

## W.Q. Judge on Nucleus

### **W.Q. Judge, Echoes of the Orient Volume II (TUP)**

**p. 20** - She worked under directors who, operating from behind the scene, knew that the Theosophical Society was, and was to be, the **nucleus** from which help might spread to all the people of the day, without thanks and without acknowledgement.

You were not directed to found and realize a Universal **Brotherhood**, but to form the **nucleus** for one; for it is only when the **nucleus** is formed that the accumulations can begin that will end in future years, however far, in the formation of that body which we have in view.

**p. 44** - This Section then once more assures you of its cooperation by hand and heart, of its loyalty to our cause, of its aim to so work that when the next messenger shall come from the great **Brotherhood** he or she shall find the materials ready, the ranks in order, the center on guard to preserve whatever small **nucleus** of **brotherhood** we shall be so fortunate as to have created.

**p. 203** - 90. The basis, genius, and spirit of the T.S. Constitution are expressed in the first object and in its motto, "There is no Religion higher than Truth." It would unite men of all creeds and races in a bond of **brotherhood** and mutual toleration upon the common ground of Truth, which is the **nucleus** about which all creeds and dogmas have crystallized.

**p. 302** - Visible body is the material **nucleus**, and the rest is the less material fringe or emanation.

**p. 476** - The spiritualistic journals claim him as one of their number, but as an old and deep student of Theosophy he was not one of that cult but a genuine theosophist. A gift from him of over seventy books to the Āryan Branch was the **nucleus** for its present large library.

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### **W.Q. Judge Letters That Have Helped Me Part 2, Letter 3**

The Theosophical movement was begun as a work of the Brotherhood of which H.P.B. is a member, and in which the great Initiate, who was by her called Master, is one of the Chiefs.

It was started among Western people by Western people, the two chief agents being H.P.B., a Russian, and H.S. Olcott, an American. The place where it was started was also Western—the City of New York.

But notwithstanding that the Brotherhood thus had it begun, it must, as a Society, be kept with a free platform, while at the same time its members are individually free to take and hold what belief they find approved by conscience, provided that belief does not militate against Universal Brotherhood. Hence they are at perfect liberty to believe in the Lodge of that Brotherhood and in its messengers, and also to accept their doctrines as to man, his nature, powers and destiny as given out by the messengers on behalf of the Lodge.

The fact is significant that the Theosophical movement was thus, as said, begun in the Western world, in the country where the preparations for the new root race are going on, and where that new root is to appear. This was not to give precedence to any one race or country over another, or to reduce any race or country, but was and is according to the law of cycles, which is a part of evolution. In the eye of that great Law no country is first or last, new or old,

high or low, but each at the right time is appropriate for whatever the work is that must be performed. Each country is bound up with all the others and must assist them.

This movement has, among others, an object which should be borne in mind. It is the union of the West with the East, the revival in the East of those greatnesses which once were hers, the development in the West of that Occultism which is appropriate for it, so that it may, in its turn, hold out a helping hand to those of older blood who may have become fixed in one idea, or degraded in spirituality.

For many centuries this union has been worked towards and workers have been sent out through the West to lay the foundations. But not until 1875 could a wide public effort be made, and then the Theosophical Society came into existence because the times were ripe and the workers ready.

Organizations, like men, may fall into ruts or grooves of mental and psychic action, which once established are difficult to obliterate. To prevent those ruts or grooves in the Theosophical movement, its guardians provided that necessary shocks should now and then interpose so as to conduce to solidarity, to give strength such as the oak obtains from buffeting the storm, and in order that all grooves of mind, act, or thought, might be filled up.

It is not the desire of the Brotherhood that those members of the Theosophical movement who have, under their rights, taken up a belief in the messengers and the message should become pilgrims to India. To arouse that thought was not the work nor the wish of H. P. B. Nor is it the desire of the Lodge to have members think that Eastern methods are to be followed, Eastern habits adopted, or the present East made the model or the goal. The West has its own work and its duty, its own life and development. Those it should perform, aspire to and follow, and not try to run to other fields where the duties of other men are to be performed. If the task of raising the spirituality of India, now degraded and almost suffocated, were easy, and if thus easily raised it could shine into and enlighten the whole world of the West, then, indeed, were the time wasted in beginning in the West, when a shorter and quicker way existed in the older land. But in fact it is more difficult to make an entry into the hearts and minds of people who, through much lapse of time in fixed metaphysical dogmatism, have built in the psychic and psycho-mental planes a hard impervious shell around themselves, than it is to make that entry with Westerners who, although they may be meat eaters, yet have no fixed opinions deep laid in a foundation of mysticism and buttressed with a pride inherited from the past.

The new era of Western Occultism definitely began in 1875 with the efforts of that noble woman who abandoned the body of that day not long ago. This does not mean that the Western Occultism is to be something wholly different from and opposed to what so many know, or think they know, as Eastern Occultism. It is to be the Western side of the one great whole of which the true Eastern is the other half. It has, as its mission, largely entrusted to the hands of the Theosophical Society, to furnish to the West that which it can never get from the East; to push forward and raise high on the circular path of evolution now rolling West, the light that lighteth every man who cometh into the world—the light of the true Self, who is the one true Master for every human being; all other Masters are but servants of that true One; in it all real Lodges have their union.

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**W.Q. Judge, *The Ocean of Theosophy* chapter 1, par.4**

The most intelligent being in the universe, man has never, then, been without a friend, but has a line of elder brothers who continually watch over the progress of the less progressed, preserve the knowledge gained through aeons of trial and experience, and continually seek for opportunities of drawing the developing intelligence of the race on this and other globes to consider the great truths concerning the destiny of the soul. These elder brothers also keep the knowledge they have gained of the laws of nature in all departments, and are ready when cyclic law permits to use it for the benefit of mankind. They have always existed as a body, all knowing each other, no matter in what part of the world they may be, and all working for the race in many different ways. In some periods they are well known to the people and move among ordinary people whenever the social organization, the virtue, and the development of nations permit it.”

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### **W.Q. Judge, *Letters that have helped me. Part 2, Letter 2:***

#### ***About the great spiritual possibilities and challenges of functioning as part of a spiritual nucleus***

“Many times have co-operative households been tried and failed. One was tried here and is famous. It was called the Brook Farm, but it had no such high aim and philosophy behind it as you have, and thus the personal frictions developed at any place of close intimacy broke it up. That should be a guide to you to enable you to watch and avoid. Yours may alter in number and in *personnel*, but can never really be broken up if the aim is high and the self-judgment is strict and not self-righteous. I am not accusing you of this, but only stating a common human danger, from which the Theosophist is not at any time exempt. Indeed, he is in danger in your centre from the fact that strong force revolves around it. Hence all must be ever careful, for the personal element is one that ever has a tendency to delude us as it hides behind various walls and clothes itself in the faults, real or imaginary, of *others*.

Your centre being the only one as yet of such size, it is useful to think how you may best all act as to make it truly international. Each one has a right to his or her particular "crank," of course, but no one ought to think that anyone else is to be judged from not being of the same stripe of "crank." One eats meat, another does not. Neither is universally right, for the kingdom of heaven does not come from meat, or from its absence. Another smokes and another does not; these are neither universally right nor wrong, as smoke for one is good and for another is bad; the true cosmopolitan allows each to do in such matters as he likes. Essentials are the only things on which true occultism and Theosophy require an agreement, and such temporary matters as food and other habitual daily things are not essentials. One may make a mistake, too, of parading too much his or her particular line of life or act. When this is done the whole world is bored, and nothing effective or lasting is gained except a cranky impression.

In a place like yours, where so many of all sorts of nature are together, there is a unique opportunity for gain and good in the chance it gives one for self-discipline. There friction of personality is inevitable, and if each one learns the great "give and take," and looks not for the faults of the others but for the faults he sees in himself, because of the friction, then great progress can be made. The Masters have said that the great step is to learn how to get out of the rut each one has by nature and by training, and to fill up the old grooves. This has been misconstrued by some who have applied it to mere outer habits of life, and forgotten that its

real application is to the mental grooves and the astral ones also. Each mind has a groove, and is not naturally willing to run in the natural groove of another mind. Hence comes often friction and wrangle. Illustrate it by the flanged wheel of the steam-engine running on a track. It cannot run off nor on a track of broader or narrower gauge, and so is confined to one. Take off the flange and make the face of the wheel broader, and then it can run on any road that is at all possible. General human nature is like the engine, it is flanged and run for a certain size of track, but the occultist or the would-be one should take off the flange and have a broad-faced wheel that will accommodate itself to the other mind and nature. Thus in one life even we might have the benefit of many, for the lives of other men are lived beside us unnoticed and unused because we are too broad and flanged in wheel, or too narrow and flanged also. This is not easy, it is true, to change, but there is no better opportunity than is hourly presented to you in the whole world, to make the alteration. I would gladly have such a chance, which Karma has denied me, and I see the loss I incur each day by not having it there or here. You have it, and from there should go out to all the earth soon or late, men and women who are broad and free and strong for the work of helping the world."

### ***How to work in the world as a nucleus***

It is natural for one to ask: "What of the future, and what of the defined object, if any for our work?" That can be answered in many ways.

There is, first, our own work, in and on ourselves, each one. That has for its object the enlightenment of oneself for the good of others. If that is pursued selfishly some enlightenment comes, but not the amount needed for the whole work. We have to watch ourselves so as to make of each a centre from which, in our measure, may flow out the potentialities for good that from the adept come in large and affluent streams. The future then, for each, will come from each present moment. As we use the moment so we shift the future up or down for good or ill; for the future being only a word for the present -- not yet come -- we have to see to the present more than all. If the present is full of doubt or vacillation, so will be the future; if full of confidence, calmness, hope, courage and intelligence, thus also will be the future.

As to the broader scope of the work, that comes from united effort of the whole mass of units. It embraces the race, and as we cannot escape from the destiny of the race we have to dismiss doubt and continue at work. The race is, as a whole, in a transition state, and many of its units are kept back by the condition of the whole. We find the path difficult because, being of the race, the general race tendencies very strongly affect us. This we cannot do away with in a moment. It is useless to groan over it: it is also selfish, since we, in the distant past, had a hand in making it what it now is. The only way we can alter it is by such action now as makes of each one a centre for good, a force that makes "for righteousness," and that is guided by wisdom. From the great power of the general badness we each one have a greater fight to wage the moment we force our inner nature up beyond the dead level of the world. So before we attempt that forcing we should, on the lower plane, accumulate all that we can of merit by unselfish acts, by kind thoughts, by detaching our minds from the allurements of the world. This will not throw us out of the world, but will make us free from the great force which is called by Boehme the "Turba," by which he meant the immense power of the unconscious and material basis of our nature. That material base being devoid of soul is more inclined on this plane to the lower things of life than to the higher.

Hence, until we have in some degree conquered that, it is useless for us to be wishing, as so many of us do, to see the Masters and to be with Them. They could not help us unless we

furnish the conditions, and a mere desire is not the needed condition. The new condition calls for a change in thought and nature.

So the Masters have said this is a transition age, and he who has ears to hear will hear what has thus been said. We are working for the new cycles and centuries. What we do now in this transition age will be like what the great Dhyan Chohans did in the transition point -- the midway point -- in evolution at the time when all matter and all types were in a transition and fluid state. They then gave the new impulse for the new types, which resulted later in the vast varieties of nature. In the mental development we are now at the same point: and what we now do in faith and hope for others and for ourselves will result similarly on the plane to which it is all directed. Thus in other centuries we will come out again and go on with it. If we neglect it now, so much the worse for us then. Hence we are not working for some definite organisation of the new years to come, but for a change in the Manas and Buddhi of the Race. That is why it may seem indefinite, but it is, nevertheless, very defined and very great in scope. Let me refer you to that part of *The Secret Doctrine*, penned by Master Himself, where the midway point of evolution is explained in reference to the ungulate mammals. [*Secret Doctrine*, Vol.2, pp.734-38] It should give you a glimpse of what we have to do, and remove all vain longings for a present sojourn with our unseen guides and brothers. The world is not free from superstition, and we, a part of it, must have some traces left of the same thing. They have said that a great shadow follows all innovations in the life of humanity; the wise one will not bring on that shadow too soon and not until some light is ready to fall at the same time for breaking up the darkness.

Masters could give now all the light and knowledge needed, but there is too much darkness that would swallow up all the light, except for a few bright souls, and then a greater darkness would come on. Many of us could not grasp nor understand all that might be given, and to us would result a danger and new difficulty for other lives, to be worked out in pain and sorrow. It is from kindness and love that Masters do not blind us with the electric flash of truth complete.

But concretely there is a certain object for our general work. It is to start up a new force, a new current in the world, whereby great and long-gone Gnani, or wise ones, will be attracted back to incarnate among men here and there, and thus bring back the true life and the true practices. Just now a pall of darkness is over all that no Gnani will be attracted by. Here and there a few beams strike through this. Even in India it is dark, for there, where the truth is hid, the thick veil of theological dogma hides all; and though there is a great hope in it the Masters cannot pierce through to minds below. We have to educate the West so that it may appreciate the possibilities of the East, and thus on the waiting structure in the East may be built up a new order of things for the benefit of the whole. We have, each one of us, to make ourselves a centre of light; a picture gallery from which shall be projected on the astral light such scenes, such influences, such thoughts, as may influence many for good, shall thus arouse a new current, and then finally result in drawing back the great and the good from other spheres from beyond the earth. This is not spiritualism at all, for it has no reference to the denizens of spook-land in any way.

Let us then have great faith and confidence. See how many have gone out from time to time from your centre to many and distant parts of the world, and how many will continue to go for the good and the gain of man of all places. They have gone to all parts, and it must be that even if the centre should be disrupted from causes outside of you, its power and reality will not be destroyed at all, but will ever remain, even after all of it may have gone as far as bricks and mortar are concerned.

I give you my best wishes and brotherly greeting for the new year and for every year that is to come.

Affectionately yours,

William Q. Judge.

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### **W.Q. Judge *Letters That Have Helped Me* Part 1, Letter 8**

The Leaders of the world are always trying to help us. May we pass the clouds and see them ever. We must be patient. All our obstructions are of our own making. All our power is the storage of the past. That store we all must have; who in this life feels it near is he who has in this life directed his thoughts to the proper channel. That others do not feel it is because they have lived but blindly. That you do not feel it and see it more is because you have not yet directed all your mental energies to it. This great root of Karmic energy can be drawn upon by directing to it the fire of our minds. Towards Love of course is the right way— the Love of the Divine and of all beings. If we feel that after all we are not yet “Great Souls” who participate in the totality of those “Souls who wait upon the gods,” it need not cast us down: we are waiting our hour in hope. Let us wait patiently, in the silence which follows all effort, knowing that thus Nature works, for in her periods of obsuration she does naught where that obsuration lies, while doubtless she and we, too, are then at work on other spheres.

That described by you is not the soul; it is only a partial experience. Did you know the Soul, then could you yourself reply to all those questions, for all knowledge is there. In the soul is every creature and every thought alike. That sinking down of your thoughts to the center is practice. It can be done and we cannot explain it; we can only say “do it.” Still, do not hunger to do these things. The first step in becoming is Resignation. Resignation is the sure, true, and royal road. Our subtle motives, ever changing, elude us when we seek it. You are near to it; it needs a great care. But while the body may be requiring time to feel its full results, we can instantly change the attitude of the mind. After Resignation, follow (in their own order) Satisfaction, Contentment, Knowledge. Anxiety to do these things is an obscurant and deterrent, So, try to acquire patient Resignation. The lesson intended by the Karma of your present life is the higher patience. I can tell you nothing on this head; it is a matter for self and practice. Throw away every wish to get the power, and seek only for understanding of thyself. Insist on carelessness. Assert to yourself that it is not of the slightest consequence what you were yesterday, but in every moment strive for that moment; the results will follow of themselves.

The Past! What is it? Nothing. Gone! Dismiss it. You are the past of yourself. Therefore it concerns you not as such. It only concerns you as you now are. In you, as you now exist, lies all the past. So follow the Hindu maxim: “Regret nothing; never be sorry; and cut all doubts with the sword of spiritual knowledge.” Regret is productive only of error. I care not what I was, or what any one was. I only look for what I am each moment. For as each moment is and at once is not, it must follow that if we think of the past we forget the present, and while we forget, the moments fly by us, making more past. Then regret nothing, not even the greatest follies of your life, for they are gone, and you are to work in the present which is both past and future at once. So then, with the absolute knowledge that all your limitations are due to Karma, past or in this life, and with a firm reliance ever upon Karma as the only judge, which will be good or bad as you make it, yourself, you can stand anything that may happen and feel

serene, despite the occasional despondencies which all feel, but which the light of Truth always dispels. This verse always settles everything:

“In him who knows that all spiritual beings are the same in kind with the Supreme Being, what room can there be for delusion and what room for sorrow when he reflects upon the unity of spirit?”

In all these inner experiences there are tides, as well as in the ocean. We rise and fall. Anon the gods descend, and then they return to heaven. Do not think of getting them to descend, but strive to raise yourself higher on the road down which they periodically return, and thus get nearer to them, so that you shall in fact receive their influences sooner than before.

Adios. May you ever feel the surge of the vast deeps that lie beyond the heart's small ebb. Perhaps our comrades are coming nearer. Who knows? But even if not, then we will wait; the sun must burst some day from the clouds. This will keep us strong, as, in the company of the Dweller of the Threshold, we have perforce to stare and sham awhile.

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#### **Added by receiver of the letter J.N. (Jasper Niemand)**

The “higher patience” alluded to also requires a care. It is the fine line between pride and humility. Both are extremes and mistakes; oscillations from one to the other are only a trifle better. How shall we be proud when we are so small? How dare we be humble when we are so great? In both we blaspheme. But there is that firm spot between the two which is the place “neither too high nor too low” on which Krishna told Arjuna to sit; a spot of his own. It is the firm place which our faith has won from the world. On it we are always to stand calmly, not overshadowed by any man however great, because each of us contains the potentialities of every other. “Not overshadowed” does not mean that we are not to show reverence to those through whom the soul speaks. It is the great soul we reverence, and not the mortal clay. We are to examine thoughtfully all that comes to us from such persons, and all that comes to us from any source wearing the aspect of truth, and try faithfully to see wherein it may be true, laying it aside, if we fail, as fruit not ripe for us yet. We are not to yield up our intuitions to any being, while we may largely doubt our judgment at all times. We are not to act without the inner asseveration, but we must not remain ignorant of the serious difficulties of separating this intuitive voice from the babble and prattle of fancy, desire, or pride. If we are just to ourselves we shall hold the balance evenly. How can we be just to any other, who are not just to ourselves? In the Law, a man suffers as much from injustice to himself as to another; it matters not in whose interests he has opposed the universal currents; the Law only knows that he has tried to deflect them by an injustice. It takes no account of persons nor even of ignorance of the Law. It is an impartial, impersonal force, only to be understood by the aid of the higher patience, which at once dares all and endures all.

“Never regret anything.” Regret is a thought, hence an energy. If we turn its tide upon the past, it plays upon the seeds of that past and vivifies them; it causes them to sprout and grow in the ground of the mind: from thence to expression in action is but a step. A child once said to me when I used the word “Ghosts,” “Hush! Don't think of them. What we think of always happens.” There are no impartial observers like children when they think away from themselves.”

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We ourselves are not wholly exempt, inasmuch as we daily and hourly feel the strain. Accept the words of a fellow traveller, these: Keep up the aspiration and the search, but do not maintain the attitude of despair or the slightest repining. Not that you do. I cannot find the right words; but surely you would know all, were it not that some defects hold you back.

The darkness and the desolation are sure to be ours, but they are only illusionary. Is not the Self pure, bright, bodiless, and free,— and art thou not that? The daily waking life is but a penance and the trial of the body, so that it, too, may thereby acquire the right condition. In dreams we see the truth and taste the joys of heaven. In waking life it is ours to gradually distill that dew into our normal consciousness,

Then, too, remember that the influences of this present age are powerful for producing these feelings. What despair and agony of doubt exist to-day in all places! In this time of upturning, the wise man waits. He bends himself, like the reed, to the blast, so that it may blow over his head. Rising, as you do, into the plane where these currents are rushing, while you try to travel higher still, you feel these inimical influences, although unknown to you. It is an age of iron. A forest of iron trees, black and forbidding, with branches of iron and brilliant leaves of steel. The winds blow through its arches and we hear a dreadful grinding and crashing sound that silences the still small voice of Love. And its inhabitants mistake this for the voice of God; they imitate it and add to its terrors. Faint not, be not self-condemned. We both are that sound less OM; we rest together upon the bosom of Master.\* You are not tired; it is that body, now weak, and not only weak but shaken by the force of your own powers, physical and psychical. But the wise man learns to assume in the body an attitude of carelessness that is more careful really than any other. Let that be yours. You are judge. Who accepts you, who dares judge but yourself? Let us wait, then, for natural changes, knowing that if the eye is fixed where the light shines, we shall presently know what to do. This hour is not ripe. But unripe fruit gets ripe, and falls or is plucked. The day must surely strike when you will pluck it down. You are no longer troubled by vain fears or compromises. When the great thought comes near enough, you will go. We must all be servants before we can hope to be masters in the least.