

**GOTTFRIED DE PURUCKER on HARMONY****E.I. 1: THE ESOTERIC PATH: ITS NATURE AND ITS TESTS, p.98-101**

Is it possible to understand another human heart unless you yourself love? The mere operations of the brain-mind will not tell you anything about it. Love is clairvoyant, almost infinitely clairvoyant when it is wholly impersonal. It is love that possesses 'eyes' that nothing can bar the vision of. The vision of love penetrates to the very heart of the Universe. Love is sympathy. Love is compassion. There is a deep esoteric meaning in the old injunction: "Love all things, both great and small," for thus your own consciousness is enlarged. You yourself become greater in so doing. Hate is restricted and constricted, restrictive and constrictive. It makes things to harden around the individual who hates. It hardens the Auric Egg of him. It builds veils around him. It is love that rends these veils, that dissolves them, that gives us freedom, that gives us vision, that gives us insight, that gives us pity, that gives us compassion, that gives us love — for love gives love. It is love that harmonizes us with the Universe. This becoming at one with the Universe is the last and greatest objective of all the phases of the initiatory cycle. There is a deep meaning in the injunction so often quoted in our own Holy Order: "Learn to forgive; learn to love."(1)

Opposition to evil, however, is never unkind. As the law of the Universe stands, you either rise or fall by every thought that you have and by every act that you do. At every instant of human existence you stand at a parting of the ways — the right hand or the left. There is a kindness in being rigidly firm, in refusing to participate in evil doing. The sentimental crime Of allowing evil to take place before your eyes and thus participating in it for fear of hurting someone's feeling, is a moral weakness which leads to spiritual degradation.

Love is clairvoyant and will show you the way always; but personal affection is blind and its steps falter always. Impersonal love is self-forgetfulness, literally and absolutely; personal love is self-remembrance, literally and absolutely. When your love forgets yourself and, paradoxically, forgets the loved one and loves for pure delight of loving self-forgetfulness, then it is like the cosmic harmony, which manifests in the music of the spheres as the stars and the planets sing in their courses.(2) Personal love is uncharitable and often unlovely; it is concentrated on one object; it is weak and stumbles in the path; it thinks of self rather than of the other; and it never knows itself; it never gives itself fully, whereas impersonal love is the very soul of self-sacrifice. Impersonal love is selfforgetfulness, and personal love is self-remembrance. There is the distinguishing test.

Be impersonal; and everything that is glorious and great, splendid and beautiful and true, will be added unto you. I have known men who struggled and strived and fought so hard to be good that they left a trail of broken hearts behind them: shattered hopes of other human souls: misery and wretchedness brought to others by the frenzied desire of these men to be good. They wanted to be good so greatly that they forgot to be human — forgot even the god within. Therefore be impersonal; then will you know what love and forgiveness and pity and compassion are. You will know something that belongs to the other and beautiful side of you: you will know what illumination and inspiration and glorious hope and vision are.

The chela's life is a very beautiful one. It is a very sad one at times, but it is very beautiful, and grows steadily more and more beautiful as self-forgetfulness comes into the life in ever larger degree. The sadness arises out of the chela's inability fully to forget himself. He realizes that he is very, very lonely. He realizes that his heart is yearning for human companionship. In other words, the human part of him longs to lean.

But do you not understand that it is just the absence of these weaknesses which makes the Master of Life? The ability to stand alone, and to stand erect and strong at all times and in all circumstances: that is masterly. And never think that the Masters are dried-up specimens of humanity, without human feelings or human sympathy. The contrary is the case. There is a far quicker life in them than in you; a far stronger and a more pulsing vital flow than in you. Their sympathies are enlarged so greatly that you could not even understand them, although some day you will. Their love encompasseth all things. They are impersonal, and therefore are becoming universal.

*What Sympathy is to Love, which is Cosmic Harmony ultimately, that Consciousness is to Cosmic Divine Intelligence.* Love awakened or in action shows itself as what we humans call Sympathy. Intelligence awakened to action and self-cognising being expresses itself as Consciousness. This includes likewise self-consciousness which is but consciousness reflected back upon itself so that it 'sees' or 'feels' itself. Everything in the Universe, and consequently everything in man who is but an offspring of the Universe, is ultimately reducible in the last analysis to One: whether you call it the One Kosmic Ultimate or the One Kosmic Principle, is a matter of words only; but from this One – which is not monotheism in any sense – from this abstract Unity, there flow forth into activity the things that we men call Intelligence, Consciousness, Mind, Sympathy.

*Chelaship therefore means trying to bring out the Master living in your own being, for he is there now.*

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FOOTNOTE (1).

Cf. *The Esoteric Tradition*, pp. 137-8, 233, 1055. Attention is also drawn to the following words of W.Q. Judge, in his *E. S. Suggestions and Aids*, No. I, Series A 7, January 31, 1891, p. 7 [in *Echoes of the Orient*, Vol.3, pp.341]: \*

“. . . Universal Brotherhood is impossible without love and charity. And these must be universal, not merely particular or special. It is the fulfilling of the law. It is solely this universal love that moves the Masters of Light to give the world any aid in high ethics and philosophy; for surely these great Beings have no use for us in our miserable condition, and They have quite enough power and glory to be satisfied with them if such were their desire; but being full of love for the poor orphan Humanity, they desire us to grow to where They are. Should we not, in our humble way, and especially as members of a Section pledged to that very end, imitate the noble example to the limit of our ability and opportunity? If we do not, our pledges are false and our Section a byword.”

FOOTNOTE (2)

“And he lets his mind pervade one quarter of the world with thoughts of Love, and so the second, and so the third, and so the fourth. And thus the whole wide world, above, below, around, and everywhere, does he continue to pervade with heart of Love, farreaching, grown great, and beyond measure.

“Just, Vasettha, as a mighty trumpeter makes himself heard – and that without difficulty – in all the four directions; even so of all things that have shape or life, there is not one that he passes by or leaves aside, but regards them all with mind set free, and deepfelt love.

“Verily this, Vasettha, is the way to a state of union with Brahmâ.

“And he lets his mind pervade one quarter of the world with thoughts of pity, sympathy, and equanimity, and so the second, and so the third, and so the fourth. And thus the whole wide world, above, below, around, and everywhere, does he continue to pervade with heart of pity, sympathy, and equanimity, farreaching, grown great, and beyond measure.

“Just, Vasettha, as a mighty trumpeter makes himself heard – and that without difficulty in all the four directions; even so of all things that have shape or life, there is not one that he passes by or leaves aside, but regards them all with mind set free, and deepfelt pity, sympathy, and equanimity.

“Verily this, Vasettha, is the way to a state of union with Brahmâ.”

– *Tevijja Sutta*, ch. iii, 14; *Sacred Books of the East*, Vol. XI, pp. 2012

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**THE ESOTERIC TRADITION, p.18**

The Theosophist has, in consequence, little patience with the divisions of the workings of the constitution of man into three supposedly intrinsically separate and essentially distinct things; for man cannot be divided against himself; man in his essence is an inner harmony; and unless heart, and mind, and spirit work in harmony, he has neither inner rest nor peace. Origins, fundamentals (not in the absurd modern religious sense, but in the etymological sense), basic things, these are in the spirit of man, whence they come forth; for the spirit of man is the father of all human works.

**THE ESOTERIC TRADITION, p.209-10            on Harmony and Humanity**

There is an infinite and a universal brotherhood among all beings; there are no radical separations, no root-divisions, anywhere; what man thinks, he thinks because the god within him thinks, and his human brain receives the divine thought, and interprets it feebly because humanly, and as we human beings evolve, we shall interpret these divine thoughts of the divine thinker within, more and more perfectly, as evolution, growth, development, bring them forth.

The Universe is our Home. We are brothers, we also are essentially akin to the gods, for their life is our life, their consciousness is fundamentally our consciousness, their being is radically our being, their origin is our primal source, their destiny is ours; and what they are, we in essence are — Children of the Gods!

What a wondrous field of thought this opens to the reflective mind! When man feels himself thus at-one with all that is: when he feels that the consciousness which he calls his own is but a god-spark, so to say, of some vaster Consciousness, in which he lives; and that the very atoms which compose his own body are builded of infinitesimal lives which infill those atoms and make them what they are;

when he feels that he can pass along the pathways of his own spirit ever more and more inwards into a closer and straiter union with some self-conscious Entity still more sublime than his own highest: then he feels not only a keen sense of his own high human dignity, but he looks out upon the universe around him, and his heart then broadens, and his mind expands, in sympathy, love, and benevolence towards all other beings and entities and things. Vast sweeps of consciousness open up for him as being his own future; duty takes on a new and gloriously bright aspect; right becomes the law of his living, and ethics no longer are a more or less tiresome code of abstract teaching, but very living and vital maxims of conduct; for he instinctively knows that by living in harmony with Nature's Harmony, he becomes self-consciously ever more at-one with it, and instead of opposing and battling with other entities and things, as the totally wrong ethic of all modern scientific thinking has it, his new vision makes him to become helpful, and he obtains a growing understanding of all others, because in proportion as he understands himself, he understands other beings and entities, also recognizing that they are derivatives from the Fountain of Life and Mind and Consciousness which are his own fontal source.

Now, what relation has this expansion of man's consciousness with the invisible spheres of the Universe? When man, either through evolution in the far-distant future, or by special occult and esoteric training which our Great Teachers can give to those well worthy and qualified to receive it: when man rises above the magnetic and psychical attraction of this our earth-sphere of astral and physical matter, and functions in his higher principles and elements, which are his inner forces and substances making up his composite constitution: then he will be able to function and live and act on and in the inner and invisible worlds and planes and spheres of the entire solar system, as easily as he does on the visible earth today; because then he will be an inhabitant of those inner planes or worlds or spheres, with bodies and senses fit and adequate for life there, and with ever

strengthening faculties making him progressively fitter there to live and to act. This high state mankind will reach, as a human host, when in the far, far future, evolution shall have brought man to be, self-consciously in thought and in function, the inner god that he even now actually is in his inmost essential Self.

When personality vanishes into individuality, in other words, when the corruptible becomes the incorruptible, when the dissoluble is transformed into the Indissoluble, into the Undecaying, into the Undying: then man shall have attained his final growth in evolution in this present System of Worlds. He then shall have knowledge and vision and consciousness in all fulness, because he shall see and feel that he actually is one in his essential Selfhood with the DIVINE.

### **THE ESOTERIC TRADITION, p.377-8fn**

### **on Harmony and Mind**

To a mind still tainted with the thorough-going materialism of thirty or forty years ago, as, alas, the larger part of the European and American psychology still is, because of the sheer mental inertia and weight of former intellectual standards, the immense import of the idea contained in the text above will seem either nebulous or, possibly, even a downright exaggeration. The Occident has well-nigh lost all sense of the great natural law of Retribution active throughout every sphere of the Universe; and because of the loss of this sense of rigidly retributive action in Nature, there has grown up in Western psychology a feeling that a man can do pretty much what he desires to do, can act pretty much as he will, without of necessity thereby falling under the sway of an ineluctable and all-seeing Justice.

In the West chance or fortuity seems to be looked upon as being everywhere: that if a man act so as to escape the consequences of the sanctions of human law he has little else to fear from the movements or operations of Universal Nature herself. This is a deplorable mistake, and it is high time that the truth about the matter be emphasized at every turn of thought.

No Occultist worthy of the name could ever bold such an idea, for he realizes that the very foundation of the Universe is rigid and inflexible operations brought into action by consciousnesses of whatever grade, each individual consciousness according to its standing on the Ladder of Life; and that, consequently, no man can act, nor even think, nor feel, without placing himself instantly under the sway of compensatory or retributive action, which will pursue him or follow him until the movement thus set in motion by him has run its course to the very end.

It is a matter of the gravest character, and of far-reaching import, in any wise to touch or to affect the thoughts and feelings and thereby the lives of others, for in so doing we set in motion causes, *verae causae*, which, thus awakened, are sleepless and Argus-eyed, and dog the footsteps for weal or for woe of him who has thus acted.

Here is the root of the Theosophical teaching of Karmic Retribution, and in it is involved the principle of that mysterious and in some senses dread Law of Universal Nature, which the Occultist-student of the Esoteric Philosophy briefly describes in the Sanskrit term, *Karman*.

Any man who involves himself in any wise in affecting the life and therefore the destiny of others, by that fact becomes bound to those others, and cannot free himself from these bonds until he himself has undergone all the effects, the consequences, flowing forth from the original cause or causes. It is indeed a most serious thing, a heavy responsibility, to touch the lives of other men; and this responsibility is the greater, the greater is the original actor who thus brings about the weaving of the karmic web of destiny in which he involves himself when thus upon him has fallen the influences of his thought and consequent actions. Nature will exact retribution to the uttermost farthing, or, contrariwise, will bring about compensatory reward in exactly similar manner.

It is of course inevitable, and indeed our duty, to aid, to help, to support, to succor, each other to our utmost; but this is all in accordance with Nature's primordial law of Cosmic Harmony, and the consequences flowing from such action are always beneficial to all concerned; but it is another matter entirely when the thought or action is inaugurated for purposes of the self-interest of the actor, or for ignoble or egoistic reasons of any kind. In this latter case, the actor is working against that primal Cosmic Harmony just spoken of, because he sets himself up as a unit and for selfish reasons as against the common good. Retribution will follow him to the bitter end.

Thus it is that the sublime work of the Great Brotherhood is a constant laboring in the cause of all that lives, helping, aiding, stimulating, spiritual and intellectual attributes and qualities wherever they are found in human individuals, and consequently striving to increase the sum of human wisdom, happiness, and peace.

The extremely subtil and difficult doctrine of Karman embodying as a teaching the descriptive working of the Law of retributive justice in the Universe, should not be confused on the one hand with the soulless insensate and mechanistic determinism of the now moribund materialistic ideas of a generation or two ago, nor, on the other hand, with the nebulous and vague but nevertheless interesting ultra-modern scientific ideas clustering about what is at present called Indeterminism -a very natural revolt and reaction of the scientific intellect against obviously incomplete and inadequate physical determinism, formerly so popular.

This is not, however, saying that either of these two ideas is entirely devoid of some modicum of natural truth. Karman, or the operation of infallible and inexorable retributive and compensatory justice in the Universe, is derivative, in the last analysis, from the actions of Colossal Minds in the Cosmos, interworking and interlocking and interblended, and existing in various evolutionary grades or degrees, and yet all working or operating through equivalently interlocked and interblending and interoperating hierarchies extending from the divine to the grossest matter.

Thus Karman is not Fatalism, nor again is it arbitrary moral irresponsibility, which Free Will is so often misunderstood to be. Every being or entity in Boundless Space has its own modicum of free will which it uses or abuses or misuses in accordance with its evolutionary degree of interior unfoldment ; and each such being or entity has free will in progressively greater degree, in rising proportion, as such being or entity penetrates to higher and deeper states of consciousness, or rather Mind, within its own essence or constitution. In other words, the more a being or entity becomes the imbodiment of higher states of mind or intelligence or consciousness within its own constitution, the more does it exemplify and embody and express a larger measure of free will.

Finally, therefore, Karman is actually seen to be in no wise fatalistic, but both radically and operatively an expression of free will interacting and interblending in function with other free wills with which it is inextricably interlinked and involved.

### **THE ESOTERIC TRADITION, p.475fn**

The strictest and most impartial justice rules the Worlds, for it is the result of the Kosmic Harmony permeant everywhere, and broken only by the exercise of the free wills of beings who foolishly, and in vain, attempt to sway this cosmic equilibrium. The very Heart of Universal Nature is compassion or what many call Infinite Love, which means Infinite Harmony.

It is truly a non-understanding of the fundamental principle of this Kosmic Harmony as outlined in the text above which has been the rock on which have split into two currents the two main bodies of human philosophical thought concerning the character and nature of Free Will in man. One School, the Fatalists, have denied it in toto, or nearly so, whether the members of this School belong to the class which invokes an Almighty Autocrat assigning unto man his lot in life, from which he has no

escape; or whether it be the other class: that of the absolute Materialists, who see no free will in man, but see him only as a plaything or bit of jetsam wholly subject to the rigid determinism of their school- the result of blind chance or fortuity.

The other School is that of the Autonomists, or absolute Free-Willists, to coin a word, who seem to think that man is wholly or very largely an entirely independent willing agent, different from the Universe in which he lives so far as his will goes, and therefore possessing unrestricted voluntary action.

The Esoteric Philosophy rejects both these notions as being neither of them founded on fact, and takes the middle line: that the will of man is partially free and partially bound or restricted by the karmic consequences of his past actions for weal or for woe; but that he can attain an ever-increasing measure of freedom in his will proportionately as he unfolds or evolves an ever-increasing and larger measure of the divine force which is at the spiritual root of his being, and by which he is linked to the Cosmic Consciousness, the Cosmic Will. Indeed, this is shown clearly enough when one considers the wide ranges, or distances rather, which separate the different Kingdoms of Nature. Thus, those Monadic Rays which are aggregated or grouped in such enormous numbers in the simple unism of the rocks, and which are in consequence bound and limited in mind and action, nevertheless aspire to higher things and essay to climb out of the Mineral Kingdom into the larger measure of intelligence and will in the Vegetable Kingdom; out of which in tum they slowly climb out of these restricted fields of mind and will into the still larger measure of liberty and action that is offered in the Animal Kingdom; the members of which in their turn in precisely similar fashion, and possessing the dawn of mind and the beginnings of free choice, are striving to leave their relatively limited fields in this respect and to climb upwards into the Human Kingdom, where self-conscious voluntary action is accompanied with the exercise of a relatively free intelligence.

### **THE ESOTERIC TRADITION, p.480**

It is this interaction and in minor cases ensuing conflict of wills which is the origin of all the evil in the world - not only among men but among the beings strung all along the rungs of the ascending Ladder of Cosmic Life, from the supergods downwards through all intermediate stages to men; and the evil or disharmony which is apparent among the beasts and in less degree in the plants and minerals is due to exactly the same cause. There would be no evil or disharmony on Earth, so far as human beings are concerned, if it were not for this conflict of human wills, which is another way of saying the wrong exercise or use of that divine faculty – a god-like power working within us – our relatively free will.

### **THE ESOTERIC TRADITION, p.483**

Good, as said above, is relative harmony, and therefore relative perfection; and evil therefore is relative disharmony, born of relative imperfection. Neither good nor evil as conditions exist apart from each other. There could be no 'good' things in the Universe unless there were 'evil' things which by contrast set off the former. Contrariwise, there could be no 'evil' things in the Universe, our Home-Universe, unless there were 'good' things by which alone the former appear in contrast. Evil is not created out of nothing. Good is not created out of nothing. The former is disharmony, the latter is harmony. Consequently they are two poles of the same causal origin. There cannot exist such a thing as evil apart from imperfect or inharmonious things or entities, and there is no such entity per se as 'evil' which exists apart from entities or things who or which are relatively 'evil.' Precisely the same observation may be made, mutatis mutandis, with regard to good.

**THE ESOTERIC TRADITION, p.516**

As has been on numerous occasions already stated, it is precisely because **the heart of Nature is Harmony** that it is also what the ancient Greek philosopher Empedocles called 'love,' but which the more sophisticated generation of our own day might prefer to call Compassion. Compassion is Nature's fundamental law. It is, because of this fact, the natural bounden duty of every human being to help Nature and to work with her, which is but another way of saying that it is our duty to help all Individuals who compose Nature and to do so to the extent of our ability.

**THE ESOTERIC TRADITION, p.521**

**How sublime an idea it is that each Individual is an Agent, whether he recognises it or not, whether he wills it or not, of the Cosmic Harmony and consequent Destiny!** We live in a Universe of the strictest order and regularity, which means that Cosmic Law operates everywhere, and which therefore signifies that any man who throws into disharmony even his tiniest portion of the environment in which he finds himself, by the fact becomes proportionately out of tune with the Cosmic Whole, which will react upon him with power and effectual consequences exactly and mathematically apportioned to the originating cause of his act.

**THE ESOTERIC TRADITION, p.529**

Karman, therefore, essentially is natural harmony, involving the concordance and symmetry of the Universe as a Whole; and any action by any entity on any plane running counter to this concordance or this symmetry of structure, runs directly counter to the natural harmony of things, in other words 'against' Nature, which immediately is aroused into action and becomes there and then, or at a later time, operative by reaction.