

H.P. BLAVATSKY ON TS AS NUCLEUS

BLAVATSKY,HP LET EVERY MAN PROVE ETC BCW 8 p.159

[25] It is well known that the first rule of the society is to carry out **the object of forming the nucleus of a universal brotherhood.**

The practical working of this rule was Page 171 explained by those who laid it down, to the following effect:—

“HE WHO DOES NOT PRACTISE ALTRUISM; HE WHO IS NOT PREPARED TO SHARE HIS LAST MORSEL WITH A WEAKER OR POORER THAN HIMSELF; HE WHO NEGLECTS TO HELP HIS BROTHER MAN, OF WHATEVER RACE, NATION, OR CREED, WHENEVER AND WHEREVER HE MEETS SUFFERING, AND WHO TURNS A DEAF EAR TO THE CRY OF HUMAN MISERY; HE WHO HEARS AN INNOCENT PERSON SLANDERED, WHETHER A BROTHER THEOSOPHIST OR NOT, AND DOES NOT UNDERTAKE HIS DEFENCE AS HE WOULD UNDERTAKE HIS OWN—IS NO THEOSOPHIST.”

BLAVATSKY,HP LETTER TO 1888 AMERICAN CONVENTION

The multiplication of local centers should be a foremost consideration in your minds, and each man should strive to be a center of work in himself. When his inner development has reached a certain point, he will naturally draw those with whom he is in contact under the same influence; a **nucleus** will be formed, round which other people will gather, forming a center from which information and spiritual influence radiate, and **towards which higher influences are directed.**

... but, although Theosophical ideas have entered into every development or form which awakening spirituality has assumed, yet **Theosophy pure and simple** has still a severe battle to fight for recognition. The days of old are gone to return no more, and many are the Theosophists who, taught by bitter experience, have pledged themselves to make of the Society a "miracle club" no longer. The fainthearted have asked in all ages for signs and wonders, and when these failed to be granted, they refused to believe. Such are not those who will ever comprehend Theosophy pure and simple. But there are others among us who realize intuitively that the recognition of **pure Theosophy** -- the philosophy of the rational explanation of things and not the tenets -- is of the most vital importance in the Society, inasmuch as it alone can furnish the beacon-light needed to guide humanity on its true path.

This should never be forgotten, nor should the following fact be overlooked. On the day when Theosophy will have accomplished its most holy and most important mission – namely, to **unite firmly a body of men** of all nations in brotherly love and bent on a pure altruistic work, not on a labor with selfish motives – on *that* day only will Theosophy become **higher than any nominal brotherhood of man.** This will be a wonder and a miracle truly, for the realization of which Humanity is vainly waiting for the last 18 centuries, and which every association has hitherto failed to accomplish.

Orthodoxy in Theosophy is a thing neither possible nor desirable. It is diversity of opinion, within certain limits, that keeps the Theosophical Society a living and a healthy body, its

many other ugly features notwithstanding. Were it not, also, for the existence of a large amount of uncertainty in the minds of students of Theosophy, such healthy divergencies would be impossible, and the Society would degenerate into a sect, in which a narrow and stereotyped creed would take the place of the living and breathing spirit of Truth and an ever growing Knowledge.

BLAVATSKY,HP THE BEACON OF THE UNKNOWN BCW 11 p. 281-3

Like the Bible, Kabalistic works have their dead letter, their exoteric meaning, and their true or esoteric significance. The key to the true symbolism is at the moment beyond the gigantic peaks of the Himâlayas, even the key to the Hindu systems. No other key could open the sepulchers wherein have been buried for thousands of years all the intellectual treasures which were deposited there by the original interpreters of divine Wisdom. But the great cycle, the first one within the *Kali-yuga*, is at an end; the day of resurrection for all that is dead may not be too far off. The great Swedish Seer, Emmanuel Swedenborg, said: "Seek the *lost word* among the hierophants, in great Tartary and Tibet."

Whatever may be the seeming appearances against The Theosophical Society; whatever may be its unpopularity among those who recoil in horror from anything that appears to them to be an *innovation*, one thing, however, is sure. What you, Gentlemen opponents, consider to be an invention of the XIXth century, is as old as the world. Our Society is the tree of Brotherhood, grown from a kernel planted in the earth by the angel of Charity and Justice, the day the first Cain slew the first Abel. During long centuries of the subjugation of women and of the suffering of the poor, this kernel was watered by the bitter tears shed by the weak and the oppressed. Blessed hands transplanted it from one corner of the earth to another, under different climes and at epochs distant from one another. "Do not do unto others what you would not wish others to do unto you," said Confucius to his disciples. "Love one another, and love all living creatures," preached Gautama the Buddha to his Arhats. "Love one another," was repeated as a faithful echo in the streets of Jerusalem. It is to the Christian nations that belongs the honour of having obeyed this supreme commandment of their Master in all its paradoxical force! Caligula, the *pagan*, wished that humanity had but one head, so that he might sever it with one blow. *Christian* powers have improved upon this desire which hitherto had remained theoretical, after seeking and finally finding the means to put it into practice. Let them therefore prepare to cut each other's throats and let them exterminate more people in one day in war than the Caesars killed in a whole year. Let them depopulate whole countries and provinces in the name of their paradoxical religion, and let them perish by the sword, they who kill by the sword. What concern of ours is that?

Theosophists are powerless to stop them. That is true. But it is in their power to save as many survivors as possible. **Being a nucleus of a true Brotherhood, it depends upon them to make of their Society an ark destined, in a future not too distant, to transport the humanity of a new cycle beyond the vast muddy waters of the deluge of hopeless materialism.** These waters are rising and at the present moment flood all the civilized countries. Are we going to let the good perish with the bad, afraid of the hue and cry and the ridicule of the latter, either against The Theosophical Society or ourselves? Are we going to see them perish one after the other, one from fatigue, the other vainly seeking the ray of sunlight which shines for all, without throwing them a plank of salvation? Never!

It may well be that the beautiful utopia, the philanthropic dream, that sees as if in a vision the triple wish of The Theosophical Society come true, is still far off: entire and complete freedom of human conscience granted to all, brotherhood established between the rich and the poor, and equality between the aristocrat and the plebeian recognized in theory as well as in practice—these are so many castles in Spain, and for a good reason. All this must take place naturally and voluntarily, on both sides; however, the time has not yet come for the lion and the lamb to lie down together. The great reform must come about without social upheaval, without spilling a drop of blood; solely in the name of that axiomatic truth of Oriental philosophy which shows us that the great disparity of fortunes, of social rank and intellect, is due but to the effects of the personal Karma of every human being. We harvest but what we have sown. **If the physical *personality* of man differs from every other man, the immaterial being in him or the immortal *individuality* emanates from the same divine essence as that of his neighbour.** He who is thoroughly impressed by the philosophic truth that every *Ego* begins and ends by being the indivisible ALL, cannot love his neighbour less than himself. But, until the time this becomes a religious truth, no such reform can possibly take place. The egotistical saying that “charity begins at home,” or the other which says that “each for himself, and God for all,” will always move the “superior” and *Christian* races to oppose the practical introduction of the beautiful pagan saying: “Every pauper is a son of a rich man,” and even more to the one that says: “Feed first the hungry, and then eat what is left yourself.”

But the time will come when that “barbarous” wisdom of the inferior races will be better appreciated. In the meantime what we should seek is to bring some peace on earth to the hearts of those who suffer, by lifting for them a corner of the veil which hides from them divine truth. Let the strong point the way to the weak and help them to climb the steep slope of existence. Let them turn their gaze upon the Beacon-light which shines upon the horizon, beyond the mysterious and uncharted sea of Theosophical sciences, like a new star of Bethlehem, and let the disinherited of life take hope . . .

BLAVATSKY,HP “The Force of Prejudice” BCW Vol.11, p.330

The Society is not a sectarian nor is it a religious body, but simply a nucleus of men devoted to the search after truth, whencesoever it may come.

BLAVATSKY,HP *The Secret Doctrine, I, 203-4.*

H. P. B. gives the following description of the cometary wanderings through the galactic deeps:

Born in the unfathomable depths of Space, out of the homogeneous Element called the World-Soul, every **nucleus of Cosmic matter**, suddenly launched into being, begins life under the most hostile circumstances. Through a series of countless ages, it has to conquer for itself a place in the infinitudes. It circles round and round between denser and already fixed bodies, moving by jerks, and pulling towards some given point or centre that attracts it, trying to avoid, like a ship drawn into a channel dotted with reefs and sunken rocks, other bodies that draw and repel it in turn; many perish. their mass disintegrating through stronger masses, and, when born within a system, chiefly within the insatiable stomachs of various Suns. . . . Those which move slower and are propelled into an elliptic course are doomed to annihilation

sooner or later, Others moving in parabolic curves generally escape destruction, owing to their velocity.(10)

H.P. BLAVATSKY COLLECTED WRITINGS VOL. 4 p.362

It is Paul who is the real founder of Christianity, the Reformer of a little body, a nucleus formed from the Essenes, the Nabatheans, the Therapeutae, and other mystic brotherhoods (the Theosophical Societies of old Palestine)—and which was transformed over three centuries later, namely, under Constantine, into “Christians.”

BLAVATSKY,HP THE CHOSEN “VESSELS OF ELECTION”

[The Theosophist, Vol. IV, No. 8, May, 1883, pp. 185-189] BCW 4 p. 415-17

Let it not be understood, however, that our articles were written in any spirit of retaliation and revenge unworthy of the cause we advocate; they were simply and entirely due to a direct necessity of, and were penned in perfect accord with, the declared policy of our Society and paper: war to death to every unproved human dogma, superstition, bigotry, and intolerance. Our Society is a nucleus, around which cluster only those who, besides appreciating the theoretical importance, as the philosophical significance, of the Idea of a strongly united intellectual Brotherhood, are ready to carry out this idea practically: to concede to others all that they would claim for themselves; to regard as a brother any man, whether he be white, black or yellow, heathen or Christian, theist or atheist; to show, at least, an outward regard for the respective religions not only of our members, but of any man; and, to protect, in case of need, the creeds of the former from the unjust assault and persecution of other religionists. Finally, never to preach to, or force upon an unwilling ear our own personal, least of all sectarian, views. The success of our mission depends upon the crushing down, and the complete extirpation of that spirit of intolerance. And those who know anything of the New Dispensation and its organ, the Liberal—a misnomer like the rest—need not be reminded of the disgusting spirit of dogmatism upon which it is based. Keshub Babu may preach and be “doing all he can to establish a universal brotherhood and to harmonize the different scriptures of the world”—it is all in theory. In practice, that Brotherhood exists for him only within the small area of his followers; the Brahmos of the Sadharan Samaj are there to tell how even they, theists and his late co-religionists, have been treated by their self-appointed Pope for refusing to accept his dicta and bulls as the word of God. Therefore, our Brotherhood being possible only when men are gradually made to rise above any personal ambition and that narrow-minded sectarianism that dwarfs

Page 416

the area of their mental vision and, keeping man aloof from man, gives birth only to a host of Cains pouncing upon the weaker Abels—it becomes the imperative duty of us, who are the professed leaders and pioneers of the movement, to smooth the path for those who may succeed us in our work. Tolerant of everything, in every other respect we are uncompromisingly intolerant of Intolerance and aggression.

Such is our programme and the simple secret of our apparent inconsistency which has appeared strange and unaccountable even to your (our) warmest friends, i.e., that rejecting of the religion of Christ alone as worthless, accepting every other system under the sun as deserving of study.

The accusation being already answered, we can only express our regret that “8111” should not have read *Isis Unveiled*, half of which, at least, is devoted to explanations in the light of esoteric philosophy of the otherwise absurd and meaningless texts in the Bible. Nor has he, it seems, appreciated the delicacy that forbade us out of pure regard for the feelings of our Christian members to autopsy and dissect too much the Gospels as often as we do other Scriptures; for while giving us carte blanche to expose missionary dogmatic Christianity, they feel pained whenever they find the name of Christ handled merely for literary and scientific purposes.

Thus, we see that it is our “best friends” who oppose and try the most to impede the progress of our movement. It is they who remain the most blind to the necessity of breaking the outward shell that is represented by the dogmas of every religion, in order to get at its kernel—the concealed truth; and who obstinately refuse to understand that, unless the outward covering is removed, no one can tell whether the fruit is a healthy one, or but a “Dead Sea fruit,” the apple of Sodom, the outward appearance of which is bright and attractive, while within all is bitter rottenness and decay. Therefore, when our friend “8111” assures us that both Colonel Olcott (or his Society rather) and the Babu “are striving, although in opposite directions, to reach the same goal,” i.e., Universal Brotherhood, it certainly only “appears”

Page 417

to him and no more. For while our Society is open to every sincere honest man, regardless of his religion, the New Dispensation would view even a Brahmo from another Samaj as an heretic, and never admit him unless he subscribed blindly to all and every decree of the “Minister.”

**H.P. BLAVATSKY, LETTER TO THE SECOND AMERICAN CONVENTION
BCW 9 p. 241**

TO WILLIAM Q. JUDGE,

General Secretary of the American Section of the Theosophical Society.

MY DEAREST BROTHER AND CO FOUNDER OF THE THEOSOPHICAL SOCIETY:

In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the assembled Delegates and good Fellows of our Society, and to yourself—the heart and soul of that Body in America. We were several, to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me then thank you for it, for the first, and perhaps for the last, time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that, on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours. May the assembled Society feel the warm greeting as earnestly as it is given, and may every Fellow present, who realizes that he has deserved it, profit by the Blessings sent.

Theosophy has lately taken a new start in America which marks the commencement of a new Cycle in the affairs of the Society in the West. And the policy you are now following is admirably adapted to give scope for the widest expansion of the movement, and to establish on a firm basis an organization which, while promoting feelings of fraternal sympathy, social

unity, and solidarity, will leave ample room for individual freedom and exertion in the common cause—that of helping mankind.

The multiplication of local centres should be a foremost consideration in your minds, and each man should strive to be a centre of work in himself. When his inner development has reached a certain point, he will naturally draw those with whom he is in contact under the same influence; a nucleus will be formed, round which other people will gather, forming a centre from which information and spiritual influence radiate, and towards which higher influences are directed.

But let no man set up a popery instead of Theosophy, as this would be suicidal and has ever ended most fatally. We are all fellow-students, more or less advanced; but no one belonging to the Theosophical Society ought to count himself as more than, at best, a pupil-teacher—one who has no right to dogmatize.

Since the Society was founded, a distinct change has come over the spirit of the age. Those who gave us commission to found the Society foresaw this, now rapidly growing, wave of transcendental influence following that other wave of mere phenomenalism. Even the journals of Spiritualism are gradually eliminating the phenomena and wonders, to replace them with philosophy. The Theosophical Society led the van of this movement; but, although Theosophical ideas have entered into every development or form which awakening spirituality has assumed, yet Theosophy pure and simple has still a severe battle to fight for recognition. The days of old are gone to return no more, and many are the Theosophists who, taught by bitter experience, have pledged themselves to make of the Society a “miracle club” no longer. The faint-hearted have asked in all ages for signs and wonders, and when these failed to be granted, they refused to believe. Such are not those who will ever comprehend Theosophy pure and simple. But there are others among us who realize intuitively that the recognition of pure Theosophy—the philosophy of the rational explanation of things and not the tenets—is of the most vital importance in the Society, inasmuch as it alone can furnish the beacon-light needed to guide humanity on its true path.

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H.P. BLAVATSKY Secret Doctrine I p.xxiii

It has been claimed in all ages that ever since the destruction of the Alexandrian Library (Isis Unveiled 11:27), every work of a character that might have led the profane to the ultimate discovery and comprehension of some of the mysteries of the Secret Science, was, owing to the combined efforts of the members of the **Brotherhoods**, diligently searched for.

H.P. BLAVATSKY Secret Doctrine I p.164

It has been declared from the first and has been repeatedly asserted since that (1st) no Theosophist, not even as an accepted chela,—let alone lay students—could expect to have the secret teachings explained to him thoroughly and completely, before he had irretrievably pledged himself to the **Brotherhood** and passed through at least one initiation because no figures and number could be given to the public, for figures and numbers are key to the esoteric system.

H.P. BLAVATSKY Secret Doctrine I 574

... The only possible and effectual way of entering into such a **brotherhood** is by bringing oneself within the influence of the spiritual light which radiates from one's own Logos. This is possible only for souls that have sustenance from the same divine ray.

7 distinct Rays radiate from the Central Spiritual Sun – so all adepts and Dhyan Chohans are divisible into 7 classes.

H.P. BLAVATSKY Transactions of the Blavatsky Lodge p.96-102**A NUCLEUS: THE GERM AND THE ACORN**

There is one great difference between the Astral Light and the Akasa which must be remembered. The latter is eternal, the former is periodic. The Astral Light changes not only with the Mahamanvantaras but also with every sub-period and planetary cycle or Round.

The Akasa is the eternal divine consciousness which cannot differentiate, have qualities, or act; action belongs to that which is reflected or mirrored from it. The unconditioned and infinite can have no relation with the finite and conditioned.

We may compare the Akasa and the Astral Light, with regard to these prototypes, to the germ in the acorn. The latter, besides containing in itself the astral form of the future oak, conceals the germ from which grows a tree containing millions of forms. These forms are contained in the acorn potentially, yet the development of each particular acorn depends upon extraneous circumstances, physical forces,&c.

You must follow out the simile of the evolution of the acorn. . . . But the noumenal germ of the oak exist beyond the plane of the Astral Light; it is only the subjective picture of it that already exists in the Astral Light, and the development of the oak tree is the result of the developed prototype in the Astral light, which development proceeds from higher to lower planes, until on the lowest plane it has its last consolidation and development of form.

Each of the Manus, therefore, is the special god, the creator and fashioner of all that appears during his own respective cycle of being or Manvantara.

As "*Manu*" is derived from *Man*, to think, the idea is clear. Thought in its action on human brains is endless. Thus Manu is, and contains the potentiality of all the thinking forms which will be developed on earth from this particular Source.

Every Manvantara has thus its own Manu and from this Manu the various Manus or rather all the Manasa of the Kalpas will proceed.

Everyone of us can believe in Elementals which we can create for ourselves. But this latter class of elemental creation has no existence outside our own imagination. It will be an

intelligence, a Force, good or bad, but the form given to it and its attributes will be of our own creation, while at the same time it will have an intelligence derived also from us.”