

marvelous, and paradoxical when looked at from the lower point of view, but nonetheless real. There is a mystic quality in the realization of brotherhood; it is not an ordinary experience. When some people say that the Theosophical Society's Object of universal brotherhood is obsolete, they do not know what they are saying. They look at it in a very ordinary sort of way, not understanding the depth and truth contained in that Object. They think there are many organizations that support international relations. The United Nations is meant to bring all the nations together. There are other humanistic movements. The idea has spread everywhere, so that Object can be shunted away.

But from the deeper point of view, universal brotherhood is far from realized, and nowhere do we see brotherhood in action. Unless we see that this Object implies a deep psychological revolution, we will not be able to carry out the work of the Society with the requisite energy. When human consciousness becomes free of its biases and barriers, when it ceases to separate itself from everything else, a new world of beauty, freedom, and goodness will materialize at the physical and subtler levels. Krishnaji stated: "Where the self is, beauty does not exist," the beauty that is goodness, peace, and bliss. So, when we reflect well, it should not be difficult to realize that universal brotherhood without distinctions of any kind is a revolution in consciousness. It is the one thing which will change humanity and bring it to a new level of existence.

Incidentally, the distinctions mentioned in the statement of the first Object of the Society are not meant to be complete. They are examples of the many distinctions that arise and exist in the mind. There are other divisions on the basis of social position, economic status, age, intellectual attainments, all sorts of things! This is not meant to be an exhaustive list, but what is called "illustrative." There would be no point in adding more words. Our minds can invent any number of divisions and even if we add more words, they will be insufficient.

Let us now proceed to the second Object, the study of religion, philosophy, and science, which H.P.B. tried to relate together in *The Secret Doctrine*, which she called "a synthesis of science, religion and philosophy." All three are avenues to truth, valid roads to a single point. Truth is of primary