

# HOW CAN WE FORM A NUCLEUS OF UNIVERSAL BROTHERHOOD SO THAT WE CAN BECOME A HEALING FORCE IN THE WORLD?

## A NOBLE IDEAL

No one is so busy or so poor that he cannot be inspired by a noble ideal to follow. Why hesitate to blaze a trail toward that ideal through all obstacles, all hindrances, all the daily considerations of social life, and to advance boldly until it is reached? Ah! those who would make this effort would soon find that the “narrow gate” and “the thorny path” lead to spacious valleys with unlimited horizons, to a state without death, for one rebecomes a God! It is true that the first requisites for getting there are absolute unselfishness and unlimited devotion to the interests of others, and complete indifference as to the world and its opinions. To take the first step on this ideal path requires a perfectly pure motive; no frivolous thought must be allowed to divert our eyes from the goal; no hesitation, no doubt must fetter our feet. Yet, there are men and women perfectly capable of all this, and whose only desire is to live under the aegis of their Divine Nature. Let these, at least, have the courage to live this life and not to hide it from the sight of others! No one’s opinion could ever be above the rulings of our own conscience, so, let that conscience, arrived at its highest development, be our guide in all our common daily tasks. As to our inner life, let us concentrate all our attention on our chosen Ideal, and let us ever look beyond without ever casting a glance at the mud at our feet.... “Those capable of such an effort are true Theosophists; all others are but members more or less indifferent, and quite often useless.”

“The New Cycle” *Lucifer*

H.P. Blavatsky

## UNSWERVING DEVOTION

An embryo is not remarkable for itself, but for what it will become. The marvel of the nucleus is disclosed by the full cycle of development, by the unfolding before our eye of its hidden promise. If the seed could doubt its power, it would not develop. The brotherhood of man will grow as surely as flower from seed, if there is a nucleus of men to hold unswervingly to that great ideal, in conscious faith in the Law they have invoked, and constant devotion to the body they would bring to life.

“The Nucleus” *Theosophy*, February, 1940

Anonymous

## **BROTHERHOOD AS EXPERIENCE**

Brotherhood as an idea is powerful. Brotherhood as an experience is profoundly different from any mere idea. Due to the force of habit during this and previous lifetimes, we associate understanding and wisdom with the lesser knowledge. In many ways, we are spiritually immature and our appreciation of the difference is still undeveloped. This deeper appreciation that moves us from idea to experience is the direction in which the first Object points.

“The First Object of the Theosophical Society”

Tim Boyd

## **STUDY AND ATTUNEMENT WITH OTHERS**

*The effort to form a nucleus of a Universal Brotherhood should begin with each member.*

In this respect: the atoms of the body, and all the different departments of the nature of each person, are intended for component parts of the Universal Brotherhood which each man should be in himself. There should be a harmony and adjustment among these, in order that the man may, in turn, be a fit unit in the larger brotherhood. Between the members of a Branch or group the same harmony should prevail. This can only be brought about by toleration and an absence of self-assertion, and by the members giving continued thought to one theosophical subject at a time, during several meetings; they then all become attuned to each other.

“Suggestions for T.S. Branch Work,” *The Path*, April, 1889

Anonymous (Judge?)

## **ATTRACTION AND TRANSMISSION**

What is a *nucleus* of Brotherhood? The practice of brotherhood implies that we have the highest principles active in our lives, principles of compassion, justice, chivalry, consideration for the feelings of others, and a constant attention to what we are doing to the people around us. The strength and usefulness of our organization depends on this understanding of differentiated brotherhood. It depends on our ability to cooperate, on our understanding of the law. Without all this, the *nucleus* cannot work; it can neither attract nor can it transmit.

*The Theosophist*, April 1974

John Coats

## NUCLEUS OF SPIRITUAL INFLUENCE

The multiplication of local centres should be a fore-most 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.

“Five Messages to American Theosophists”

H.P. Blavatsky

## A CHANNEL FOR TRANSMISSION

When such men and women, aflame with the spirit of Love and Wisdom, group themselves together for the noble and impersonal ends which they recognise and follow in common, there indeed, among them abide the Spirit of Truth and the holy Fire of Brotherhood. Such a nucleus, indeed, is a fit and adequate channel for the transmission, not only to themselves, but to their fellow-men, of that stream of inspiration flowing from the *âsrama* of the great Teachers.

*Messages to Conventions*

Gottfried de Purucker

## A GREAT LENS

It is possible to focus that light of universal wisdom, continual contemplation and eternal ideation within a matrix created by the love, unity and joint heroic efforts of a nucleus of human beings formed over a period of time. Thus, it is possible to bring down onto the plane of mundane human existence glimpses and rays, sparks and flashes, of that divine light of wisdom that is all-potent on its own plane but is otherwise latent and unavailable. Collectively, a group of human beings can become like a great lens for the drawing down of the light of unmanifest wisdom into our globe to meet the cries of pain, the hungers and the longings of myriads of minds and hearts.

“Dhyana Marga” *Hermes*, April 1985

Raghavan Iyer

## THE MANGO PRINCIPLE

Ere thou canst settle in Dhyana Marga and call it thine, thy Soul has to become as the ripe mango fruit: as soft and sweet as its bright golden pulp for others' woes, as hard as that fruit's stone for thine own throes and sorrows, O Conqueror of Weal and Woe.

*The Voice of the Silence*, pp 65-66

H.P. Blavatsky

## THE FIELDS OF THEOSOPHY

In the fields of Theosophy none is held to weed out a larger plot of ground than his strength and capacity will permit him. Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to Karma, and can be dealt with justly by that all-seeing LAW alone. Even the simple presence amidst you of a well-intentioned and sympathising individual may help you magnetically. . . . You are the free volunteer workers on the fields of Truth, and as such must leave no obstruction on the paths leading to that field.

“Some Words On Daily Life”

Mahatma K.H.

## A CONVERSATION WITH H.P.B.

Once, in London, I asked her what was the chance of drawing people into the Society in view of the enormous disproportion between the number of members and the millions of Europe and America who neither knew of nor cared for it. Leaning back in her chair, in which she was sitting before her writing desk, she said:

“When you consider and remember those days in 1875 and after, in which you could not find any people interested in your thoughts, and now look at the wide-spreading influence of theosophical ideas however labelled – it is not so bad. We are not working merely that people may call themselves *Theosophists*, but that the doctrines we cherish may affect and leaven the whole mind of this century. This alone can be accomplished by a small earnest band of workers, who work for no human reward, no earthly recognition, but who, supported and sustained by a belief in that Universal Brotherhood of which our Masters are a part, work steadily, faithfully, in understanding and putting forth for consideration the doctrines of life and duty that have come down to us from immemorial time. Falter not so long as a few devoted ones will work to keep the nucleus existing. 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.”

“Yours till Death and After” *The Path*

William Q. Judge

## GOING INTO ACTION

Reading books and listening to talks is comfortable for most of us. But all the books and lectures in the world are dead letters as long as we go back to our basic behaviour as soon as we stop reading or listening. Going into action requires the overcoming of this

inertia. It requires a warrior attitude, not to go to war, but to develop a strong and unshakable willingness to understand the whole process of Man's evolution on earth, and from that, to act accordingly. Basic, concrete steps can be achieved individually, once we start sensing and connecting to our profound inner nature. Simple actions, based on respect and compassion, can have an impact whose magnitude can be multiplied exponentially if we just behave as living examples of compassion in action. This is our individual and collective responsibility as heirs of the Ancient Wisdom.

“Theosophy, a Remedy for a Sick World”

Jacques Mahnich

### **ACTION AND INACTION**

Both action and inaction may find room in thee; thy body agitated, thy mind tranquil, thy Soul as limpid as a mountain lake...Shalt thou abstain from action? Not so shall gain thy soul her freedom. To reach Nirvana one must reach Self-Knowledge, and Self-Knowledge is of loving deeds the child.

*The Voice of the Silence*

H.P. Blavatsky

### **A LEMURIAN CURE FOR AN ATLANTEAN ILLNESS**

We might well ask, are truthful and loving actions even possible without reverence for our parents, our teachers, our friends, our benefactors, and even our enemies? Isn't everyone our teacher? In an age of rapid disillusionment with every form of authority, we should not let ourselves slip into the sleep of spiritual forgetfulness. We should remind ourselves daily that reverence for the soul as well as respect for the virtues and limitations of each and all is the key to learning, is the key to happiness and is the key to moral and spiritual growth. Reverence for the sacred can alone restore a lost but recoverable spiritual innocence and make us all once again, “children of light who go forth into the world to render gentle service to all that lives.”

If all this is true, then we might venture to say that true reverence is the Lemurian cure for Atlantean illnesses still mutating in our Fifth Root Race as we rapidly approach many crucial “moments of choice” in the 21<sup>st</sup> Century and beyond.

“Gandhi on Theosophy, Modern Civilization and Social Reform”  
Talk given at ITC 2016, Santa Barbara, California

James Tepfer