brought about by each one practising it in his own life. The first and most important of the Three Objects of the Theosophical Movement is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour. What are the obstacles we have to overcome, what the pitfalls we have to avoid, if we desire to be brotherly to others, if we wish our community and our nation to live in unity and harmony with other people and other countries? First, there is the concept of race. On every continent, in one form or another, the problem exists. It is caused by the spirit of arrogance. White people arrogantly believe themselves to be superior to the coloured people. There is no justification for this whatsoever. Next, there is the bar erected by the concept of creed and religion. Religions divide man from man as perhaps nothing else does. Thirdly, there is the obstacle to Brotherhood caused by the existence of castes and classes. Indians suffer from it most atrociously. In the West, this obstacle to Universal Brotherhood takes other forms. Finally, there is the obstacle that sex raises. The feminist movement is now a world movement. The struggle of women against the oppression and tyranny of male dominance, while justifiable, has raised new problems for the entire social order which need to be sorted out. These fourâ€”race, creed, caste and sexâ€”offer grave obstacles to the emergence of a World-State, to the building of an International Order, to the practice of Universal Brotherhood. Shall we then give up all hopes of realizing Universal Brotherhood? The principle to understand is that of unity in diversity. Diversity is not inimical to Brotherhood; our human understanding, or rather misunderstanding, of what brotherhood, harmony and unity mean, is at fault. Let us see this same truth in another and more practical way. Each one of us is desirous of practising brotherhood, of becoming friendly with the world at large. What then is the difficulty? The difficulty is twofold: We want to be friendly with others, but on our own terms and conditions. We want to get and to give as we determine, without recognizing the right of others to determine for themselves. This is the difficulty inhering within us. The second difficulty is that we do not desire to be friendly and brotherly with some, not because we have some weakness, but because those others have blemishes and vices. We do not want to hob-nob with thieves and robbers, we do not want to break bread with drunkards and drug-addicts, or to keep company of liars and vagabonds. But we should not shrink from them or hate them. We may feel sorry for them, but while they are in that condition it is most difficult to befriend them. First, we do not actually know how to handle thieves and drunkards and vagabonds; and secondly, we ourselves are not pure enough, strong enough, wise enough, to risk contamination. Evil company corrupts the good; it may very likely bring about our moral fall. Unless evildoers resolve to give up their vice, and begin to practise purity and brotherhood, we can do little for them directly. But we can ever and always work indirectly to free them from their wickedness. The same problem arises in another shape. We understand that we cannot directly and actively befriend the wicked evildoers; but what about the ordinary men and women? There are other people in the world besides evildoersâ€”religious

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people, social people, political people—how can we help them? What is to be our attitude to them? How to be brotherly to those who are sectarian or bigoted in one sphere or another and who do not see their way to practise Universal Brotherhood? There are very many people in the world who are social snobs, or consider their race and religion superior to all other races and religions, or are full of self-righteousness and take a superior attitude. Such people very often demand from us co-operation without giving us co-operation. They would have nothing to do with us if we steadily show our interest in Universal Brotherhood. It is not that we do not want them, it is that they do not want us, unless we become sectarians like them. Are not such narrow-minded people very similar to those whose weaknesses and vices are visible and patent? The weakness of the bigoted is a moral and mental fault. Because fanaticism passes for faith, dogmatism for conviction, sectarianism for piety, and nationalism for patriotism, people do not distinguish truth from falsehood. Very large numbers of people are sectarians—politicians are sectarians; so-called religious people are sectarians; and there are others. Sectarianism is so widespread that most people do not even recognize that it is a great evil. And so the practical question confronts us: How shall we begin to live the life of Brotherhood? Are there fundamental principles that Theosophy offers for our guidance and use? If one is prepared and determined to practise Universal Brotherhood, how should he start? Granting one is determined to give co-operation to others and not only demand it from others, how should he commence? Theosophy says to the individual—begin with yourself. As a starting point, recognize that both those classes of people, the evildoer and the sectarian are your brothers, though their ways are not your ways, their attitude not your attitude. Each one of us has his own moral weaknesses, his own mental deficiencies. As we purify ourselves, we make the work of the wicked and the vicious more difficult for them. Similarly, as we ourselves remove all species of sectarianism from our constitution, as we ourselves practise brotherhood by rising above the limitations of creed and religion, caste and race, we help the sectarian and the fanatic to overcome his defects, to change his attitude. This principle has been enunciated by every great philosopher and reformer. But the metaphysical basis of the doctrine should be understood. Take the human body. Is there a single particle of matter that we can call exclusively our own? The very matter that composes my body now was in the body of some other human being sometime ago. When a body dies and the particles separate, they go to build other forms of life. Matter being indestructible and forms of matter ever changing and rebuilding themselves, the body of each of us is affected by the body of all others. An ill body increases the mass of human illness. Modern science recognizes this in the case of contagious diseases, but Theosophy goes much further and says that all health and ill-health is contagious. Physical contact and physical proximity bring about direct interchange, but as we are all using the same matter, as we all live and breathe and have our being on the same earth, there is among all of us indirect interchange which takes place in spite of distance and time. Science recognizes direct exchange. Theosophy adds the principle of indirect exchange. This might be called the manifestation of brotherhood in Matter. It is both direct and indirect. Turn to the Mind. Our thoughts and ideas, our attitudes and opinions, are most powerful agents for spreading virtue or vice. This is partly recognized. Everyone admits that; but all do not see the very law which operates. Let us ask a simple question to ourselves: In what way, by what method, do the ideas of a book we are reading touch us, affect us? A noble book ennobles its reader; a worthless book degrades its reader. What is it that happens? If we did not know Chinese and took up a Chinese book, and our eyes looked at the pages, we would not be affected. Only when with our mind we understand a book—i. This is the law of attraction through consubstantiality. Similarly, the teachings of Theosophy that are being repeated through the written or spoken word, touch and impress our mind. There is a more intimate connection between all students of Theosophy than they generally recognize. They are united by something that affects and touches them directly and that something does not touch and does not affect except indirectly all others. This might be called the manifestation of brotherhood in mind. By matter and by mind the whole of humanity is closely united. In other ways also all members of the human kingdom are bound together, for weal or for woe, in good ways as in bad ways. The whole of nature is of one substance. In the human kingdom we are not only of the same substance in body but also of the same essence in soul. Our

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bodies are different, though of the same substance; so also our souls are different though of the same essence.

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## Chapter 4 : Brotherhood Quotes ( quotes)

*So, then, 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.*

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! 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. 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. It is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind and it is the aspiration of the true adept. Sinnet From the writings of H. Blavatsky On the First Object of the T. They are three, and have been so from the beginning. To form the nucleus of a Universal Brotherhood of Humanity without distinction of race, colour, or creed. To investigate the hidden mysteries of Nature under every aspect possible, and the psychic and spiritual powers latent in man especially. These are, broadly stated, the three chief objects of the Theosophical Society. Can you give me some more detailed information upon these? We may divide each of the three objects into as many explanatory clauses as may be found necessary. Then let us begin with the first. What means would you resort to, in order to promote such a feeling of brotherhood among races that are known to be of the most diversified religions, customs, beliefs, and modes of thought? Allow me to add that which you seem unwilling to express. Of course we know that with the exception of two remnants of races – the Parsees and the Jews – every nation is divided, not merely against all other nations, but even against itself. This is found most prominently among the so-called civilized Christian nations. Hence your wonder, and the reason why our first object appears to you a Utopia. Is it not so? Well, yes; but what have you to say against it? Nothing against the fact; but much about the necessity of removing the causes which make Universal Brotherhood a Utopia at present. What are, in your view, these causes? First and foremost, the natural selfishness of human nature. This selfishness, instead of being eradicated, is daily strengthened and stimulated into a ferocious and irresistible feeling by the present religious education, which tends not only to encourage, but positively to justify it. All the unselfishness of the altruistic teachings of Jesus has become merely a theoretical subject for pulpit oratory; while the precepts of practical selfishness taught in the Mosaic Bible, against which Christ so vainly preached, have become ingrained into the innermost life of the Western nations. Now, I state openly and fearlessly, that the perversity of this doctrine and of so many others Theosophy alone can eradicate. Simply by demonstrating on logical, philosophical, metaphysical, and even scientific grounds that: This is as certain and as obvious as that a stone thrown into a pond will, sooner or later, set in motion every single drop of water therein. But this is not the teaching of Christ, but rather a pantheistic notion. That is where your mistake lies. It is purely Christian, although not Judaic, and therefore, perhaps, your Biblical nations prefer to ignore it. This is a wholesale and unjust accusation. Where are your proofs for such a statement? They are ready at hand. Christ is alleged to have said: Do not even the publicans 1 the same? And if you salute your brethren only, what do ye more than others? Do not even publicans so? They base upon the Old Testament, which panders to all their passions, their laws of conquest, annexation, and tyranny over races which they call inferior. What crimes have been committed on the strength of this infernal if taken in its dead letter passage in Genesis, history alone gives us an idea, however inadequate. I have heard you say that the identity of our physical origin is proved by science, that of our spiritual origin by the Wisdom-Religion. Yet we do not find Darwinists exhibiting great fraternal

affection. This is what shows the deficiency of the materialistic systems, and proves that we Theosophists are in the right. The identity of our physical origin makes no appeal to our higher and deeper feelings. Matter, deprived of its soul and spirit, or its divine essence, cannot speak to the human heart. But the identity of the soul and spirit, of real, immortal man, as Theosophy teaches us, once proven and deep-rooted in our hearts, would lead us far on the road of real charity and brotherly goodwill. But how does Theosophy explain the common origin of man? By teaching that the root of all nature, objective and subjective, and everything else in the universe, visible and invisible, is, was, and ever will be one absolute essence, from which all starts, and into which everything returns. This is Aryan philosophy, fully represented only by the Vedantins, and the Buddhist system. With this object in view, it is the duty of all Theosophists to promote in every practical way, and in all countries, the spread of non-sectarian education. What do the written statutes of your Society advise its members to do besides this? On the physical plane, I mean? For instance, to take a practical illustration. The state of things he depicts falls short of perfection, because selfishness still exists and operates in the hearts of men. But in the main, selfishness and individualism have been overcome by the feeling of solidarity and mutual brotherhood; and the scheme of life there described reduces the causes tending to create and foster selfishness to a minimum. Then as a Theosophist you will take part in an effort to realize such an ideal? Certainly; and we have proved it by action. They are now coming prominently to the front, and will do so more and more as time goes on. Well, these clubs and this party were started in the first instance by Theosophists. One of the first, the Nationalist Club of Boston, Mass. In the constitution of all their clubs, and of the party they are forming, the influence of Theosophy and of the Society is plain, for they all take as their basis, their first and fundamental principle, the Brotherhood of Humanity as taught by Theosophy. In their declaration of Principles they state: But it is not enough. What is also needed is to impress men with the idea that, if the root of mankind is one, then there must also be one truth which finds expression in all the various religions "except in the Jewish, as you do not find it expressed even in the Kabala. This refers to the common origin of religions, and you may be right there. But how does it apply to practical brotherhood on the physical plane? First, because that which is true on the metaphysical plane must be also true on the physical. Secondly, because there is no more fertile source of hatred and strife than religious differences. When one party or another thinks himself the sole possessor of absolute truth, it becomes only natural that he should think his neighbor absolutely in the clutches of Error or the Devil. But once get a man to see that none of them has the whole truth, but that they are mutually complementary, that the complete truth can be found only in the combined views of all, after that which is false in each of them has been sifted out "then true brotherhood in religion will be established. The same applies in the physical world. A plant consists of a root, a stem, and many shoots and leaves. As humanity, as a whole, is the stem which grows from the spiritual root, so is the stem the unity of the plant. Hurt the stem and it is obvious that every shoot and leaf will suffer. So it is with mankind. Yes, but if you injure a leaf or a shoot, you do not injure the whole plant. And therefore you think that by injuring one man you do not injure humanity? But how do you know? Are you aware that even materialistic science teaches that any injury, however slight, to a plant will affect the whole course of its future growth and development? Therefore, you are mistaken, and the analogy is perfect. If, however, you overlook the fact that a cut in the finger may often make the whole body suffer, and react on the whole nervous system, I must all the more remind you that there may well be other spiritual laws, operating on plants and animals as well as on mankind, although, as you do not recognise their action on plants and animals, you may deny their existence. What laws do you mean? We call them Karmic laws; but you will not understand the full meaning of the term unless you study Occultism. However, my argument did not rest on the assumption of these laws, but really on the analogy of the plant. Expand the idea, carry it out to a universal application, and you will soon find that in true philosophy every physical action has its moral and everlasting effect. Hurt a man by doing him bodily harm; you may think that his pain and suffering cannot spread by any means to his neighbors, least of all to men of other nations. We affirm that it will, in good time. Therefore, we say, that unless every man is brought to understand and accept as an axiomatic truth that by wronging one man we

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wrong not only ourselves but the whole of humanity in the long run, no brotherly feelings such as preached by all the great Reformers, pre-eminently by Buddha and Jesus, are possible on earth. Blavatsky Such is the title of a letter received by the Editors of Lucifer. Considering the truths uttered in its few lines, its importance and the bearing it has upon the much obscured subject of Theosophy, and its visible agent or vehicle—the Society of that name—the letter is certainly worthy of the most considerate answer. We reproduce the letter:

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### Chapter 5 : THEOSOPHYCAMBERLEY provided by [blog.quintoapp.com](http://blog.quintoapp.com)

*Universal Brotherhood -- a Fact of Nature By William Q. Judge 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.*

With the knowledge they supplied, a foundation was laid for the Twentieth Century thinking. Blavatsky died in after many years of self-abnegation, disappointment, revilement and physical suffering. She left humanity a voluminous number of writings, of which the theosophical standard work *The Secret Doctrine* is the most well known. Branches[ edit ] Many divisions took place in the course of the years in the Theosophical Society. A few years after the passing of H. Blavatsky several important branches developed from the original international organization. Blavatsky the Theosophical Society was directed by W. Conger , W. Hartley , D. Kok , and H. The center is formed by the International Headquarters of the Leader. The organization has national divisions. Every national division forms the coordinating organ of the local Lodges. Foundation[ edit ] The acronym I. The Foundation tries to reach that objective by giving courses, organizing public and other lectures, printing of books, pamphlets and other publications, as well as all its other available means. The Foundation does not receive government grants. All activities of the Society and the I. Foundation are carried out on voluntary basis. The organization does not have any paid officials. To promulgate the knowledge of the essential unity of all that is, and to demonstrate that this unity is fundamental in Nature. To form an active community among humans. To study ancient and modern religion , science , and philosophy. To investigate the powers innate in humans. Theosophy[ edit ] Theosophy is a synthesis of science, philosophy and religion, the three different ways to investigate and explain life. However, Theosophy is not a religion , it is a Philosophy of Life, which offers the possibility to find a solutions to the many problems of life. Theosophy has been called Wisdom of the Gods because among other things one may find explanations for the motivations of the human soul, its origin, destination, and relation with the cosmos. The Theosophy, also called *Secret Doctrine* or *Esoteric Philosophy*, contains in the first place the principles of morality, with directives for the human thinking and acting. This morality finds its explanation in a huge number of teachings about the laws in the Universe and the structure of Man and Universe. The teachings are not based upon belief, but upon knowledge. The Theosophy stimulates independent thinking and the search for truth. Science , Philosophy and Religion, the three different ways to investigate and explain life, are contained in Theosophy. For this reason Theosophy does give explanations as to the how, why and whereto of life. The answer to the question regarding the purpose of life can be found in the Theosophy. The Theosophical Society is part of a universal, ethical and intellectual Movement, which has been active throughout the ages. This Movement brought forth, in accordance with the cyclic laws of Nature, spiritual impulses, which gave the initial impetus to the great religious and philosophical systems, ever produced by humanity. They tried to divulge, time and again, the age-old Theosophy among the people and did this always in a form most suitable for that time and opportunity. The Three Fundamental Propositions[ edit ] An Omnipresent, Eternal, Boundless, and Immutable Principle on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. There is one absolute reality which antecedes all manifested, conditioned, being. The Eternity of the Universe in toto as a boundless plane; periodically " the playground of numberless Universes incessantly manifesting and disappearing", called " the manifesting stars", and the "sparks of Eternity". The fundamental identity of all Souls with the Universal Over-soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul - a spark of the former - through the Cycle of Incarnation or " Necessity" in accordance with Cyclic and Karmic law, during the whole term. The basis of Theosophy[ edit ] Theosophy does not depart from a highest God, who has created the Universe out of nothing and supplies the soul to the human being. Neither does Theosophy accepts that the Universe developed in a mechanical way out of primordial matter, in which life is the consequence of

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the processes in matter and external influences. Opposite to this is the fundamental thought of Theosophy: Life or consciousness is the cause of all that exists. It transcends the power of human conception and can only be dwarfed by any human expression or similitude. This Principle of Life is the Causeless Cause of all manifested conditioned being. This Principle is neither a God nor a force. The consequences of Theosophy for human life[ edit ] The Theosophy points to the essential unity behind the great variety of forms and expressions of life. This unity is the basis of the entire Nature. This is why Theosophy teaches Universal Brotherhood of all beings as a fact of Nature. This thought of Brotherhood is not based upon sentiment, but upon the structure of the Universe, in which everything is inextricably interconnected and cooperating with one and another. Herein lies the explanation of the principles of morality for the daily walk of life. These are charity, compassion, cooperation and Brotherhood without any discrimination of color, race, nationality, social status or religious conviction. Theosophy teaches that all what lives does so according to Universal Laws. One of these laws is Re-embodiment, which means that humans will be born over and over again.

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## Chapter 6 : The Overview Effect: Universal Brotherhood a Fact in Nature | Theosophy Watch

*Judge on the Universal Brotherhood v. , blog.quintoapp.com, 30 September Page 1 of 6 Universal Brotherhood, a Fact in Nature.*

Even the great orator Robert Ingersoll was choked up with tears at the memory of his beloved brother] The record of a generous life runs like a vine around the memory of our dead, and every sweet, unselfish act is now a perfumed flower. I am going to do that which the dead oft promised he would do for me. While yet in love with life and raptured with the world, he passed to silence and pathetic dust. Yet, after all, it may be best, just in the happiest, sunniest hour of all the voyage, while eager winds are kissing every sail, to dash against the unseen rock, and in an instant hear the billows roar above a sunken ship. And every life, no matter if its every hour is rich with love and every moment jeweled with a joy, will, at its close, become a tragedy as sad and deep and dark as can be woven of the warp and woof of mystery and death. This brave and tender man in every storm of life was oak and rock; but in the sunshine he was vine and flower. He was the friend of all heroic souls. He climbed the heights, and left all superstitions far below, while on his forehead fell the golden dawning, of the grander day. He loved the beautiful, and was with color, form, and music touched to tears. He sided with the weak, the poor, and wronged, and lovingly gave alms. With loyal heart and with the purest hands he faithfully discharged all public trusts. He was a worshipper of liberty, a friend of the oppressed. A thousand times I have heard him quote these words: He added to the sum of human joy; and were every one to whom he did some loving service to bring a blossom to his grave, he would sleep to-night beneath a wilderness of flowers. Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word; but in the night of death hope sees a star and listening love can hear the rustle of a wing. And now, to you, who have been chosen, from among the many men he loved, to do the last sad office for the dead, we give his sacred dust. Speech cannot contain our love. There was, there is, no gentler, stronger, manlier man.

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## Chapter 7 : Universal Brotherhood -- a Fact of Nature - Love Peace and Harmony

*Brotherhood is a Fact in Nature Brotherhood is a Fact in Nature*—Radha Burnier On The Watch-Tower. Originally published in the August issue of The Theosophist. The Mahatma Letters say that in the empire of Nature all things are linked together by magnetic sympathy; therefore there is a connection even between a distant star and a man or woman on this earth.

The Hellenistic Age was a time of transition, and the Stoic philosopher was perhaps its most influential representative. A new culture was in the making. The heritage of an earlier period, with Athens as its intellectual leader, was to continue, but to undergo many changes. If, as with Socrates, to know is to know oneself, rationality as the sole means by which something outside of the self might be achieved may be said to be the hallmark of Stoic belief. As a Hellenistic philosophy, Stoicism presented an *ars vitae*, a way of accommodation for people to whom the human condition no longer appeared as the mirror of a uniform, calm, and ordered cosmos. Reason alone could reveal the constancy of cosmic order and the originative source of unyielding value; thus, reason became the true model for human existence. To the Stoic, virtue is an inherent feature of the world, no less inexorable in relation to humans than are the laws of nature. The Stoics believed that perception is the basis of true knowledge. In logic, their comprehensive presentation of the topic is derived from perception, yielding not only the judgment that knowledge is possible but also that certainty is possible, on the analogy of the incorrigibility of perceptual experience. To them, the world is composed of material things, with some few exceptions. Things, such as material, or corporeal, bodies, are governed by this reason or fate, in which virtue is inherent. The world in its awesome entirety is so ruled as to exhibit a grandeur of orderly arrangement that can only serve as a standard for humankind in the regulation and ordering of life. Thus, the goal of humans is to live according to nature, in agreement with the world design. Stoic moral theory is also based on the view that the world, as one great city, is a unity. Humans, as world citizens, have an obligation and loyalty to all things in that city. They must play an active role in world affairs, remembering that the world exemplifies virtue and right action. Thus, moral worth, duty, and justice are singularly Stoic emphases, together with a certain sternness of mind. For the moral person neither is merciful nor shows pity, because each suggests a deviation from duty and from the fated necessity that rules the world. Its chief competitors in antiquity were: Along with its rivals, Stoicism enabled the individual to better order his own life and to avoid the excesses of human nature that promote disquietude and anxiety. It was easily the most influential of the schools from the time of its founding through the first two centuries CE, and it continued to have a marked effect on later thought. During the late Roman and medieval periods, elements of Stoic moral theory were known and used in the formulation of Christian, Jewish, and Islamic theories of humanity and nature, of the state and society, and of law and sanctions. In the Renaissance, Stoic political and moral theory became more popular to theorists of natural law and political authority and of educational reform. In the 20th century, Stoicism became popular again for its insistence on the value of the individual and the place of value in a world of strife and uncertainty. Stoicism also played an important role in reassessments of the history of logic. Ancient Stoicism Early Greek Stoicism With the death of Aristotle BCE and that of Alexander the Great BCE, the greatness of the life and thought of the Greek city-state polis ended. With Athens no longer the centre of worldly attraction, its claim to urbanity and cultural prominence passed on to other cities—to Rome, to Alexandria, and to Pergamum. The Greek polis gave way to larger political units; local rule was replaced by that of distant governors. The earlier distinction between Greek and barbarian was destroyed; provincial and tribal loyalties were broken apart, first by Alexander and then by Roman legions. The loss of freedom by subject peoples further encouraged a deterioration of the concept of the freeman and resulted in the rendering of obligation and service to a ruler whose moral force held little meaning. The earlier intimacy of order, cosmic and civic, was now replaced by social and political disorder, and traditional mores gave way to uncertain and transient values. Stoicism had its beginnings in a

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changing world, in which earlier codes of conduct and ways of understanding proved no longer suitable. But it was also influenced by tenets of the older schools. The earliest Greek philosophers, the Milesians, had called attention to cosmic order and the beauty of nature. Later, the monist Parmenides of Elea stressed the power of reason and thought, whereas Heraclitus of Ephesus, precursor of the philosophy of becoming, had alluded to the constancy of change and the omnipresence of divine fire, which illumined all things. A deeper understanding of human nature came with Socrates, symbol of the philosopher, who personified sophia and sapientia Greek and Latin: Of the several schools of philosophy stemming from Socrates, the Cynic and Megarian schools were influential in the early development of Stoic doctrine: Stoicism takes its name from the place where its founder, Zeno of Citium Cyprus, customarily lectured—the Stoa Poikile Painted Colonnade. Zeno, who flourished in the early 3rd century bce, showed in his own doctrines the influence of earlier Greek attitudes, particularly those mentioned above. Zeno was responsible for the division of philosophy into three parts: He also established the central Stoic doctrines in each part, so that later Stoics were to expand rather than to change radically the views of the founder. With some exceptions in the field of logic, Zeno thus provided the following themes as the essential framework of Stoic philosophy: Cleanthes of Assos, who succeeded Zeno as head of the school, is best known for his Hymn to Zeus, which movingly describes Stoic reverence for the cosmic order and the power of universal reason and law. The third head of the school, Chrysippus of Soli, who lived to the end of the 3rd century, was perhaps the greatest and certainly the most productive of the early Stoics. He devoted his considerable energies to the almost complete development of the Zenonian themes in logic, physics, and ethics. In logic particularly, he defended against the Megarian logicians and the Sceptics such concepts as certain knowledge, comprehensive presentation, proposition and argument, truth and its criterion, and assent. His work in propositional logic, in which unanalyzed propositions joined by connectives are studied, made important contributions to the history of ancient logic and was of particular relevance to modern developments in logic. In physics, Chrysippus was responsible for the attempt to show that fate and free will are not mutually exclusive conceptual features of Stoic doctrine. Thus, to do good is to act in accord with both human and universal nature. Chrysippus also expanded the Stoic view that seminal reasons germinal principles were the impetus for motion in living things. He established firmly that logic and especially physics are necessary and are means for the differentiation of goods and evils. Thus, a knowledge of physics or theology is required before an ethics can be formulated. Indeed, physics and logic find their value chiefly in this very purpose. Chrysippus covered almost every feature of Stoic doctrine and treated each so thoroughly that the essential features of the school were to change relatively little after his time. Later Roman Stoicism The Middle Stoa, which flourished in the 2nd and early 1st centuries bce, was dominated chiefly by two philosophers of Rhodes: Panaetius, its founder, and his disciple Poseidonius. Panaetius organized a Stoic school in Rome before returning to Athens, and Poseidonius was largely responsible for an emphasis on the religious features of the doctrine. Both were antagonistic to the ethical doctrines of Chrysippus, who, they believed, had strayed too far from the Platonic and Aristotelian roots of Stoicism. It may have been because of the considerable time that Panaetius and Poseidonius lived in Rome that the Stoa there turned so much of its emphasis to the moral and religious themes within the Stoic doctrine. Panaetius was highly regarded by Cicero, who used him as a model for his own work. Poseidonius, who had been a disciple of Panaetius in Athens, taught Cicero at his school at Rhodes and later went to Rome and remained there for a time with Cicero. If Poseidonius admired Plato and Aristotle, he was particularly interested—unlike most of his school—in the study of natural and providential phenomena. In presenting the Stoic system in the second book of *De natura deorum* 45 bce; *On the Nature of the Gods*, Cicero most probably followed Poseidonius. Because his master, Panaetius, was chiefly concerned with concepts of duty and obligation, it was his studies that served as a model for the *De officiis* 44 bce; *On Duties* of Cicero. If Chrysippus is to be commended for his diligence in defending Stoic logic and epistemology against the Scepticism of the New Academy 3rd—2nd century bce, it was chiefly Panaetius and Poseidonius who were responsible for the widespread popularity of Stoicism in Rome. It was precisely their turning of doctrine to

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themes in moral philosophy and natural science that appealed to the intensely practical Romans. The times perhaps demanded such interests, and with them Stoicism was to become predominantly a philosophy for the individual, showing how "given the vicissitudes of life" one might be stoical. Law, world citizenship, nature, and the benevolent workings of providence and the divine reason were the principal areas of interest of Stoicism at this time. Such tendencies toward practicality are also well illustrated in the later period of the school in the first two centuries ce in the writings of Lucius Seneca , a Roman statesman; of Epictetus , a former slave; and of Marcus Aurelius , a Roman emperor. The Encheiridion Manual of Epictetus and the Meditations of Marcus Aurelius furthered the sublime and yet personal consolation of the Stoic message and increasingly showed the strength of its rivalry to the burgeoning power of the new Christianity. The mark of a guide, of the religious teacher, is preeminent in these writings. It is difficult to establish with any precision, however, the extent of Stoic influence by the time of the first half of the 2nd century ce. So popular had these ideas become that many specifically Stoic terms viz. Marcus Aurelius Bronze equestrian statue of Marcus Aurelius, erected c. Stoic elements in Pauline and patristic thought There is much disagreement as to the measure of Stoic influence on the writings of St. At Tarsus , Paul certainly had opportunities for hearing Stoic lectures on philosophy. And it may be that his discussion of nature and the teaching of it 1 Corinthians The assimilation of Stoic elements by the Church Fathers was generally better understood by the 4th century. Stoic influence can be seen, for example, in the relation between reason and the passions in the works of St. Ambrose , one of the great scholars of the church, and of Marcus Minucius Felix , a Christian Apologist. Each took a wealth of ideas from Stoic morality as Cicero had interpreted it in De officiis. In general, whereas the emerging Christian morality affirmed its originality, it also assimilated much of the pagan literature, the more congenial elements of which were essentially Stoic. Earlier, in the 3rd century, Quintus Tertullian , often called the father of Latin Christian literature, seems to have been versed in Stoic philosophy "e. Even in his polemical writings, which reveal an unrelenting hostility to pagan philosophy, Tertullian showed a fundamental grasp and appreciation of such Stoic themes as the world logos and the relation of body to soul. This is well illustrated in his argument against the Stoics, particularly on their theme that God is a corporeal being and identified with reason as inherent in matter "also to be found in his polemics against Marcion , father of a heretical Christian sect the Marcionites , and against Hermogenes of Tarsus, author of an important digest of rhetoric. Yet, in his doctrine of the Word, he appealed directly to Zeno and Cleanthes. Another important polemic against the Stoics is found in the treatise Contra Celsum , by Origen , the most influential Greek theologian of the 3rd century, in which he argued at some length against Stoic doctrines linking God to matter. Cyprian , bishop of Carthage in the 3rd century, revealed the currency of Stoic views "e. The beliefs in human brotherhood and in the world as a great city, commonly found in early Christian literature, were current Stoic themes. The Christian attitude appears in what St. Paul said of baptism: Stoicism in medieval and modern philosophy Stoic undercurrents in medieval thought During the period when Christian institutions and doctrines were developing " ce , Stoicism continued to play a popular role. If the plan of Boethius was to serve as an interpreter of Plato and Aristotle, he succeeded only in working through some logical theories of Aristotle, together with several commentaries on those theories. In the Consolatione, however, the themes are quite different; in the fifth book, for example, he attempted to resolve the apparent difficulty of reconciling human freedom free will with the divine foreknowledge, a problem that among Stoic thinkers "though by no means uniquely among them "had been in general currency for a long time. This work of emancipation from worldly travail through the glories of reason and philosophy, which included Stoic doctrines as found in the writings of Cicero and Seneca, was much more influential for later medieval thought than that of Lactantius, of the late 3rd to early 4th century, who was largely concerned with the writing of a history of religion "a summary statement of Christian doctrine and life from earliest times. That view, which had been most thoroughly developed among Stoic thinkers and particularly by Epictetus, raised a peculiarly Christian problem, the concern of the power of God to reward the righteous and punish the transgressor; thus, it challenged the very idea of providence. Other manifestations of anthropathism, the attributing of human

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feelings to God, had also been charged against the early Christian religionists; and the writers of the timeâ€”Lactantius and Tertullian among themâ€”took great pains to refute the largely Stoic formulations of these charges. Although the refutations took the formâ€”in St. Augustine , for exampleâ€”of denying that the wrath of God is a perturbation of the soul and of holding that it is rather a judgment, the concept of the divine essence excludes all passions.

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### Chapter 8 : Theosophical Society Point Loma - Blavatskyhouse - Wikipedia

*Theosophy not only says that Universal Brotherhood is a fact in Nature, but goes further and shows how it can be brought about by each one practising it in his own life. The first and most important of the Three Objects of the Theosophical Movement is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed.*

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 Parsee books, it is found everywhere in the history of the world, long before the first year of the Christian Era began. So it is not a special idea from the Christian Scriptures. Every nation, then, every civilization has brought forward this doctrine, and the facts of history show us that, more than at any other time, the last eighteen hundred years have seen this doctrine violated in society, in government, and in nations. So that at last men have come to say, "Universal Brotherhood is very beautiful; it is something that we all desire, but it is impossible to realize. Why is this the case? Why is it that although Christianity and other religions have brought forward this doctrine, it has been violated? We cannot deny that it has been. The history of even the last few years proves it. The history of the last forty years in America, without going any farther back, proves that this doctrine has been violated in the West. How could it have been a doctrine that the Americans believed in when they had slavery in their midst? How could it have been believed in by the French when they stretched out their hand and demanded of Siam, a weak and powerless nation, that it must give up to them its own property? How could it have been believed in by the Germans and French when they constructed engines of war and went into battle and destroyed each other by the thousand? Does not the American War of the Rebellion and the vast amount of treasure wasted and the thousands slain in that civil war prove conclusively that Universal Brotherhood has not been practiced? It has been professed but not practiced. Now, go further back, go back in the history of the nations in Europe, without going to any other country, and what do you find? Do you not find sectarian prejudice? Their view of Universal Brotherhood has for years prevented the progress of science. Is it not true that only since science became materialized--a most remarkable thing, but it is true--I insist that since then only science has made progress. If Universal Brotherhood had been a belief of this nation, then we would not have had the burning of witches in America; nor in other countries would we have had the burning of Catholics by Protestants, nor the burning of Protestants by Catholics; we would not have had the persecutions that have stained the pages of history; and yet we have always claimed that we have had Universal Brotherhood. We have had the theory but not the practice. Now, then, has there not been something wanting? It is a beautiful doctrine. It is the only doctrine of the Theosophical Society, the only thing that any man is asked by us to subscribe to. What, then, is the matter with it? Why so many men who say that it is beautiful, but it is impossible, simply impossible? There are even some branches of the Christian church which say, "There is Jesus; why, the altruistic, noble teachings of Christ are beautiful; but no State could live three months under such doctrine. The Theosophist who knows anything about life insists that Universal Brotherhood is not a mere theory. It is a fact, a living ever present fact, from which no nation can hope to escape; no man can escape from it, and every man who violates it violates a law, violates the greatest law of nature, which will react upon him and make him suffer. And that is why we have had suffering; that is why you have in Chicago, in London, in New York, in Berlin, in all the great cities of the world, masses of people who are claiming with violence what they call their rights and saying they must have them, and that another class is oppressing them; and danger lurks in every corner because men are insisting on Universal Brotherhood. This noble doctrine has already become a danger. The reason of all these things is that men have denied the fact. Now, we propose to show you, if we can, that it is a fact. If you will notice you will

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find that when it rains over a certain area vast numbers of men are affected similarly. The rain has to fall on the fields in order that the harvest may grow, so that afterwards it may be gathered, and all the farmers are affected together by the rain. If you examine society you will find that at the same hour every day almost all the people are doing exactly the same thing. At a certain hour in the morning thousands of your citizens are going down that railway or rush all together to catch the train and at another few moments afterward they are rushing out of the train to get to business, all doing the same thing, one common thought inspiring them. That is one of the proofs--a small one--in social and business life that they are affected together, they are all united. Then in the evening they will come home at the same hour, and if you could see, at the same hour you would see them all eating together and digesting together, and then later on they are all lying down together at the same hour. Are they not united even in their social life? Brothers even in that? And what do we see here in business? Lately I have felt it; every man has felt it, and many women; doubtless all have felt it; lately we have had a financial crisis, perhaps have it yet, in which dollars have been scarce, during which men have discovered that there are only just so many dollars and half dollars to each person in the country, and we have altogether been suffering from that panic all over this vast country. Because commercially we are united and cannot get out of it. China even is affected by it, and Japan. India, they say, was the cause of it. Some men say the reason for this panic is that India put the price of rupees down, and we who produce so much silver began to feel it. I do not know that is the reason. But I think there is another cause. I think the American nation is so fond of luxury, so fond of fine clothes, so fond of having a heap of money, that it has gone too far and there was bound to come a reaction, because it is all united together with the whole world, and when it spread itself out too far the slightest touch broke the fabric. 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. We know every man and woman has exuding from him or her what is called perspiration. The doctors will tell you there is a finer perspiration you cannot see, the invisible perspiration which goes out a short distance around about us; we know it comes out from every person, and the emanations of each person are affecting every other person, being interchanged always. All those in this room are being affected by these emanations and also by the ideas of each other, and the ideas of the speakers speaking to you. So it is in every direction; wherever you go, wherever you look, we are united; in whatever plane, the plane of mind as well as the plane of the body; the plane of the emotions, of the spirit, what not, we are all united, and it is a fact from which we cannot escape. It used to be taught and thought in the West that we could see matter, that this table is made of matter. It is admitted today by your best scientific men in every part of Western civilization that you do not see matter at all; it is only the phenomena of matter we see; and it is my senses which enable me to perceive these phenomena. It is not matter at all, and so we do not see matter. Now admitting that, they go further and say there is a constant change in matter so-called; that is, this table is in motion. This is not a purely Theosophical theory. Go to any doctor of Physics and he will admit to you as I have stated it. This table is in motion; every molecule is separate from every other, and there is space between them, and they are moving. So it is with every man; he is made of atoms and they are in motion. Then how is it we remain the same size and weight nearly always from the moment of maturity until death? We eat tons of meat and vegetables but remain the same. It is not because of the things you have eaten. In addition to that the atoms are alive, constantly moving, coming and going from one person to another; and this is the modern doctrine today as well as it was the doctrine of ancient India. They call it the momentary dissolution of atoms; that is to say, to put it in another way, I am losing, all of you in this room are losing, a certain number of atoms, but they are being replaced by other atoms. Now, where do these other atoms come from? Do they not come from the people in this room? These atoms help to rebuild your body as well as does the food you eat. And we are exuding atoms from our minds, and we are receiving into ourselves the atoms other men have used. For, remember, science teaches

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you, and Theosophy has always insisted, that matter is invisible before it is turned into this combination of the life cycle, which makes it visible, makes it tangible to us. So these atoms leave us in a stream and rush into other people. And therefore the atoms of good men go into bad men, the atoms impressed by bad men go into good men, and vice versa. In that way as well as others we are affecting everybody in this world; and the people in Chicago who are living mean, selfish lives are impressing these invisible atoms with mean and selfish characters, and these mean and selfish atoms will be distributed by other men, and by you again to your and their detriment. That is another phase of Universal Brotherhood. It teaches us to be careful to see that we use and keep the atoms in our charge in such a condition that they shall benefit others to whom they shall go. That is, that there is in this world an actual Universal Brotherhood of men and women, of souls, a brotherhood of beings who practice Universal Brotherhood by always trying to influence the souls of men for their good. I bring to you the message of these men; I bring to you the words of that brotherhood. Why will you longer call yourselves miserable men and women who are willing to go to a Heaven where you will do nothing? Do you not like to be gods? Do you not want to be gods? I hear some men say, "What, a god! Why, when you get to that position you will understand the responsibility. This actual Brotherhood of living men says, Why, men of the West, why will you so long refuse to believe you are gods? We are your brothers and we are gods with you. Be then as gods! Believe that you are gods, and then, after experience and attainment, you will have a place consciously in the great Brotherhood which governs the entire world, but cannot go against the law. This great Brotherhood of living men, living souls, would, if they could, alter the face of civilization; they would, if they could, come down and make saints of every one of you; but evolution is the law and they cannot violate it; they must wait for you. And why will you so long be satisfied to believe that you are born in original sin and cannot escape? I do not believe in any such doctrine as that. I do not believe I was born in original sin. I believe that I am pretty bad, but that potentially I am a god, and I propose to take the inheritance if it is possible.

**Chapter 9 : The Canon Reconsidered and Annie Besant's Marginality**

*If true, as more and more evidence suggests, then universal brotherhood is not something that we must create; it is a fact to be realized. We are all different states of the same stuff. To use another metaphor, we are all unique and distinct waves in an eternal and indivisible sea.*

The Order of the Illuminati is often at the center of debates about the impact of secret societies on human history. Is the Illuminati a myth or does it truly secretly rule the world? As the number of people asking that question has grown, facts about the Order have become diluted with misconceptions and disinformation, making objective research on the subject difficult. This article attempts to shed some factual light on the Order of the Illuminati by reviewing some of the most important documents on the subject. Most have a general idea of the meaning of the term but are confused about the concepts and the ideas relating to it. Is the Illuminati the same thing as Freemasonry? What are their goals? What are their beliefs? Why do they act in secret? Do they practice occultism? Attempting to objectively research the subject can become an arduous task as most sources end up being either dismissive disinformation pieces that deny and even ridicule anything related to the Illuminati or, at the other end of the spectrum, espouse ill-informed fear mongering based on rumors and misconceptions. In both cases, the researcher ends up with the same result: Considering that Secret Societies are supposed to be, by definition, secret and that history is often rewritten by those in power, obtaining the unbiased truth about the Illuminati is a challenge. Whether they are, at the end of the day, critics or apologists of the Illuminati, these authors base their thoughts on credible facts. Some of the most interesting documents on the Illuminati were written by initiates of Secret Societies as they understood the philosophical and spiritual undercurrent driving the movement forward. Using these works, we will look at the origins, the methods and the impacts of the Illuminati on world history. By mixing the occult sciences of Freemasonry and Rosicrucianism while conspiring to achieve precise political goals, the Illuminati became an actor on the world stage. While most Secret Societies of the time catered to rich people and their fascination with occultism, the Bavarian Illuminati actively sought to profoundly change the world. Secret Societies have existed throughout the course of history, each of them with different aims and with different roles in society. While the Egyptian mystery schools were part of the Egyptian institution, other groups were secret due to their subversive and conspiratorial aims. These two next quotes, written by two famous political figures, describe these opposing views on Secret Societies: The first one refers to the spiritual side while the second describes the political side. Not all Secret Societies dwell in the spiritual and not all of them get involved in political machinations. The Bavarian Illuminati operated in both realms. Membership is restricted to those who have an abiding interest in the subject. Thus, a spiritual group will attract people seeking more knowledge of a particular teacher or type of practice. The student is aware of the subject matter in advance and will approach the group for further instruction. In a political secret society, membership is restricted to those who share an ideological affinity with the goals the group represents. At the furthest end of the political spectrum, the mission will be revolution. Such a society will go to great lengths to defend itself. Often credited or blamed for influencing the French Revolution in , the Illuminati taught a doctrine of social and political liberation that hinged on the equality of man, the embrace of rationalism, and the denial of crown and church as the legitimate institutions for the regulation of social and moral values. James Wasserman, *The Mystery Traditions*] While some believe that Adam Weishaupt was the sole mastermind of the Illuminati and that his organization rose to glory and died in less than twelve years, most researchers initiated in occultism believe that the Bavarian Illuminati was the rare appearance of an ancient Brotherhood that could be traced back to the Knight Templars of the Middle-Ages. It periodically became visible throughout History, through different organizations who bore different names. According to him, these groups have a great yet silent impact on society, even transforming the educational system to form future generations. The guilds, trade unions, and similar protective and benevolent Societies had been internally strengthened by the introduction of a new

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learning. The advancement of the plan required the enlargement of the boundaries of the philosophic overstate. Such a Fraternity could not immediately include all men, but it could unite the activities of certain kinds of men, regardless of their racial or religious beliefs or the nations in which they dwelt. Slowly, the Orders of Universal Reformation faded from public attention, and in their places appeared the Orders of World Brotherhood. Everything possible was done to prevent the transitions from being obvious. Even history was falsified to make certain sequences of activity unrecognizable. The shift of emphasis never gave the impression of abruptness, and the motion appeared as a dawning of social consciousness. The most obvious clues to the secret activity have been the prevailing silence about the origin and the impossibility of filling the lacunae in the records of seventeenth- and eighteenth- century fraternal Orders. Like earlier Schools of the Mysteries, these Fraternities were not in themselves actual embodiments of the esoteric associations, but rather instruments to advance certain objectives of the divine plan. It is during this time period that Secret Societies took action, causing revolutions, overthrowing Monarchical and Papal powers and taking hold of the banking system. Is it still active today? His father died when he was seven and his godfather, Baron Ickstatt, entrusted his early education to the most powerful group of the time: Members of the order were the confessors and preceptors of the electors; hence they had a direct influence upon the policies of government. The censorship of religion had fallen into their eager hands, to the extent that some of the parishes even were compelled to recognize their authority and power. To exterminate all Protestant influence and to render the Catholic establishment complete, they had taken possession of the instruments of public education. It was by Jesuits that the majority of the Bavarian colleges were founded, and by them they were controlled. By them also the secondary schools of the country were conducted. Stauffer, *The European Illuminati*] The inner-workings of the Society of Jesus was quite similar to the occult Brotherhoods it was apparently working against. It functioned with degrees, initiation rites, elaborate rituals and esoteric symbols and had been suppressed countless times in several countries due to its subversive tendencies. At that time, the institution was under heavy Jesuitical dominance and that particular position was traditionally held by influential Jesuits. Peter Tomkins, *The Magic of Obelisks*] While some authors believe that the Jesuits who were suppressed by papal bull in used Weishaupt to perpetuate their rule, others state that he was seeking to overthrow their powerful hold on Bavarian. To achieve his aims, he would use Jesuit methods against the Jesuits. As Weishaupt pursued his studies, he also became knowledgeable in occult mysteries and Hermetism. He recognized the attractive power of this mysterious knowledge and understood that Masonic lodges would be the ideal venue to propagate his views. He, therefore, sought to become a Freemason but was quickly disenchanted with the idea. On May 1, , the Order of the Illuminati was founded. Influential deciders, rich industrials, powerful noblemen and mysterious occultists joined the Order and participated in its conspiratorial objectives. Novice, Minerval and Illuminated Minerval. Each grade was designed to achieve particular objectives while assuring complete control and dominance to the apex of the pyramid. Novice Entry-level members of the Bavarian Illuminati were attracted and introduced to the Order using attractive vocabulary the quest for wisdom and betterment and occult lore. They were however introduced to a highly monitored and controlling hierarchy, one that resembles the system of the Jesuits. Such statutes of the order as he was permitted to read impressed upon the mind of the Novice that the particular ends sought in his novitiate were to ameliorate and perfect his moral character, expand his principles of humanity and sociability, and solicit his interest in the laudable objects of thwarting the schemes of evil men, assisting oppressed virtue, and helping men of merit to find suitable places in the world. Having had impressed upon him the necessity of maintaining inviolable secrecy respecting the affairs of the order, the further duties of subordinating his egoistic views and interests and of according respectful and complete obedience to his superiors were next enjoined. An important part of the responsibility of the Novice consisted in the drawing-up of a detailed report for the archives of the order , containing complete, information concerning his family and his personal career, covering such remote items as the titles of the books he possessed, the names of his personal enemies and the occasion of their enmity, his own strong and weak points of character, the dominant passions of his parents, the names of their parents and intimates,

etc. Monthly reports were also required, covering the benefits the recruit had received from and the services he had rendered to the order. For the building-up of the order the Novice must undertake his share in the work of recruitment, his personal advancement to the higher grades being conditioned upon the success of such efforts. To those whom he enrolled he became in turn a superior; and thus after a novitiate presumably two years in length, the way was open for his promotion to the next higher grade. Minerval seals of the Bavarian Illuminati. These pendants, worn around the necks of Minerval initiates, featured the Owl of Minerva. Also known as the Owl of Wisdom, this symbol is still found today in powerful places: The term Minerval is derived from Minerva who was the Roman goddess of poetry, medicine, wisdom, commerce, weaving, crafts, magic, and the music. She is often depicted with her sacred creature, an owl, which symbolizes her ties to wisdom. An ancient symbol of the mysteries, Minerva is prominently featured in places such as the Library of Congress and the Great Seal of California. The second grade of the Illuminati was one of indoctrination. The initiates were lectured on the spiritual principles of the Order but had little information regarding the true aims of Weishaupt and his close circle of administrators. It also pledged the candidate to be useful to humanity; to maintain a silence eternal, a fidelity inviolable, and an obedience implicit with respect to all the superiors and rules of the order; and to sacrifice all personal interests to those of the society. This privilege alone was a great source of motivation for the new initiates. Most of their work consisted in the study of mankind and the perfection of methods to direct it. Each Illuminated Minerval was entrusted with a small group of Minervals who were scrutinized, analyzed and lead towards specific directions. Lower-grade members of the Order, therefore, became test subjects for techniques that might be applied to the masses in general. To accomplish the latter, i. For his guidance in this difficult task a complicated mass of instructions was furnished him. In these meetings the records of the assemblies of the Minervals were reviewed and rectified and afterwards transmitted to the superior officers of the order. Everything was in place for Weishaupt to achieve an important goal: Knigge would go on to accomplish two important tasks for the Illuminati: He revised the hierarchy of the Order, created new higher grades and allowed the full integration of Masonic lodges into the system. The long-sought higher grades were worked out, and an alliance between the Illuminati and Freemasonry was effected. The new system he devised attracted Freemasons and other powerful figures, which gave the movement great momentum. The second level of the Illuminati incorporated the grades of Freemasonry making, therefore, the Brotherhood simply a part of the wider Illuminist superstructure. At the top of the pyramid was the Magus also known as Areopagites , which comprised the supreme heads of the Order. Their identities were safely guarded and are still difficult to confirm today. Largely because of the fine strategy of seeking its recruits among the officers and other influential personages in the lodges of Freemasonry, one after another of the latter in quick succession went over to the new system. New prefectures were established, new provinces organized, and Provincials began to report a steady and copious stream of new recruits. Distinguished names soon appeared upon the rosters of the lodges of the new system. Suspicions of Illuminati conspiracy against governments and religious arose across Europe.