

HELENA P. BLAVATSKY on HARMONY

THE VOICE OF THE SILENCE, p69-70

Canst thou destroy divine compassion?

Compassion is no attribute. It is the LAW of laws — eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting Right, and fitness of all things, the law of love eternal.

The more thou dost become at one with it, thy being melted in its BEING, the more thy Soul unites with that which IS, the more thou wilt become Compassion Absolute (*).

(*) This "compassion" must not be regarded in the same light as "God, the divine love" of the Theists. Compassion stands here as an abstract, impersonal law whose nature, being absolute Harmony, is thrown into confusion by discord, suffering and sin.

THE SECRET DOCTRINE II, p.420

There is one eternal Law in nature, one that always tends to adjust contraries and to produce final harmony. It is owing to this law of spiritual development superseding the physical and purely intellectual, that mankind will become freed from its false gods, and find itself finally — SELF-REDEEMED.

BLAVATSKY COLLECTED WRITINGS VOL.1 pp.199-200

To use an expression of Victor Hugo, God is demonstrated to us mathematically; God, therefore, is the Great Unit – the Monad, the Alpha and Omega, the Symbol of Universal Harmony which represents Divinity. According to Pythagoras, this Unit implies "Peace, Order, Justice and Harmony, and is Indivisible."

(...) As soon as the Unit becomes Two or the Duad, it is the "origin of Contrast, Diversity, Inequality, Divisibility, Separation." (...) Two, taken by itself, is, in Occultism, the Evil Principle — a number of bad augury, characterizing Disorder, Confusion and Dissension; nevertheless, two are indispensable in Nature, but they must be maintained in equilibrium, by keeping to the geometrical straight line—symbolical of impartiality. *Daemon est Deus inversus.*

THE SECRET DOCTRINE I, p.416

In human nature, evil denotes only the polarity of matter and Spirit, a struggle for life between the two manifested Principles in Space and Time, which principles are one *per se*, inasmuch they are rooted in the Absolute.

In Kosmos, the equilibrium must be preserved. The operations of the two contraries produce harmony, like the centripetal and centrifugal forces, which are necessary to each other – mutually inter-dependent – "in order that both should live." If one is arrested, the action of the other will become immediately self-destructive.

THE KEY TO THEOSOPHY 189-90

THEOSOPHIST. The universe and everything in it, moral, mental, physical, psychic, or Spiritual, is built on a perfect law of equilibrium and harmony. As said before (*vide Isis Unveiled*), the centripetal force could not manifest itself without the centrifugal in the harmonious revolutions of the spheres, and all forms and their progress are the products of this dual force in nature. Now the Spirit (or *Buddhi*) is the centrifugal and the soul (*Manas*) the centripetal spiritual energy; and to produce one result they have to be in perfect union and harmony. Break or damage the centripetal motion of the earthly soul tending toward the centre which attracts it; arrest its progress by clogging it with a heavier weight of matter than it can bear, or than is fit for the Devachanic state, and the

harmony of the whole will be destroyed. Personal life, or perhaps rather its ideal reflection, can only be continued if sustained by the two-fold force, that is by the close union of *Buddhi* and *Manas* in every re-birth or personal life. The least deviation from harmony damages it; ...

BLAVATSKY COLLECTED WRITINGS Vol.8 p.312

... even in this phenomenal Universe, equilibrium (harmony) is most certainly maintained by the very conflict of the contrasted forces alluded to. Mr. Beatty asks how the Universe would come to a stand-still, if the law of Harmony was suspended. Now suppose, for instance, the law of "gravity" was not counterbalanced by the action of other "forces," what would happen? Science assures us that everything would have long before gravitated to a common centre, and a universal dead-lock have ensued! Vice versa, if "gravity" were to lapse. Verb. sap.

THE KEY TO THEOSOPHY, p.205-7

ENQUIRER. Well, then, tell me generally how you describe this law of Karma?

THEOSOPHIST. We describe Karma as that Law of re-adjustment which ever tends to restore disturbed equilibrium in the physical, and broken harmony in the moral world. We say that Karma does not act in this or that particular way always; but that it always *does* act so as to restore Harmony and preserve the balance of equilibrium, in virtue of which the Universe exists.

ENQUIRER. Give me an illustration.

THEOSOPHIST. Later on I will give you a full illustration. Think now of a pond. A stone falls into the water and creates disturbing waves. These waves oscillate backwards and forwards till at last, owing to the operation of what physicists call the law of the dissipation of energy, they are brought to rest, and the water returns to its condition of calm tranquillity. Similarly all action, on every plane, produces disturbance in the balanced harmony of the Universe, and the vibrations so produced will continue to roll backwards and forwards, if its area is limited, till equilibrium is restored. But since each such disturbance starts from some particular point, it is clear that equilibrium and harmony can only be restored by the reconverging *to that same point* of all the forces which were set in motion from it. And here you have proof that the consequences of a man's deeds, thoughts, etc. must all react upon *himself* with the same force with which they were set in motion.

ENQUIRER. But I see nothing of a moral character about this law. It looks to me like the simple physical law that action and re-action are equal and opposite.

THEOSOPHIST. I am not surprised to hear you say that. Europeans have got so much into the ingrained habit of considering right and wrong, good and evil, as matters of an arbitrary code of law laid down either by men, or imposed upon them by a Personal God. We Theosophists, however, say that "Good" and "Harmony," and "Evil" and "Dis-harmony," are synonymous. Further we maintain that all pain and suffering are results of want of Harmony, and that the one terrible and only cause of the disturbance of Harmony is *selfishness* in some form or another. Hence Karma gives back to every man the *actual consequences* of his own actions, without any regard to their moral character; but since he receives his due for *all*, it is obvious that he will be made to atone for all sufferings which he has caused, just as he will reap in joy and gladness the fruits of all the happiness and harmony he had helped to produce.

THE SECRET DOCTRINE I, p.643-4

There is no return from the paths she [Karma-Nemesis] cycles over; yet those paths are of our own making, for it is we, collectively or individually, who prepare them. Karma-Nemesis is the synonym

of PROVIDENCE, minus *design*, goodness, and every other *finite* attribute and qualification, so unphilosophically attributed to the latter.

An Occultist or a philosopher will not speak of the goodness or cruelty of Providence; but, identifying it with Karma-Nemesis, he will teach that nevertheless it guards the good and watches over them in this, as in future lives; and that it punishes the evil-doer — aye, even to his seventh rebirth. So long, in short, as the effect of his having thrown into perturbation even the smallest atom in the Infinite World of harmony, has not been finally readjusted.

For the only decree of Karma — an eternal and immutable decree — is absolute Harmony in the world of matter as it is in the world of Spirit. It is not, therefore, Karma that rewards or punishes, but it is we, who reward or punish ourselves according to whether we work with, through and along with nature, abiding by the laws on which that Harmony depends, or — break them.

Nor would the ways of Karma be inscrutable were men to work in union and harmony, instead of disunion and strife. For our ignorance of those ways — which one portion of mankind calls the ways of Providence, dark and intricate ; while another sees in them the action of blind Fatalism ; and a third, simple chance, with neither gods nor devils to guide them — would surely disappear, if we would but attribute all these to their correct cause. With right knowledge, or at any rate with a confident conviction that our neighbours will no more work to hurt us than we would think of harming them, the two-thirds of the World's evil would vanish into thin air. Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through. It is the constant presence in our midst of every element of strife and opposition, and the division of races, nations, tribes, societies and individuals into Cains and Abels, wolves and lambs, that is the chief cause of the “ ways of Providence.”

We cut these numerous windings in our destinies daily with our own hands, while we imagine that we are pursuing a track on the royal high road of respectability and duty, and then complain of those ways being so intricate and so dark. We stand bewildered before the mystery of our own making, and the riddles of life that we will not solve, and then accuse the great Sphinx of devouring us. But verily there is not an accident in our lives, not a misshapen day, or a misfortune, that could not be traced back to our own doings in this or in another life. If one breaks the laws of Harmony, or, as a theosophical writer expresses it, “the laws of life,” one must be prepared to fall into the chaos one has oneself produced. For, according to the same writer, “the only conclusion one can come to is that these laws of life are their own avengers; and consequently that every avenging Angel is only a typified representation of their re-action.”

Therefore, if any one is helpless before these immutable laws, it is not ourselves, the artificers of our destinies, but rather those angels, the guardians of harmony. Karma-Nemesis is no more than the (spiritual) dynamical effect of causes produced and forces awakened into activity by our own actions. It is a law of occult dynamics that “ a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence.”

This state will last till man's spiritual intuitions are fully opened, which will not happen before we fairly cast off our thick coats of matter; until we begin acting from *within*, instead of ever following impulses from *without*; namely, those produced by our physical senses and gross selfish body. Until then the only palliative to the evils of life is union and harmony — a Brotherhood IN ACTU, and *altruism* not simply in name. The suppression of one single bad *cause* will suppress not one, but a variety of bad effects. And if a Brotherhood or even a number of Brotherhoods may not be able to prevent nations from occasionally cutting each other's throats — still unity in thought and action, and philosophical research into the mysteries of being, will always prevent some, while trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes in a world already so full of woe and evil.

THE SECRET DOCTRINE I, p.433

This will help the student to understand why Pythagoras esteemed the Deity (the Logos) to be the *centre of unity* and “**Source of Harmony.**” We say this Deity was the *Logos*, not the MONAD that dwelleth in Solitude and Silence, because Pythagoras taught that UNITY being indivisible is *no number*. And this is also why it was required of the candidate, who applied for admittance into his school, that he should have already studied as a preliminary step, the Sciences of Arithmetic, Astronomy, Geometry and *Music*, held as the four divisions of Mathematics. Again, this explains why the Pythagoreans asserted that the doctrine of Numbers – the chief of all in Esotericism – had been revealed to man by the celestial deities; **that the world had been called forth out of Chaos by Sound or Harmony**, and constructed according to the principles of musical proportion; that the seven planets which rule the destiny of mortals have a harmonious motion “and intervals corresponding to musical diastemes, rendering various sounds, so perfectly consonant, that they produce the sweetest melody, which is inaudible to us, only by reason of the greatness of the sound, which our ears are incapable of receiving.”

THE SECRET DOCTRINE II, p.601

It is on number seven that Pythagoras composed his doctrine on the **Harmony and Music of the Spheres**, calling “a tone” the distance of the Moon from the Earth ; from the Moon to Mercury half a tone, from thence to Venus the same; from Venus to the Sun 1.5 tones; from the Sun to Mars a tone; from thence to Jupiter 0.5 a tone ; from Jupiter to Saturn 0.5 a tone ; and thence to the Zodiac a tone; thus making seven tones — **the diapason harmony**. All the melody of nature is in those seven tones, and therefore is called “the Voice of Nature.”

THE SECRET DOCTRINE II, p.73-4

They are never erring, perpetually recurring numbers, unveiling, to him who studies the secrets of Nature, a truly divine System, an *intelligent* plan in Cosmogony, which results in natural cosmic divisions of times, seasons, invisible influences, astronomical phenomena, with their action and reaction on terrestrial and even moral nature ; on birth, death, and growth, on health and disease.

All these natural events are based and depend upon cyclical processes in the Kosmos itself, producing periodic agencies which, acting from without, affect the Earth and all that lives and breathes on it, from one end to the other of any Manvantara. Causes and effects are esoteric, exoteric, and *endexoteric*, so to say.

In *Isis Unveiled* we wrote that which we now repeat : — “**We are at the bottom of a cycle and evidently in a transitory state.** Plato divides the intellectual progress of the universe during every cycle into fertile and barren periods. In the sublunary regions, the spheres of the various elements remain eternally in perfect harmony with the divine nature, he says ; ‘but their parts,’ owing to a too close proximity to earth, and their commingling with the *earthly* (which is matter, and therefore the realm of evil), ‘are sometimes according, and sometimes contrary to (divine) nature.’

When those circulations – which Eliphas Levi calls ‘currents of the astral light’ – in the universal ether which contains in itself every element, take place in harmony with the divine spirit, our earth and everything pertaining to it enjoys a fertile period. The occult powers of plants, animals, and minerals magically sympathize with the ‘superior natures,’ and the divine soul of man is in perfect intelligence with these ‘inferior’ ones.

But during the barren periods, the latter lose their magic sympathy, and the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior powers of its own divine spirit. We are in a barren period: the eighteenth century, during which the malignant fever of

scepticism broke out so irrepressibly, has entailed unbelief as an hereditary disease upon the nineteenth. The divine intellect is veiled in man; his animal brain alone *philosophizes.*” And philosophizing alone, how can it understand the “SOUL DOCTRINE” ?