

HELPING NATURE WITH REVERENCE

Radical Unity

In the Catechism, the Master is made to ask the pupil: —

“Lift thy head, oh Lanoo; dost thou see one, or countless lights above thee, burning in the dark midnight sky?”

“I sense one Flame, oh Gurudeva, I see countless undetached sparks shining in it.”

“Thou sayest well. And now look around and into thyself. That light which burns inside thee, dost thou feel it different in anywise from the light that shines in thy Brother-men?”

“It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying, 'Thy Soul and My Soul.' “

The radical unity of the ultimate essence of each constituent part of compounds in Nature — from Star to mineral Atom, from the highest Dhyan Chohan to the smallest infusoria, in the fullest acceptation of the term, and whether applied to the spiritual, intellectual, or physical worlds — this is the one fundamental law in Occult Science.

The Secret Doctrine i, p. 120

H.P. Blavatsky

Noumenal Nature

The silent worship of abstract or *noumenal* Nature, the only divine manifestation, is the one ennobling religion of Humanity.

The Secret Doctrine i, p. 381, footnote

H.P. Blavatsky

The Occult Side of Nature

The aim of this work may be thus stated: to show that Nature is not “a fortuitous concurrence of atoms,” and to assign to man his rightful place in the scheme of the Universe; to rescue from degradation the archaic truths which are the basis of all religions; and to uncover, to some extent, the fundamental unity from which they all spring; finally, to show that the occult side of Nature has never been approached by the Science of modern civilization.

The Secret Doctrine i, p. viii

H.P. Blavatsky

The *Verbum* Manifested

Our old writers said that *Vach* is of four kinds (see Rig Veda and the Upanishads). *Vaikhari-Vach* is what we utter. Every kind of *Vaikhari-Vâch* exists in its *Madhyama*, further in its *Pasyanti*, and ultimately in its *Para* form. The reason why this Pranava is called *Vâch* is this, that the four principles of the great Kosmos correspond to these four forms of *Vâch*. Now the whole manifested solar System exists in its *Sukshma* form in the light or energy of the *Logos*, because its energy is caught up and transferred to Cosmic matter. . . . The whole Kosmos in its objective form is *Vaikhari-Vâch*, the light of the *Logos* is the *Madhyama* form, and the *Logos* itself the *Pasyanti* form, and Parabrahm the *Para* form or aspect of that *Vach*. It is by the light of this explanation that we must try to understand certain statements made by various philosophers to the effect that the manifested Kosmos is the *Verbum* manifested as Kosmos.

The Secret Doctrine i, p. 138

H.P. Blavatsky

The Key-Note of Nature

The Northern Buddhists, and all Chinamen, in fact, find in the deep roar of some of the great and sacred rivers the key-note of Nature. Hence the simile. It is a well-known fact in Physical Science, as well as in Occultism, that the aggregate sound of Nature—such as heard in the roar of great rivers, the noise produced by the waving tops of trees in large forests, or that of a city heard at a distance — is a definite single tone of quite an appreciable pitch. This is shown by physicists and musicians. Thus Prof. Rice (*Chinese Music*) shows that the Chinese recognized the fact thousands of years ago by saying that “the waters of the Hoang-ho rushing by, intoned the *kung*” called “the great tone” in Chinese music; and he shows this tone corresponding with the F, “considered by modern physicists to be the actual tonic of Nature.” Professor B. Silliman mentions it, too, in his *Principles of Physics*, saying that “this tone is held to be the middle F of the piano; which may, therefore, be considered the key-note of Nature.”

Footnote in *The Voice of the Silence*, p. 55

H.P. Blavatsky

Everything Is Life

Everything in the Universe, throughout all its kingdoms, is CONSCIOUS: *i.e.*, endowed with a consciousness of its own kind and on its own plane of perception. We men must remember that because *we* do not perceive any signs—which we can recognise—of consciousness, say, in stones, we have no right to say that *no consciousness exists there*. There is no such thing as either “dead” or “blind” matter, as there is no “Blind” or “Unconscious” Law. These find no place among the conceptions of

Occult philosophy. The latter never stops at surface appearances, and for it the *noumenal* essences have more reality than their objective counterparts; it resembles therein the mediæval *Nominalists*, for whom it was the Universals that were the realities and the particulars which existed only in name and human fancy.

The Secret Doctrine i, p. 274

H.P. Blavatsky

The Order of Nature

The whole order of nature evinces a progressive march towards a higher life. There is design in the action of the seemingly blindest forces. The whole process of evolution with its endless adaptations is a proof of this. The immutable laws that weed out the weak and feeble species, to make room for the strong, and which ensure the “survival of the fittest,” though so cruel in their immediate action—all are working toward the grand end. The very fact that adaptations do occur, that the fittest do survive in the struggle for existence, shows that what is called “unconscious Nature” is in reality an aggregate of forces manipulated by semi-intelligent beings (Elementals) guided by High Planetary Spirits, (Dhyan Chohans), whose collective aggregate forms the manifested verbum of the unmanifested LOGOS, and constitutes at one and the same time the MIND of the Universe and its immutable LAW.

The Secret Doctrine i p. 277–278

H.P. Blavatsky

Life Visible and Invisible

Every organized thing in this world, visible as well as invisible, has an element appropriate to itself. The fish lives and breathes in the water; the plant consumes carbonic acid, which for animals and men produces death; some beings are fitted for rarefied strata of air, others exist only in the densest. Life to some is dependent on sunlight, to others, upon darkness; and so the wise economy of nature adapts to each existing condition some living form. These analogies warrant the conclusion that, not only is there no unoccupied portion of universal nature, but also that for each thing that has life, special conditions are furnished, and, being furnished, they are necessary. Now, assuming that there is an invisible side to the universe, the fixed habit of nature warrants the conclusion that this half is occupied, like the other half; and that each group of its occupants is supplied with the indispensable conditions of existence. It is as illogical to imagine that identical conditions are furnished to all, as it would be to maintain such a theory respecting the inhabitants of the domain of visible nature.

Lucifer, August, 1893

H. P. Blavatsky

In Every Atom

Our DEITY is neither in a paradise, nor in a particular tree, building, or mountain: it is everywhere, in every atom of the visible as of the invisible Cosmos, in, over, and around every invisible atom and divisible molecule; for IT is the mysterious power of evolution and involution, the omnipresent, omnipotent, and even omniscient creative potentiality.

The Key to Theosophy, p. 64

H.P. Blavatsky

Civilization's Invasion of Nature

Owing to the triumphant march and the invasion of civilization, Nature, as well as man and ethics, is sacrificed, and is fast becoming artificial. Climates are changing, and the face of the whole world will soon be altered. Under the murderous hand of the pioneers of civilization, the destruction of whole primeval forests is leading to the drying up of rivers, and the opening of the Canal of Suez has changed the climate of Egypt as that of Panama will divert the course of the Gulf Stream. Almost tropical countries are now becoming cold and rainy, and fertile lands threaten to be soon transformed into sandy deserts. A few years more and there will not remain within a radius of fifty miles around our large cities one single rural spot inviolate-from vulgar speculation. In scenery, the picturesque and the natural is daily replaced by the grotesque and the artificial. Scarce a landscape in England but the fair body of nature is desecrated by the advertisements of "Pears' Soap" and "Beecham's Pills." The pure air of the country is polluted with smoke, the smells of greasy railway-engines, and the sickening odours of gin, whiskey, and beer. And once that every natural spot in the surrounding scenery is gone, and the eye of the painter finds but the artificial and hideous products of modern speculation to rest upon, artistic taste will have to follow suit and disappear along with them.

"The Death of Art and Civilization" *Lucifer*, May 1891

H.P. Blavatsky

Help Nature and Work On With Her

Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom. Unsullied by the hand of matter she shows her treasures only to the eye of Spirit—the eye which never closes, the eye for which there is no veil in all her kingdoms.

The Voice of the Silence

H.P. Blavatsky

Reward or Punishment

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.

The Secret Doctrine i p. 643

H.P. Blavatsky