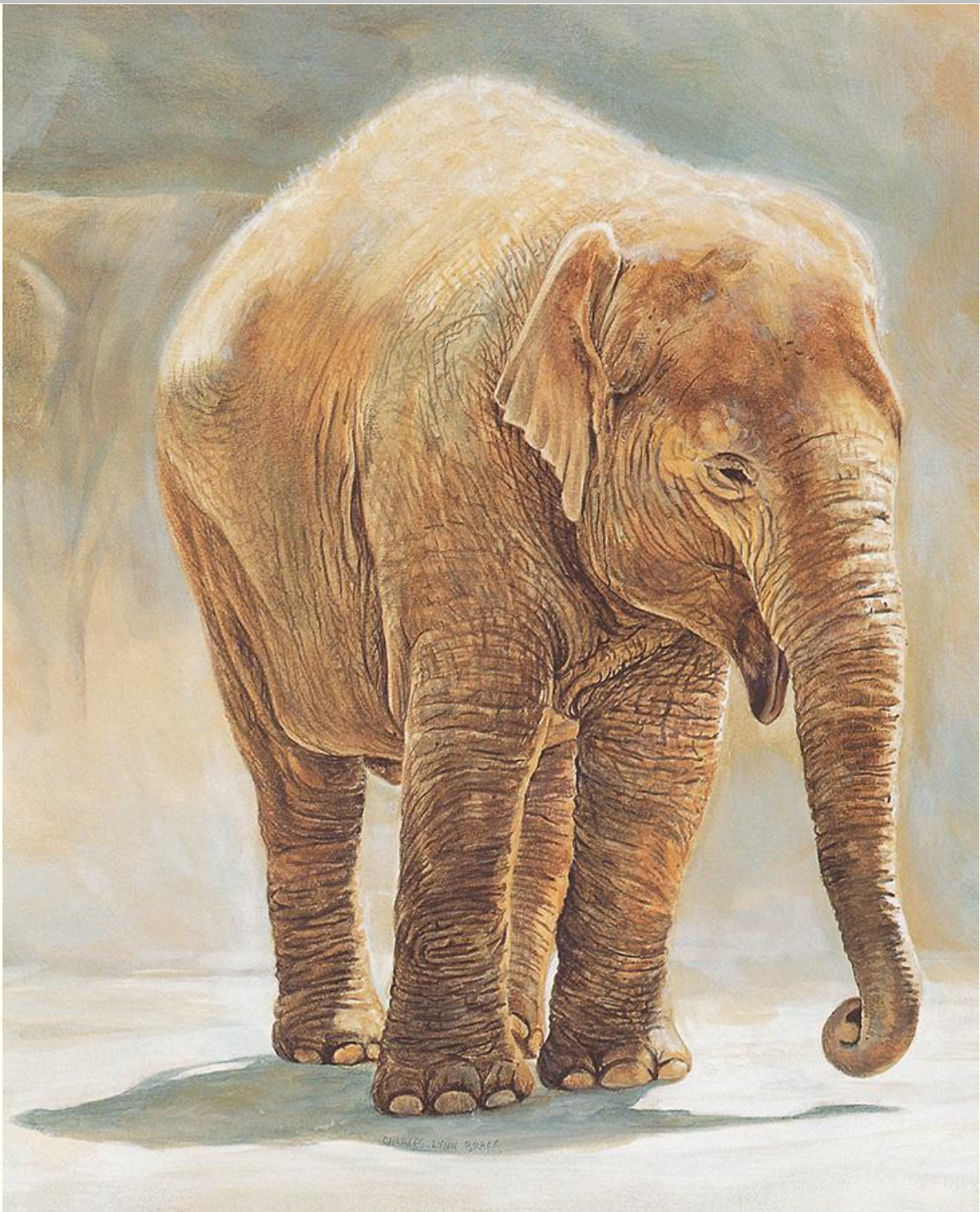


*How Theosophy rekindled
True Brotherhood on the
Sacred soil of India*



*Abstract and train of thoughts*¹

How Theosophy rekindled True Brotherhood on the sacred soil of India.

And brought about a rapprochement between Brahmin and Buddhist Theosophists.	3
The seeds of the True Brotherhood of Man, not of brother-religionists or sectarians only, have been finally sown on the sacred soil of India.	4
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¹ Title page illustration: Indian Young Elephant by James Lynn Bragg.

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First published in *Lucifer*, Vol. II (8), April 1888, pp. 85-91. Republished in *Blavatsky Collected Writings*, (WHAT GOOD HAS THEOSOPHY DONE IN INDIA?) IX pp. 129-34.

The race of mankind would perish, did they cease to aid each other. From the time that the mother binds the child's head, till the moment that some kind assistant wipes the death-damp from the brow of the dying, we cannot exist without mutual help. All, therefore, that need aid, have a right to ask it from their fellow-mortals. No one who holds the power of granting, can refuse it without guilt. — *Sir Walter Scott*.¹

Several correspondents and enquirers have lately asked us “What good have you done in India?” To answer it would be easy. One has but to ask the doubters to read the January Number, 1888, of the *Madras Theosophist* — our official organ — and, turning to the report in it on the Anniversary Meeting of the Theosophical Society, whose delegates meet yearly at Adyar, see for himself. Many and various are the good works done by the 127 active branches of the Theosophical Society scattered throughout the length and breadth of India. But as most of those works are of a moral and reformatory character, the ethical results upon the members are difficult to describe. Free Sanskrit schools have been opened wherever it was possible; gratuitous classes are held; free dispensaries — homeopathic and allopathic — established for the poor, and many of our Theosophists feed and clothe the needy.

All this, however, might have been done by people without belonging to our Brotherhood, we may be told. True; and much the same has been done before the T.S. appeared in India, and from time immemorial. Yet such work has been hitherto done, and such help given by the wealthier members of one caste or religious community exclusively to the poorer members of the same caste and religious denomination. No Brahmin would have held brotherly intercourse even with a Brahmin of another division of his own high caste, let alone with a Jain or Buddhist. A Parsee would only protect and defend his own brother-follower of Zoroaster. A Jain would feed [130] and take care of a lame and sick animal, but would turn away from a Hindu of the Vaishnava or any other sect. He would spend thousands on the “Hospital for Animals” where bullocks, old crippled tigers, and dogs are nursed, but would not approach a fellow-man in need unless he was a Jain like himself. But now, since the

¹ [Sir Walter Scott, 1st Baronet FRSE FSA Scot, 1771–1832, Scottish historical novelist, poet, playwright, and historian. Many of his works remain classics of both English-language literature and of Scottish literature.]

advent of the Theosophical Society, things in India are, slowly it is true, yet gradually, becoming otherwise.

We have, then, to show rather the good moral effect produced by the Society in general, and each branch of it in its own district on the population, than to boast of works of charity, for which India has ever been noted. We shall not enter even into a disquisition upon the benefits to be reaped by the establishment of a Sanskrit, or rather an Oriental and European library at Adyar, which, thanks to the indefatigable efforts of the President-Founder and his colleagues, begins now to assume quite hopeful proportions. But we will draw at once the attention of the enquirers to the ethical aspect of the question; for all the visible or objective works, whether of charity or any other kind, must pale before the results achieved through the influence of the chief universal, ethical aim and idea of our Society.

The seeds of the True Brotherhood of Man, not of brother-religionists or sectarians only, have been finally sown on the sacred soil of India.

Yes; the seeds of a true *Universal Brotherhood* of man, not of brother-religionists or sectarians only, have been finally sown on the sacred soil of India! The letter that follows these lines proves it most undeniably. These seeds have been thrown since 1881 into that soil, which, for thousands of years, has stubbornly and systematically ejected everything foreign to its system of caste, and refused to assimilate any heterogeneous element alien to Brahmanism, the chief master of the soil of Āryāvarta, or to accept any ideas not based upon the Laws of Manu. The Orientalist and the Anglo-Indian, who know something of that tyranny of caste which has hitherto formed an impassable barrier, an almost fathomless gulf between Brahmanism and every other religion, know also of the great hatred of the orthodox “twice born,” the *dwija* Brahmin, to the Buddhist *Nāstika* (the atheist, he who refuses to recognise the Brāhmanical gods and idols); and [130] they, above all others, will realize, even if they do not fully appreciate, the importance of what has now been achieved by the Theosophical Society. It took several years of incessant efforts to bring about even the beginning of a *rapprochement* between the Brahmin and Buddhist Theosophists. A few years ago the President-Founder of the Society, Colonel H.S. Olcott, had almost succeeded in making a breach in the Chinese wall of Brahmanism. It was an unprecedented event; and it created a great stir among the natives, a sincere enthusiasm among the “Heathen,” and much malicious opposition, gossip, and slanderous denial from those who, above all men, ought to work for the idea of Universal Brotherhood preached by their Master — the *good* Christian Missionaries. Colonel Olcott had succeeded in arranging a kind of preliminary reconciliation between the Brāhmanical Theosophical Society of Tinnevely and their brother Theosophists and neighbours of Ceylon. Several Buddhists had been brought from Lanka, led by the President, carrying with them, as an emblem of peace and reconciliation, a sprout of the sacred *rājā* (king) cocoon-tree. This actually was to be planted in one of the courts of the Tinnevely pagoda, as a living and growing witness to the event. It was an extraordinary and imposing sight that day, namely October 25th, 1881, when, before an immense crowd numbering several thousands of Hindus and other natives, the Delegates of the Buddhist Theosophical Societies of Ceylon, met with their brother Theosophists of the

Tinnevelly Branch and their Brahmin priests of the pagoda. For over 2,000 years an irreconcilable religious feud had raged between the two creeds and their respective followers. And now they were brought once more together on Hindu soil, and even within the thrice sacred, and to all strangers almost impenetrable, precincts of a Hindu temple, which would have been, only a few days previous to the occurrence, regarded as irretrievably desecrated had even the very shadow of a Buddhist *Nāstika* fallen upon its outward walls. Signs of the times, indeed! The cocoanut sprout was planted with great ceremony, and to the sounds of the music of the pagoda orchestra. After [132] that, year after year, Hindus and Buddhists met together at Adyar, at the Annual Conventions for the Anniversary Meetings of the Theosophical Parent Society; but no Brahmin Theosophist had hitherto returned the visit to Ceylon to his Buddhist Brethren. The ice of the centuries had been split, but not sufficiently broken to permit anyone to dive deep enough under it to call this an entire and full reconciliation. But the impressive and long-expected and wished-for event has at last taken place All honour and glory to the son of Brahmins — the proudest; perhaps, of all India, the Northern Brahmins of Kashmir — who was the first to place the sacred duties of Universal Brotherhood above the prejudices, as potent as they are narrow, of caste and custom. We publish below extracts from his own address, which appeared in *Sarasavisandaresa*, the Singhalese organ of the Buddhists of Ceylon, and let the eloquent narrative speak for itself.

No Theosophist has ever spoken against the teachings of Christ, no more than he did against those of Krishna, Buddha, or Shankaracharya.

If Europeans cry against Brahmanical tyranny, caste, infant and widow marriage, and call every religious dogmatic rule idiotic, pernicious, and devilish, why should we not denounce the abuses and defects of Christian theology and sacerdotalism?

But after reading the extracts let not our critics rise once more against the policy of the Theosophical Society, and take the opportunity of calling it intolerant and uncharitable *only as regards one creed, namely Christianity* because facts will be found in this *Address* which speak loudly against its vicious system. No Theosophist has ever spoken against the teachings of Christ, no more than he did against those of Krishna, Buddha, or Shankaracharya; and willingly would he treat every Christian as a Brother, if the Christian himself would not persistently turn his back on the Theosophist. But a man would lose every right to the appellation of a member of the Universal Brotherhood, were he to keep silent in the face of the crying bigotry and falseness of all the theological, or rather sacerdotal, systems — the world over. We, Europeans, expatiate loudly and cry against Brāhmanical tyranny, against caste, against infant and widow marriage, and call every religious dogmatic rule (save our own) idiotic, pernicious, and devilish, and do it orally as in print. Why should not we confess and even denounce the abuses and defects of Christian theology and sacerdotalism as well? How dare we say to our “brother” — Let me cast out the mote out of thine eye, and refuse to [133] consider “*the beam that is in our own eye*”?

Christians have to choose — either they “shall not judge that they be not judged,” or if they do — and one has but to read the missionary and clerical organs to see how cruel, unchristian, and uncharitable *their* judgments are — they *must be prepared to be judged in their turn*.

These are portions of an address delivered at the Theosophical Hall, Colombo, on January 29th, 1888, by Pundit Gopi Nath, of Lahore.¹

In the address referred to, Pundit Nath, a Kashmiri Brahmin, expresses his deep gratitude to the T.S. for the courage and impetus it gave him to over-leap the barriers of caste and custom in coming to the Buddhists of Ceylon. He pleads brotherhood between the two related religions of Buddhism and Brahmanism, while urging them to respect their own religions and not to succumb to missionary attack upon the T.S. and its founders.

“It is the rule of the T.S. that its members, whatever their creed may be, shall treat the religions of other members with deference; and its principle is that all religions have some truth underlying them. . . . But between Brāhmanism and Buddhism we may have something much greater than mere toleration — we must have the deepest mutual esteem and reverence, for all learned people know that there is but little difference between our philosophies.”

Why then, is there so much bitter opposition between them, he asks? He attributes these quarrels and riots to the most ignorant and uneducated sources, people who do not appreciate the “bonds of mutual esteem.”

Further the pundit urges the Ceylonese Buddhists boldly to respect their own ancestral faith rather than adopt Christian names and customs, merely in hope of becoming respected by Europeans. This, he adds, is never the real outcome anyway. He cites several examples of a caste system, an extravagance and narrow-mindedness of a far worse nature among these very criticizers of their culture. Special warning is given to the people not to entrust their women and children into the hands of missionaries.

These foreigners do not come here and spend money for *our* benefit; no — they have one, and only one, great object always in view, and that is to make proselytes. However fair may be the outward appearance of their work, that design underlies everything they do, like a snake hidden under a flower, and for this object they will hesitate at no misrepresentation of your religion . . . [134] →

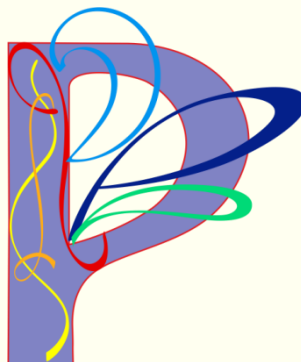


¹ See the Ceylon paper, the *Sarasavisandaresa*, of January 31st, 1888.

The Christian missionaries degrade the pure ethics of Christ by their Jesuitical and deceptive attitude towards the natives by proselytising and enticing them to an inferior kind of worship.

This sincere and unpretentious address shows better than pages written by ourselves could, the work that the Theosophical Society has done in India, as also the reason why the missionaries in that country bear to us such a mortal hatred, hence — why they slander us. They degrade the pure ethics of Christ by their Jesuitical and deceptive attitude towards the natives; and we protect the latter against such deception by telling them:

There is but ONE Eternal Truth, one universal, infinite and changeless Spirit of Love, Truth and Wisdom, impersonal, therefore bearing a different name with every nation, one Light for all, in which the whole Humanity lives and moves, and has its being. Like the spectrum in optics, giving multicoloured and various rays, which are yet caused by one and the same sun, so theologies and sacerdotal systems are many. But the Universal religion *can only be one*, if we accept the real, primitive meaning of the root of that word. We, Theosophists, so accept it; and therefore say: We are all brothers — by the laws of Nature, of birth, and death, as also by the laws of our utter helplessness from birth to death in this world of sorrow and deceptive illusions. Let us, then, love, help, and mutually defend each other against this spirit of deception; and while holding to that which each of us accepts as his ideal of truth and reality — *i.e.*, to the religion which suits each of us best — let us unite ourselves to form a practical “nucleus of a Universal Brotherhood of Humanity WITHOUT DISTINCTION OF RACE, CREED, OR COLOUR.”



Is the Sun of India's glory set never to rise again?

A strange revery, by K.P.B.

First published in *The Theosophist*, Vol. I, No. 3, November 1879, pp. 76-77.
H.P. Blavatsky responded in her capacity as Editor of *The Theosophist*.

THE QUERY NATURALLY SUGGESTS itself to any one now observing this “poor shadow” of the Āryan land — Is the *sun of India's glory* set never to rise again? — a question that comprehends in abstract all the philosophical, scientific, and even political interests affecting the country. And yet, how invaluable soever in its nature the point be, an answer to it is all but impossible. Hope, however, that darling supporter of humanity, never forsakes while there is still life, and makes every loving heart turn sufficiently credulous to fancy at the last a speedy recovery. Hence — the propriety for a native Hindu taking counsel with himself.

Shall, then, our glorious *Āryāvarta* lie always dark? No, she cannot; — *she* that yet takes pride in having been the earliest quarter of civilization on the globe, the first hotbed of sciences, the oldest repository of arts, and the most ancient seat of learning and improvements; the land whence such as Solon, Pythagoras, Aristotle, Ammonius Saccas and Ptolemy drew their minds. Where was that wide-famed Republic then, or that time-honoured *mistress* when thou, Queen of all Fairy Lands, wast already shining with riches, grandeur, and refinement? Art not thou the original archetype, from which the elder Egypt copied her peculiar priest craft? Was not thy wealth, as it is to this day, the envy and ambition of the Dariuses, the Alexanders, the Antoni and Maximii, as of those who preceded them even in earlier days? What, then, has made thee this day niggard all and worn out, to wail, darkling under demolitions and depredations? Ah, MOTHER! those days of thine are past, those thy glories lost, and even those brave sons of thine that crowned thy beauty and formed thy greatest pride, are gone — gone for ever! Such mighty princes as Rama Chandra, Yudhistir, Asoka, and Bikra-Maditya kind, benevolent, generous and magnanimous; monarchs, so much unlike those of the present day, the tyrannical, oppressive, selfish, and debauched — themselves immortals though mortal beings, where are they? Heroes like Lakhmana, Bhismu, Drona, Karna and Arjuna, whose very names were thy honour, whither are they gone? When will again arise sages like Janaka or Balmikee, Veda-Byasa or Manu, Patanjali or Goutama — saints, whose works and deeds have made them immortals, like the Phoenix of old! The irresistible scythe of Time has mowed them down, with all thy glories and power too. The hateful Crescent first forced in its way and did all but complete thy ruin. . . .

But “Providence protects the fallen”: the Cross at length took up the Moslem’s pace, and redeemed (Heaven willing) the disabled and captive Queen. So MOTHER, despair not! The breath that once inspired thy latent spirits shall soon revive. A great aid is come to thee: weeping so long in the wilderness, thy sighs shall now be heard — The THEOSOPHIST shall lead thy sons along.

Such being the importance of the worthy Journal and its great originators,¹ the *Theosophical Society*, there arises this “Strange Revery” which I have made the heading of this article. It is a revery, indeed, but neither unaccountable nor inconsiderate — rather the issue of ardent deliberation — to wit, a craving of the contributor to have himself enlisted as a Fellow of this great body. He seeks thereby no name or fame, before the public. A man of a philanthropic turn of mind, but in circumstances of life little favourable to the end, he desires but to gratify his desire to see himself moving within the “Universal Brotherhood of Humanity.” He is not one of those “dark lantern visages” that seeks to shed light but upon his own path, and cause all around an universal gloom; but one, whose soul generates in him an universal love. He is really of one mind with the Theosophists on questions of theology and sectarianism — or more properly, he is a *Hindu Brahmin* obeying the *Liberalism* of the Vedas. Thus, he considers himself in no way unfit and is willing to follow the prescribed rules of the Society. Favoured by such conclusions and further emboldened by the express statement in the last number of the Journal that “The Society’s members represent the most varied nationalities and races, and were born and educated in the most dissimilar creeds and social conditions”; and also that “a certain number have scarcely yet acquired any definite belief but are in a state of expectancy”; the writer strengthens himself with the hope of success, and wishes the readers in general to watch the progress of affairs with eyes of generosity and hope.

Every man of Āryan descent should feel pride, and rejoice with the fullest heart over the establishment of such a mouth-piece, and uphold to the utmost limit of his capacity his only medium of communication for him with all the contemporary advanced nations of both the East and the West. Does not this signalize a most remarkable epoch in the revival of the Āryan people? To all who are not blind, it most assuredly does. No hesitation, therefore, can there be, on the part of any sensible Hindu to resign himself into the hands of the great “Republic of Conscience,” to enjoy God’s free Light in company with those who have made that phrase their peculiar watchword.

JEYPORE, *November 7th*, [1879]

¹ Our welcome contributor is a Rajput and imbued, apparently, with that chivalrous ardour which ever characterized that warrior race. While disclaiming for our journal or Society, all pretence of assuming the leadership, or aspiring to anything more than a very humble part in the great work of Indian national reform, we nevertheless affirm the sincerity of our motives, and publish without emendation our brother’s words, in the hope and belief that his noble patriotism will awaken responsive echoes all over the land. For the regeneration of India must be effected by the efforts of her own children. — ED. THEOS.

Suggested reading for students.



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