

nto it. If we could free ourselves from that conditioning, we would be radiating peace and harmony. So universal brotherhood without distinctions is not an idle phrase, a commonplace thing. It is the main work of the Theosophical Society. When we convert it into something ordinary, we feel that we must go around finding other things to do. But there is no difference between such brotherhood and regeneration, for it calls for a totally new mind, a mind without divisions, distinctions, comparisons, and evaluations.

What a wonderful pioneering activity it is to try and create a nucleus of universal brotherhood! Some people ask why only a nucleus? It is obvious that we can only start with a small group which realizes the importance of universal brotherhood and takes it seriously enough to try and make that brotherhood without distinctions a reality. But a nucleus is a living thing, so it will grow; other people will come into the brotherhood, because they see what a glorious change it is. How else can we begin? What a marvelous object we have; and what inspiration we would get, if we understood the fundamental change this involves. We get accustomed to words, that is the trouble. We do not go sufficiently into the richness of the meaning of brotherhood, take the trouble to realize that when universal brotherhood without distinctions becomes a reality, there would be a mind in which there is delight, love, strength, wisdom, everything. So this is no ordinary task.

Sri Sankaracharya says in a work called 'Self-knowledge': 'Who is there more foolish than he who madly strives for his own benefit?' Whether it is in a small way in a little circle, or in an aggressive form in a large arena, who is there more foolish than he who strives for his own benefit? It is utter ignorance which makes one live and work for himself. On the contrary, as indicated by the Buddha: 'Just as a mother would protect her only child at the risk of her own life, even so let us cultivate a boundless heart towards all beings.'

So, let us not take as an already known thing such a truth as brotherhood. What we know about being selfish or unselfish is very superficial. We have to examine these matters many times in great depth to realize all that it implies. If we do that, then we might be strong in carrying out the work of the T.S. which is to bring about a change in human society.

To be continued.