

# TRANSFORMING ALIENATION INTO BROTHERHOOD

## **Drawing The Larger Circle**

He drew a circle that shut me out—  
Heretic, rebel, a thing to flout.  
But love and I had a wit to win.  
We drew a circle that took him in.  
—Edwin Markham

## **Empathy and Understanding**

It is encouraging that we have seen many ordinary people across the world displaying great compassion toward the plight of refugees, from those who have rescued them from the sea, to those who have taken them in and provided friendship and support. As a refugee myself, I feel a strong empathy for their situation, and when we see their anguish, we should do all we can to help them. I can also understand the fears of people in host countries, who may feel overwhelmed. The combination of circumstances draws attention to the vital importance of collective action toward restoring genuine peace to the lands these refugees are fleeing. Tibetan refugees have firsthand experience of living through such circumstances and, although we have not yet been able to return to our homeland, we are grateful for the humanitarian support we have received through the decades from friends, including the people of the United States.

Excerpt from “Why I’m Hopeful About The World’s Future”  
*The Washington Post*, Opinions, 13 June 2016      Tenzin Gyatso, The 14<sup>th</sup> Dalai Lama

## **More Room For Others**

Step out from sunlight into shade, to make more room for others. The tears that water the parched soil of pain and sorrow, bring forth the blossoms and the fruits of Karmic retribution. Out of the furnace of man’s life and its black smoke, winged flames arise, flames purified, that soaring onward, ‘neath the Karmic eye, weave in the end the fabric glorified of the three vestures of the Path.

*The Voice of the Silence*, p. 34–35

H.P. Blavatsky

## Interdependence

As mankind is essentially of one and the same essence, and that essence is one—infinite, uncreate, and eternal, whether we call it God or Nature—nothing, therefore, can affect one nation or one man without affecting all other nations and all other men.

*The Key to Theosophy*, p. 41

H.P. Blavatsky

Therefore, we say, that unless every man is brought to understand and accept as an axiomatic truth that by wronging one man we 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.

*The Key to Theosophy*, p. 47

H.P. Blavatsky

We believe in a Universal Divine Principle, the root of ALL, from which all proceeds, and within which all shall be absorbed at the end of the great cycle of Being.

*The Key to Theosophy*, p. 63

H.P. Blavatsky

It is an occult law, moreover, that no man can rise superior to his individual failings, without lifting, be it ever so little, the whole body of which he is an integral part. In the same way, no one can sin, nor suffer the effects of sin, alone. In reality, there is no such thing as “Separateness”.

*The Key to Theosophy*, p. 203

H.P. Blavatsky

By demonstrating on logical, philosophical, metaphysical, and even scientific grounds that:—(a) All men have spiritually and physically the same origin, which is the fundamental teaching of Theosophy. (b) As mankind is essentially of one and the same essence, and that essence is one—infinite, uncreate, and eternal, whether we call it God or Nature—nothing, therefore, can affect one nation or one man without affecting all other nations and all other men. 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.

*The Key to Theosophy*, p. 2

H.P. Blavatsky

## **A Golden Age**

ENQUIRER. We have heard of a Golden Age that was, and what you describe would be a Golden Age to be realised at some future day. When shall it be?

THEOSOPHIST. Not before humanity, as a whole, feels the need of it.

*The Key to Theosophy*, p. 2

H.P. Blavatsky

## **The Dawn of Happiness**

The Theosophical “missionaries” aim also at a social revolution. But it is a wholly ethical revolution. It will come about when the disinherited masses understand that happiness is in their own hands, that wealth brings nothing but worries, that he is happy who works for others, for those others work for him, and when the rich realize that their felicity depends upon that of their brothers – whatever their race or religion – then only will the world see the dawn of happiness.

Misconceptions (Reply to the Article “Révolution”)

H.P. Blavatsky

## **Golden Words**

And now a last and parting word. My words may and will pass and be forgotten, but certain sentences from letters written by the Masters will never pass, because they are the embodiment of the highest practical Theosophy. I must translate them for you:

Let not the fruit of good Karma be your motive; for your Karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others. Hence your motive, being selfish, can only generate a double effect, good and bad, and will either nullify your good action, or turn it to another man’s profit.

There is no happiness for one who is ever thinking of Self and forgetting all other Selves.

The Universe groans under the weight of such action (Karma), and none other than self-sacrificial Karma relieves it.

How many of you have helped humanity to carry its smallest burden, that you should all regard yourselves as Theosophists. Oh, men of the West, who would play at being the Saviours of mankind before they even spare the life of a

mosquito whose sting threatens them!, would you be partakers of Divine Wisdom or true Theosophists? Then do as the gods when incarnated do. Feel yourselves the vehicles of the whole humanity, mankind as part of yourselves, and act accordingly.

These are golden words; may you assimilate them! This is the hope of one who signs herself most sincerely the devoted sister and servant of every true follower of the Masters of Theosophy.

“Five Messages to the American Theosophists (Second Message)” H.P. Blavatsky

### **The Objects of the Society**

ENQUIRER. What are the objects of the “Theosophical Society”?

THEOSOPHIST. They are three, and have been so from the beginning. (1.) To form the nucleus of a Universal Brotherhood of Humanity without distinction of race, colour, or creed. (2.) To promote the study of Aryan and other Scriptures, of the World's religion and sciences, and to vindicate the importance of old Asiatic literature, namely, of the Brahmanical, Buddhist, and Zoroastrian philosophies. (3.) 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.

ENQUIRER. Can you give me some more detailed information upon these?

THEOSOPHIST. We may divide each of the three objects into as many explanatory clauses as may be found necessary.

ENQUIRER. 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?

THEOSOPHIST. 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?

ENQUIRER. Well, yes; but what have you to say against it?

THEOSOPHIST. Nothing against the fact; but much about the necessity of removing the causes which make Universal Brotherhood a Utopia at present.

ENQUIRER. What are, in your view, these causes?

THEOSOPHIST. 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. People's ideas about right and wrong have been entirely perverted by the literal acceptance of the Jewish Bible. 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. "An eye for an eye and a tooth for a tooth" has come to be the first maxim of your law. Now, I state openly and fearlessly, that the perversity of this doctrine and of so many others Theosophy alone can eradicate.

*The Key to Theosophy*, p. 40–41

H.P. Blavatsky

### **Devotion and Solidarity**

When, moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. DEVOTION arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal. This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitionally, described by Carlyle. "The great antique heart," he exclaims, "how like a child's in its simplicity, like a man's in its earnest solemnity and depth! heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth's business all a kind of worship.

*The Secret Doctrine* i, p. 210

H.P. Blavatsky

### **The Mystery of the Ego**

Our incarnating Ego was a God in its origin, as were all the primeval emanations of the One Unknown Principle. But since its "fall into Matter," having to incarnate throughout the cycle, in succession, from first to last, it is no longer a free and happy god, but a poor pilgrim on his way to regain that which he has lost. I can answer you more fully by repeating what is said of the INNER MAN in ISIS UNVEILED (Vol. II. 593):—

From the remotest antiquity mankind as a whole have always been convinced

of the existence of a personal spiritual entity within the personal physical man. This inner entity was more or less divine, according to its proximity to the crown. The closer the union the more serene man's destiny, the less dangerous the external conditions. This belief is neither bigotry nor superstition, only an ever-present, instinctive feeling of the proximity of another spiritual and invisible world, which, though it be subjective to the senses of the outward man, is perfectly objective to the inner ego. Furthermore, they believed that there are external and internal conditions which affect the determination of our will upon our actions. They rejected fatalism, for fatalism implies a blind course of some still blinder power. But they believed in destiny or Karma, which from birth to death every man is weaving thread by thread around himself, as a spider does his cobweb; and this destiny is guided by that presence termed by some the guardian angel, or our more intimate astral inner man, who is but too often the evil genius of the man of flesh or the personality. Both these lead on MAN, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable law of compensation and retribution steps in and takes its course, following faithfully the fluctuating of the conflict. When the last strand is woven, and man is seemingly enwrapped in the net-work of his own doing, then he finds himself completely under the empire of this self-made destiny. It then either fixes him like the inert shell against the immovable rock, or like a feather carries him away in a whirlwind raised by his own actions.

Such is the destiny of the Man—the true Ego, not the Automaton, the shell that goes by that name. It is for him to become the conqueror over matter.

*The Key to Theosophy*, p. 182

H.P. Blavatsky

### **The Priceless Boon**

Alas, alas, that all men should possess Alaya, be one with the great Soul, and that possessing it, Alaya should so little avail them!

Behold how like the moon, reflected in the tranquil waves, Alaya is reflected by the small and by the great, is mirrored in the tiniest atoms, yet fails to reach the heart of all. Alas, that so few men should profit by the gift, the priceless boon of learning truth, the right perception of existing things, the Knowledge of the non-existent!

*The Voice of the Silence*, p. 26

H.P. Blavatsky

### **Re-Becoming**

The modern Prometheus has now become *Epi-metheus*, “he who sees only after the event”; because the universal philanthropy of the former has long ago degenerated into

selfishness and self-adoration. Man will rebecome the *free* Titan of old, but not before cyclic evolution has re-established the broken harmony between the two natures—the terrestrial and the divine; after which he becomes impermeable to the lower titanic forces, invulnerable in his personality, and immortal in his individuality, which cannot happen before every animal element is eliminated from his nature.

*The Secret Doctrine* ii, p. 422

H.P. Blavatsky

### **Thou Art Buddha**

Shun ignorance, and likewise shun illusion. Avert thy face from world deceptions; mistrust thy senses, they are false. But within thy body—the shrine of thy sensations—seek in the Impersonal for the “eternal man” (1); and having sought him out, look inward: thou art Buddha.

*The Voice of the Silence*, p. 28–29

H.P. Blavatsky

### **The Great Heresy**

The Great Heresy and the only real heresy is the idea that anything is separate, distinct, and different essentially from other things. That is a wandering from natural fact and law, for Nature is nothing but co-ordination, co-operation, mutual helpfulness; and the rule of fundamental unity is perfectly universal: everything in the Universe lives for everything else.

From Chapter Four, *The Great Heresy of Separateness*

Gottfried de Purucker

### **Each One, His Brother’s Keeper**

Each one is his brother’s keeper, being as we are inseparably bound together by unbreakable bonds of origin and of destiny. Fundamentally we are all one. Every son of man is the keeper of his brothers, in the sense that he acts upon them, and their minds and hearts react against what he says to them. And his responsibility becomes consciously, self-consciously, the heavier just in proportion as his own evolution is the more advanced.

From Chapter Four, *The Great Heresy of Separateness*

Gottfried de Purucker

## Self-Forgetfulness

Sweet are the fruits of self-forgetfulness—the complete oblivion of your personality in something so beautiful and impersonal that human tongue cannot describe it! For self-forgetfulness, pity, compassion, and peace are the fruits of the Cosmic Harmony, which is the very heart of the Universe. When you begin to realize this fact, then within your soul there begins the growth of something which is indescribable, which cannot be expressed in words, but which is at once light, and life, and peace, and wisdom, and almighty Love—impersonal universal; so that everything that is, everywhere, has a fascination for you, for you love it.

From Chapter Four, *The Great Heresy of Separateness*

Gottfried de Purucker