

G de Purucker on Nucleus of Universal Brotherhood

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TO THE LONDON LODGE

This leads me to the next thought that I want to bring out very clearly, and I desire to speak even more strongly upon it. I refer to the honorable obligation of each one's personal responsibility for the well-being and conduct of a Lodge. Make your Lodge something to be proud of, something that gentlemen will be proud to join and I mean gentlemen of the heart and of the mind, they whose instincts are high and lofty and whose impulses and thoughts are coordinately fine. You can do it.

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.

One thing more: I speak more particularly to Theosophists, rather than merely to members of the T. S. You see, of course, the T. S. admits to membership anyone, provided only that he accept the single prerequisite to fellowship, which is a sincere belief in Universal Brotherhood. Yet there are others to whom Theosophy is more than mere membership and is their most treasured spiritual possession. The Wisdom of the Gods is to them like the very air which they breathe. They could not live without it. It represents the imbodiment of all their ideals, the synthesis of all the longings and yearnings of heart and soul and mind. It represents to them a kinship with universal Nature. It represents to them also a mode of living, and a code of honor; it is a life as well as a doctrine; and it is just this that makes Theosophy so beautiful to Theosophists.

There are two ways of coming to understand somewhat at least of the doctrines of Theosophy. One is by private study, and this each one of you should do, should follow, should undertake. Continue your private study. I cannot understand the attitude of those who claim to love Theosophy and yet who cannot find time to study our books. They are slothful, and this sloth they should shake off. The other way is by attending classes in Theosophy, for the study of our Theosophical books, and particularly, perhaps, of H. P. B.'s books, because she was the most definite in her books in outlining the philosophical aspects of Theosophy. How my heart does plead with you, all of you, to attend such classes, and to take a lively interest in them. In

each lodge let your President feel that he has the backing of every one of you. He does not gain anything -- he has the duty and the responsibility and the toil. Are you going to be mere acceptors of this wondrous teaching, instead of lending your own help and giving your own bit of the heart-life and mind-interest?

I tell you that Theosophical study-classes are to me more important even than is the study at home, though I cannot see any reason whatsoever why the two should not go together. I think they should go together. Think what you gain -- and this is not an appeal to the selfish side of you: it is simply pointing out a fact. Think what each student gains. He gains cognisance, first, of the fact that his inmost self and the Universe are one, not twain, not diverse, but one. That is the whole essence of training in chelaship. It is the realization of one's fundamental unity with the Boundless; and the deductions that the thoughtful mind immediately draws from this natural verity closely affect his life, very powerfully indeed do they mold it, so that in all his thinking and feeling and living he exemplifies the results of this noble truth. He becomes friendly with all others. His whole nature expands and opens, simply because his consciousness begins to take unto itself cosmic reaches, instead of being shut in and constricted within the narrow limitations of the personality.

That is one important thing that comes from united Theosophical study; and the results of it are immense. Pursuing this life, the student becomes greater, growing in brain-power, growing in intellect, growing in sympathy, growing in compassion and pity and universal love: in brief, he becomes a Man, a great Man. Why not begin to tread that path now! Any one of you can begin it. But you must follow the life, which does not mean deprivation: it means spiritual and intellectual gain, giving up the little for the great, the limited for the extended, misunderstanding for understanding, ignorance for wisdom, hate for love.

I do wish that all F. T. S. would attend their lodge-meetings regularly and come into their respective lodge-rooms with a feeling of reverence for the meeting that they are to attend, and with an opening of the doors of the heart. Don't come into your lodge-room as if it were into a tomb, with long and lugubrious faces, but with the heart singing its paean of joy that you are meeting with brothers who think as you do and feel as you do and who try to live as you do and to grow as you do. Attend the study-classes, become interested in them. Learn what they mean to you and to your fellows. Theosophy is the grandest and noblest thing in the Universe; our Theosophical work therefore is on our plane equivalently grand and sublime. Our work is to change the thoughts and life of men. Remember that the Theosophical Society was not founded as an intellectual play-toy for us, but as an organ for the expression of the Wisdom-Teaching of the gods, and that Theosophy itself is not only the gods' wisdom but is also a life to live.

Informal talk to the London Lodge, June 23, 1931.

The world is entering upon psychologic conditions far different from what existed in the time when H. P. B. founded the T. S.; and the signs of these changing events are observable everywhere. It were sheer folly to put blinders over our eyes and to suppose that we are still living in the psychological atmosphere which prevailed more or less from 1875 to 1914.

Yet it would be equally foolish in my judgment to suppose that the declarations of cause of the founding of the T. S., which were made by the Masters and their Messenger H. P. B., between 1875 and 1891, which was the time of her passing, have been exhausted in their necessary effects, and that these same causes no longer are valid. The exact contrary of this is

the case. The Theosophical Society was formed above everything else to keep alive in man his spiritual intuitions, to be a bulwark of spirituality in the world, and perhaps above everything else to bring about at least a nucleus of a Universal Brotherhood which could successfully face and in time prevail over the mistakes of the passing phases in human civilization, such as above said we today see around us on every hand. In other words, the causes for the founding of the T. S. are really stronger today than they were at the time of the birth of the Society.

The Masters in their wisdom foresaw what was coming, foresaw the need of introducing into the thought-life of the world ideas, teachings, doctrines, which would stem and perhaps divert into harmless flow the inrushing tide of psychism which it was seen clearly in 1875 and before, the modern world was about to face, and perhaps the Occidental part of the modern world especially so.

How wise these warnings were that were given to us soon after H. P. B. founded the T. S. in 1875, should be by now appreciated by every thoughtful mind. On all sides we see new, fantastic, and in some instances crazy, psychical movements springing up; strange and erratic organizations are gathering in adherents by the hundreds and in some cases by the thousands. Eminent men of science in a few cases are even having their attention drawn to and their imagination captured by phenomenalistic occurrences which make an appeal to them precisely because they have the illusory appearance of being something tangible and real, which they suppose can be subjected to laboratory-tests.

Examine the many periodicals now in publication, some of them relatively harmless, some of them simply foolish, some of them downright dangerous; and consider the dreams of Cloud-Cuckoo-Land which most of these periodicals or magazines publish. Most of them appropriate, with none or at best with little acknowledgment, more or less of the teachings which H. P. B. brought to the western world, and misuse these teachings by way of making foundations of them upon which are erected false claims concerning fraudulent initiations and equally fraudulent initiates.

TO THE EUROPEAN CONVENTION, LONDON

I for one am proud of the Theosophical Society: of its traditions, of its history, of its record, and in all proper humility let me say, of what it already has achieved sometimes in the face of what appeared to be at the moments almost insuperable difficulties. I look upon it as our first duty not only as an organization, but as individual Theosophists, to increase our membership, which includes of course the increasing of the number of our active Lodges.

The basic reason for this policy of working for enlarging the T. S. lies in the well-known fact that union is strength, that combined efforts tell strongly for achieving an objective; whereas the haphazard and often spasmodic efforts of isolated individuals usually achieve little, and sometimes even nothing at all either of moment or of value. This is why organizations are necessary, very necessary indeed, for it involves just the difference that we find between a well-trained and well-disciplined body of men working for an end, and giving unto their work the best that is in them in subordination to the common good, when compared with the haphazard and spasmodic strivings of individuals who, for one reason or another, are too vain or too egoistic or too indifferent to unite their respective individual work into a common Cause.

Let me recall to you in this connexion the memorable words of H. P. Blavatsky, written in her First Message to the American Section of the Theosophical Society, and dated 1888, in which, treating of the same matters to which I herein allude, she says that it is the purpose of the Theosophical Society and of its members 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 hands, 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 will radiate, and towards which higher influences are directed.

I ask your earnest consideration, and, indeed, study, of these noteworthy statements from our beloved H. P. B., and particularly do I point to her concluding words: "and towards which higher influences are directed." Her words here are but another way of stating a fact which the materialistic West has lost sight of, but yet which it instinctively as it were follows when Occidentals organize themselves into solidary bodies for a common work. It is that when an organization such as the T. S. is, is formed by men and women who desire to live a better life as individuals, and to give unto their fellowmen the spiritual and intellectual blessings and teachings which they themselves have received, they become both spiritually and astrally -- i. e., on inner planes -- an organ, a focus, an organic center, through which will stream influences of a spiritual and intellectual character from on high, i. e., from inner worlds, and more specifically from our own blessed Masters.

I would like to add, furthermore -- and I state this with an appeal directly to your hearts and minds: as long as the Theosophical Society remains true to its primary spiritual and intellectual influences, and to the higher Powers which directed its organization and which inspired it in its early days, and which I may venture to say still inspire it, then our future destiny is assured, because we have back of us and with us and through us the spiritual Powers of the World, and more particularly of the Hierarchy of the Masters, whose particular work on our own Globe Earth is with us men.

THE MAIN PURPOSES OF THE T. S.

Why do Theosophists devote so much time and energy and intelligence to a study of recondite doctrines? What is the use of it? To be very Occidental, "does it pay?" It won't pay a particle if your mind is directed downwards. But if you are a normal human being, with normal human aspirations, and want to be more and greater than you are, if your mind is directed upwards, it will "pay" enormously. Why? I will tell you why.

The Theosophical Society was founded by the Masters of Wisdom for one purpose mainly. The secondary purpose was to give priceless comfort and help to human individuals, giving them courage and hope and a sublime objective in life. But the main purpose was to give to mankind a religio-philosophical and scientific explanation of life's riddles, based on the natural fact of Universal Brotherhood, which would bring about a moral and spiritual revolution in the world.

The Masters knew that the world was entering upon conditions which if not checked would lead us to hell, conditions spiritual and intellectual, social, political, conditions of all kinds, of which the psychical outbreaks are only symptomatic. The purpose of the Theosophical Society therefore, principally, is to establish a nucleus of a true Universal Brotherhood, and to give unto thinking men and women the reasons for this. When you can persuade men's and women's reason, and charm their hearts, you have won; and you cannot persuade thinking man that a thing is right if all his instincts rebel against it, instincts intellectual and other. So the Masters founded the Theosophical Society once more in our age in order to give anew to a very materialistic and discouraged world, the teachings of the God- Wisdom of all the ages, man's heritage. Now understand that clearly. And we study these Theosophical doctrines so that we, becoming acquainted with them, understanding them, and ourselves persuaded by them, i.e. our minds and hearts captured by their grandeur and completeness, will change our own lives. Then we shall be able so to present them to other men that they too will see the Vision Sublime which we at least have caught glimpses of.

That is why we study the Theosophical Doctrines; and I can tell you that had it not been for the very perilous conditions that the human race began to go into with the downfall of the so-called Pagan religions and philosophies of two thousand years ago, had it not been for world conditions, I myself doubt very much if the Theosophical Society would have ever been founded for two or three or six thousand years. Individuals would have been helped in the silence and privately. But conditions were such that help from above, from wiser heads than ordinary men, was needed. It was given.

I will tell you, the problem in the world today is not with the men on either side of the fence, or any side of the fence. Men are human beings. The trouble is wrong ideas, which make wrong conduct. You change ideas and you have conduct in conformity therewith. If you can set men going crazy about some fad or other, you can just as easily fire them and enthuse them with the love of something sublime, and change the whole course of life: bring peace on earth and good-will to men.

But you have to know how to persuade men. You have to give them a philosophy that they can study and respect and have conviction in, and which will grow upon them as they study it the more; the greater study, the greater belief. Truth is marvelously persuasive in itself. Men are inherently decent and good; and a good many, I do believe, of the so-called criminals of the past and of the present are people, men and women, who have become so absolutely discouraged that they have lost their grip. If they had had a decent chance, the inherent weaknesses in their characters might probably not have overpowered, paradoxically as it sounds, the higher part.

I believe in my fellow human beings. I know men, and I know that men think and feel -- no matter what their race, no matter what their beliefs. Men are men the world over, and fundamentally decent, and they love decency and grand things. Look how the appeal of an heroic action runs like wild fire in all countries; all men respond. That shows the inherent right and decency in the human heart. It is to these things that we appeal. If fads can sweep over not only one people, but the whole world and fascinate mankind for a thousand years or more, making them all kinds of things which we now look upon as crazy; you can just as well, and with just as much hope, and with infinitely more chance of permanent success, appeal to the decency in men, to the good in men, to the common fellow-feeling that we are human beings, that we at least will learn to respect each other's convictions in harmony and in peace.

There is where real decency comes out. Not in the attempt to convert with violence, always bringing forth more violence and resentment.

There is the pathos of the situation. I personally have never yet found it to fail in my own dealings with my fellow humans, I have never found kindness, consideration, and the appeal to the decency in other men -- I have never found these to fail. If the response has not always been what I have wished for, then I have questioned myself, whether I myself have longed for the things I have wanted, longed for them strongly enough.

That is one reason why the Theosophical Society admits to its Fellowship men of all races, of all creeds. There is no distinction of race, caste, creed or color in our organization. Remember the main objective of the Theosophical Society: to establish a nucleus of a genuine Universal Brotherhood, a nucleus which is absolutely and throughout non-political, based on no sentimental reasons. This perhaps may never make an appeal to some of the hard-heads, those wilfully blind, who simply will not see. Our appeal is to intellect and decency in moral instincts, and points to the laws of the universe as the foundation on which life is builded. That is why we study Theosophy and its sublime religio-philosophico-scientific doctrines. It is the Occult Hierarchy that sent our H. P. B. to establish the Theosophical Society, whose work is not to labor spectacularly, showily, theatrically, but to work steadily, untiringly, to change the hearts and minds of men. Secondly, the work of the T. S. is to help us as individual Theosophists.

PRACTISING CHARITY AND FORGIVENESS

We must remember that no nucleus of a genuine Theosophical Brotherhood will be fit to endure and to perform its proper work in the world unless it is based on those spiritual qualities which the Masters have pointed out to us as the sine qua non of a successful Theosophical organization; and first among these qualities, and in the front rank, the present writer would place the two grand virtues of universal Charity and perfect Fidelity: Charity not only to those of our own Family – our own T. S. – but Charity to all and to everyone without exception: as much to those who differ from us and who may even go so far as to attempt to injure us, as we are charitable or try to be so to those with whom we feel most spiritual and intellectual sympathy, they of our own Household, of our own Family. Let our record in this respect be so clean, on so high and truly spiritual a plane, that the mere thought of losing it or abandoning it would cause us greater and more poignant grief than any other loss we could possibly incur. ...

It is futile and entirely beside the mark to say, as some may perhaps say, that in pointing out the desperate wickedness of other Theosophists we are doing our Masters' work, in exposing wrong and fraud to the world. In no case would we be manifesting the true spirit of Charity and Fidelity to our Masters' admonitions were we to call a Brother-Theosophist by names suggesting ignominy, such as "traitor," "impostor," "insincere," etc., etc. Outside of anything else, all this is very bad psychology, if not worse; and it certainly is not the way by which to reform any abuses that may have crept into the Theosophical Movement. Arrogance in criticizing others shows clearly self-righteousness in the notion that the critic's views are the only "holy ones," and that all who differ from him are on the "wrong path," or on the "downward path."

Let us pursue the contrary course to all this, my Brothers. Utterly true as we strive to be to our Masters' teachings, and to H. P. B.'s noble life, let us exemplify this Fidelity with which we follow them by practising Charity and Forgiveness. This is the quickest and best way by

which to bring 'wandering sheep' back to the fold; for by throwing mud at them or stones, or missiles of any kind, we but drive them still farther away from us, and alienate them still more; and we certainly thereby do not exemplify in our lives the noble precepts which we profess.

The reference above is to mud-throwing, and the ascribing to Brother-Theosophists of unworthy and possibly evil motives. This is not only wrong, but is utterly contrary to the spirit of Charity. Obviously, however, it does not refer to the perfectly proper and indeed often beneficial results that follow from a candid, frank, generous, but always courteous, discussion, or even criticism, of religious, philosophic, or scientific opinions or writings proffered by others. It is one thing to condemn the sin; another thing to condemn the sinner. The evils of orthodoxy can be avoided in our beloved Movement by faithfully retaining the platform of free and open discussion which H. P. B. founded, and which she and all her true followers have cherished; and this likewise brings about the birth of keen intellectual and even spiritual interest in our teachings. Such open and frank discussion of doctrines and tenets therefore is not only permissible, but even to be encouraged; but even the simple-minded should be able to see that a criticism of doctrines or tenets is quite different from the throwing of mud at those whose views we dislike or the ascribing to them of motives either unworthy or evil or both. . .

A Theosophist may know *The Secret Doctrine* of H. P. B. from cover-page to cover-page; he may be able to rattle off at will incidents innumerable in the history of her life; he may be able to cite volume and page and word of the thoughts of our great H. P. B.; but if he have not her spirit of Charity living in his heart and enlightening his mind, he does not understand the Fidelity which was so eminently hers, and therefore himself is not faithful either to the Message which she brought, or to the Masters whom she pointed to as our noblest exemplars in life.

Let us then remain for ever faithful followers of the complete Fidelity and of the immense Charity which made H. P. B. not only the Messenger she truly was, but the chela she became because of them. On these White Lotus Day occasions, in commemoration of her great life, and of her even greater Work, let us one and all strive to become more alike unto her, and as best we can unto those Glorious Examples of the Master-Men whom she served so faithfully. Let these anniversaries, which we call White Lotus Day, be unto us times when we enter into the arcanum of our own souls, and, communing together, seek to expel from within us all unworthy things which should have no place in the Temple. Let us on each such anniversary-occasion strive to reform our lives each time a little more, taking a step forwards on each such occasion, and through the ensuing year hold fast to the progress thus achieved — at least in our hearts.