

G de Purucker on Nucleus:

Wind of the Spirit p.50 Where Two or Three are Gathered..

THERE is an old saying that where two or three are together in my name , that is in the company of the Spirit, the Spirit is present with these two or three.

There is a great occult truth in this, and if you will multiply the two or three fiftyfold or one hundred-fold, and realize, or try to realize, that the force of a unified spiritual will and understanding can do much good in the world , and keep this before you as an ideal of help and comfort, I think you will feel with me that it is not merely for ourselves that we gather in Theosophical meetings for consolation and comfort and light, but that wherever these meetings are held we gather together as aspirants to join the highest elements of the human race.

In these words there lies more perhaps than may appear on the surface.

Occult Glossary lemma Laya-Center

A "point of disappearance" — which is the Sanskrit meaning. *Laya* is from the Sanskrit root *li*, meaning "to dissolve," "to disintegrate," or "to vanish away." A laya-center is the mystical *point* where a thing disappears from one plane and passes onwards to reappear on another plane. It is that point or spot — any point or spot — in space, which, owing to karmic law, suddenly becomes the center of active life, first on a higher plane and later descending into manifestation through and by the laya-centers of the lower planes. In one sense a laya-center may be conceived of as a canal, a channel, through which the vitality of the superior spheres pours down into, and inspires, inbreathes into, the lower planes or states of matter, or rather of substance. But behind all this vitality there is a directive and driving force. There are mechanics in the universe, mechanics of many degrees of consciousness and power. But behind the pure mechanic stands the spiritual-intellectual mechanician.

Finally, a laya-center is the point where substance rebecomes homogeneous. Any laya-center, therefore, of necessity exists in and on the critical line or stage dividing one plane from another. Any hierarchy, therefore, contains within itself a number of laya-centers.

Esoteric Teachings IV As above so below

p. 13 As we watch in thought through the ages we see this center become duplicated and multiplied elsewhere in the substance-space around us: these other and apparently smaller foci doing just as the first point had done, glowing with unimaginable splendor and moving both circularly and in translation. We begin to notice that the so-called empty space, in which these various flashing points exist, itself becomes thoroughly active as spiritual substance; and, as still other ages pass by in our thought, we realize that we are observing the condensation or formation of a spiritual nebula, or a sea of flaming but heatless spiritual Fire in which the revolving points exist as living nuclei, each one formed around a laya-center. As time passes on, this spiritual nebula and all parts of it, both its fullness and the different nuclei, send emanations or

flowing forces and substances from themselves down to the next lower plane of the body of Aditi, which plane in its turn is thus awakened by regular serial stages to manifesting nebular life.

P 14:

We see that the living substance forming the general nebula is slowly absorbed or sucked into the respective bodies of these nuclei. Finally we witness the birth of the physical plane of the solar system, with its attendant planetary chains in their first appearances on this cosmic plane.

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What we may call the mechanics of the appearance of a universal solar system — first as a point or germ, which the Hindu writings speak of as a hiranyagarbha or 'golden seed' — should be understood clearly in order to avoid confusion. The appearance of the glowing hiranyagarbha on the highest of the seven planes of space really is a laya-center beginning to awaken to activity. This cosmic seed gradually expands as it unfolds, because of the pouring through the laya-center of the unfolding inner life principles from above downwards

Messages to Conventions

TO THE LONDON LODGE

p. 5 - I say this to every Lodge to which I speak. It is my duty to call to your attention that your membership in the Theosophical Society is something that you should be proud of, and that legitimately you can be proud of. You are, each one of you, a member of a Brotherhood which is universal, which is world-wide, and which, although numerically small as compared with the enormous masses of humanity who know naught of our sublime teachings, nevertheless is a compact nucleus of a Universal Brotherhood; and this nucleus will grow in strength, particularly if each one of you takes it unto himself or unto herself to push the noble work along.

TO THE EUROPEAN CONVENTION, LONDON

p. 37 - H. P. B. came forth from her Masters into the world to do a great work; she was charged to found a Society, and this Society was originally intended to have as its fundamental principle of government the utmost freedom for every individual member thereof, combined with individual inalienable responsibility; because only in this manner can a true hierarchical government exist. Tyranny is not hierarchical government; autocracy is not truly hierarchical government. Either involves a deprivation of essentially hierarchical elements. Hierarchy means a delegation of authority — and of identically the same authority — from top to bottom, to use human words, making every individual composing the army of beings in the hierarchical system responsible for what each such individual does; *and just because* each individual is as an integral part responsible, is the system a hierarchy. Indeed, there are hierarchies everywhere. Even in ordinary commercial affairs in the Occident a man is responsible to his superior, this superior is responsible to his superior, and this latter superior is responsible to the head of the system and to the laws of the land — to which latter indeed everybody is responsible. A country, for instance — and this is growing more evident as civilization advances — is morally and even politically held responsible to the consensus of the general opinion of mankind — what the great

Dutch jurist, the founder of modern European international law, Grotius (Hugo de Groot), called the common law of mankind.

Again, we humans are all responsible to the laws of Nature, including as a minor example the laws of our common spiritual, intellectual, psychical, and physical health. Nature's structure and governmental system are hierarchical everywhere.

About the responsibility of being part of a spiritual nucleus of Universal Brotherhood:

Esoteric Teachings, II. p.117 'Each Member a spiritually responsible unit'.

“Remember that every Theosophist and Esotericist, each in his own sphere is both a leader and a teacher, and therefore occupies a position of very serious moral and spiritual responsibility towards those he may be privileged to aid. (...) Now this is what I want all you dear Companions to strive to be: genuine leaders of your fellowmen, leaders in all things that are fine, noble, high-minded, true: leaders in thought, leaders in all actions, esoteric pioneers.”