

CAN ITC BE A PRACTICAL EXAMPLE OF A NUCLEUS, BROTHERHOOD AND HEALING?

THE MANAS AND BUDDHI OF THE RACE

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.

Letters That Have Helped Me p 72

William Q. Judge

THE GREAT "GIVE AND TAKE"

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...

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...

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.

Letters That Have Helped Me pp 69-70

William Q. Judge

AN OPEN HEART

In the Society it is very important, I feel, to have openness, not only of mind but of heart. It is easy sometimes to have an open mind but it is not so easy to have an open heart. There are people who are clever and who will accept theoretically that freedom must exist, but they do not open themselves inwardly to respond to another's ways, to appreciate him from a heart which is free of reaction. What we need is an understanding heart and if we have that, which means having the right attitude, we can do a great deal.

"Brotherhood and Freedom" *The Theosophist*, June 1968

Radha Burnier

BROADEN YOUR SYMPATHIES

Beware then, of an uncharitable spirit, for it will rise up like a hungry wolf in your path, and devour the better qualities of your nature. . . . Broaden instead of narrowing your sympathies; try to identify yourself with your fellows, rather than to contract your circle of affinity. . . . Friend, beware of pride and egoism, two of the worst snares for the feet of him who aspires to climb the high paths of knowledge and spirituality.

Mahatma Letters (Chronological Edition) Letter 131

Mahatma K.H.

HIERARCHY, INTEGRATION AND RESPONSIBILITY

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.

Message to the European Convention, London

Gottfried de Purucker

THEOSOPHICAL FRATERNIZATION

Genuine Theosophical fraternization is the polar antithesis of mere sentimentality or emotionalism. The very core of the spirit of fraternization is the seeing in others of the same lofty Theosophic sentiments that exist among ourselves; it is the feeling, likewise, that other Theosophists can, as much as oneself, have the spirit of devotion to truth and the love of high-minded and honorable dealing. Fraternization will be a farce unless it is based on principles of mutual confidence, mutual trust, and on genuine brotherly love.

Messages to Conventions

Gottfried de Purucker

A BROTHER IN TRUTH

Now, this is, as I said, an era. I called it that of ‘Western Occultism, but you may give it any name you like. But it is “Western. The symbol is the well-intended American Republic, which was seen by Tom Paine beforehand as “a new era in the affairs of the world.” It was meant to be, as nearly as possible, a brotherhood of nations, and that is the drift of its Declaration and Constitution. The T.S. is meant to be the same, but has for many years been in a state of friction. It has now, if possible, to come out of that. It cannot be a brotherhood unless each, or some, of its units becomes a brother in truth, And brother was the noble name given in 1875 to the Masters. Hence you and I and all of us must cultivate [brotherhood]. We must forgive our enemies and those who assail us, for only thus can the great brothers properly help by working through us. There seems to be a good deal to forgive, but it is easily done, inasmuch as in fifty years we’ll all be gone and forgot.

Letters That Have Helped Me, pp. 95-96

William Q. Judge

OUR UNITY

It is only natural that Theosophists would be soul-searching at a time when it seems that so many divisive elements are still at work in society. Upholding the ideal that "Brotherhood is a Fact in Nature," it seems mankind as a whole has not yet acknowledged this Fact. While mouthing allegiance to "Unity in Diversity," the diverse elements have not yet been brought into a balanced perspective, much less unity. We observe with the ancient Taoist precept that "The Great Way is very simple, but the people love the by-paths". Also from the Chinese philosophy we have been shown, that to have harmony in the world one must first have harmony in the individual, the family and the nation. So harmony begins with us, in our hearts and daily lives, by mastering the negative tendencies which have cut us off from our True Being.

My thinking on the unity of various Theosophical traditions is, that we already have in place a group of cooperating societies and lodges, in the International Theosophical Conferences organization. Aside from this group there are many efforts at cross fertilization within the Theosophical Movement. Here in California several lodges reach out to other traditions for their speakers. They welcome non-theosophical persons who are in harmony with our ideal of Universal Brotherhood. In our individual lives and professions our striving and practical application of *Theosophia* promotes the unity of One Life in all beings.

Dara Eklund

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.

Wind of the Spirit

Gottfried de Purucker

IF WE HAD 500

This Society is a small germ of a nucleus for a real outer Brotherhood. If we work aright the day must come when we shall have accomplished our aim and formed the nucleus. If we had five hundred members in the Society loving one another with true hearts, not criticizing nor condemning, and all bent on one aim with one belief we could

sweep the whole world with our thoughts. And this is our work in the future, the work traced out for us by those Masters in whom so many of us firmly believe.

Address given by Mr. Judge, European T.S. convention, London July 15, 1892.

WORK IN THE PRESENT

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.

Letters That Have Helped Me, p 18

William Q. Judge

UNCONDITIONALITY OF COMMITMENT

One of the paradoxes of our time is that those who cannot maintain continuity of consciousness even for a week preach spiritual tenets for their own psychological survival. But out of such will not come the forerunners of the coming civilization, the alchemical agents for the radical transformation of modes of thought and action. These rare souls define themselves in an unmistakable manner, by unconditionality of commitment, magnanimity of mind and reverence for all the spiritual teachers of humanity.

“Drawing the Larger Circle” *Hermes*, August 1978

Raghavan Iyer

PUSH THE NOBEL WORK ALONG

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.

Messages to the Convention, London Lodge

Gottfried de Purucker