



Theosophical Society Point Loma - Blavatskyhouse

Literature, supporting the study (on Sunday, January **28**, 2024)
of the lecture of Erwin Bomas (on Sunday, January **21**, 2024)

Series: **Work on with Nature**

Lecture: **What are the Laws of Nature?**

Gottfried de Purucker on Nature

Esoteric Teachings, Vol. 5, 'Hierarchies and the Doctrine of Emanations',
footnote 43, pp.77-78 (1st edition, 1936); pp.115-117 (I.S.I.S. edition, 2015)

43. 'Nature' is one vast, living, inspirited Organism — in other words an Organic Entity; a true Cosmic Being, also, when we limit the word 'Nature' to some particular range or expanse of the Boundless, such as our own Earth or our Solar System, or our Galaxy, or even a collection of Galaxies. The rule applies alike and without change or qualification in every such instance.

Thus, then, in any such Organic Entity, or in any such 'Nature,' every remotest atom within it is connected with every other nearest or remotest atom. Further, every atom in such 'Nature' or Organic Being, is not only an individual in itself, but likewise an integral or inseparable part of the Mother, the 'Nature,' within whose sphere it lives and moves and has its being. All such 'atoms,' whether such atom be a sun, or one of the innumerable hosts of life-atoms, or a nebula, or a planetary chain, is thus derivative from the material substance, the mother-substance, of the enviring Nature, or Organic Entity; and this is absolutely true on all planes from super-spirit through all intermediate stages or degrees down to and including our own gross physical plane. Thus it is that just as is the case in the human body, which but copies in the small what takes place in the great, everything is interlocked, interlinked, and interworking with every other thing or being: just as the human body has its various aggregates of atoms and cells collected into organs, each such organ performing its own purpose and function in the common and general Organism, in precisely similar fashion the nebulae and the suns and the planets and the beings dwelling on the planets are the various and multitudinous organs of the Cosmic Entity we may have in mind, whether it be, as aforesaid, a Solar System, or a Galaxy, or a collection of Galaxies.

Again, and very important as a key-thought, we must always keep before our mind's eye in these our studies that by far the greatest part of Nature, or any such Cosmic Organism or Cosmic Entity, is the invisible and superior worlds and planes and spheres thereof, constantly

remembering that our own physical plane is but the grossest veil or garment or sheath or body, which is inspirited and guided from within.

Every such unitary being within Nature, such as a sun or a planet as instances, is in consequence of the foregoing an imbodyed Entity, divine in its highest parts, spiritual in the part subordinate to the divine, having an intellectual essence or mind, and all these manifesting through the lower veils or garments, including the physical body which our eyes apprise us of. Thus it is that every star which our eyes see glittering at night in the beautiful dome above our heads is the expression of a divinity; for, as already stated, the Universe is imbodyed Consciousness — or, still more accurately stated, the Universe is imbodyed Consciousnesses, these latter existing in all-various and in innumerable vast hierarchies, each such hierarchy possessing its own individuality or swabhāva.

Spirit at one pole, the higher or negative, and matter at the other pole, the positive or lower; and yet both fundamentally one — in these words we have a picture, both graphic and sublime, of the nature of Nature.

Matter is naught but the condensation of Spirit, and therefore it is Spirit living and working and 'sleeping,' as it were, in the form of Spirit. Spirit and matter, as said, are fundamentally one.

Helena P. Blavatsky on Laws of Nature

The Secret Doctrine, Vol. I, p. 16 (orig. edition 1888)

It [Fohat] is the "bridge" by which the "Ideas" existing in the "Divine Thought" are impressed on Cosmic substance as the "laws of Nature." Fohat is thus the dynamic energy of Cosmic Ideation; or, regarded from the other side, it is the intelligent medium, the guiding power of all manifestation, the "Thought Divine" transmitted and made manifest through the Dhyān Chohans, the Architects of the visible World. Thus from Spirit, or Cosmic Ideation, comes our consciousness; from Cosmic Substance the several vehicles in which that consciousness is individualised and attains to self — or reflective — consciousness; while Fohat, in its various manifestations, is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life.

Gottfried de Purucker on Laws of Nature

Fundamentals of the Esoteric Philosophy, pp. 172-173

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<https://blavatskyhouse.org/literature/gottfried-de-purucker/fundamentals-of-the-esoteric-philosophy/>

The so-called "laws of Nature", therefore, are the *action and interaction and interplay of consciousnesses and wills* — in the Kosmos — not so much considered as personalized consciousnesses and wills, but by us those words are used more as abstractions, meaning the combined and aggregate action-results of all consciousnesses and wills in the Kosmos. Yet actually, when *traced to causes, to their sources*, these "laws" are the consciousnesses and wills in action of the multimirriad hosts of beings that *compose and are "Nature" itself*, working through, in, and by, "matter", their vehicles — abstractly called "Nature".

“Nature” has these two poles or sides: the positive pole or side and the negative pole or side. Examine yourself closely, and you will find that even your mind is dual, like everything else, for it mirrors Nature. It has its passive side, its “unconscious reflexes”, just as the body has, just as Nature has. It has also its positive or active side. There is a great difference between the conscious will and the unconscious will. Take the body as an instance of what I am trying to say; e.g., the beating of the heart, the automatic winking of the eyes, the processes of digestion. These are unconsciously performed acts, under the control of unconscious or semi-conscious elemental entities; when normally functioning, man’s will has nothing self-consciously to do with them. They represent the passive side of his will as expressed through those elemental minds. But he also has an active or positive side in which he wills and thinks, and acts accordingly, and for these latter things he is held responsible, he incurs karmic responsibility.

So is it exactly the same, in Nature; as is illustrated by this example of the passive and active wills in man’s own mind and body. The “laws of physical nature” are the action-results of the passive side of the beings and consciousnesses who and which compose what is called “Nature”; and the *higher those beings are, the less is their active or positive side manifest* on the lower planes.

Work therefore with Nature, and not against her; violate none of her laws, if you desire health and happiness. Remember what H.P. Blavatsky says in *The Voice of the Silence*: Let us paraphrase it: Work with nature and follow her; become one with her, and she will make obeisance unto you as an active, *self-conscious* Co-worker — a Master. Happiness can be found only in obedience to this fundamental truth of inseparable unity. There is no happiness in unbrotherhood, in acting solely for yourself, in trying to impose your personal will on others. *It is by giving*, that life is found in all its beauty, by giving the self to the ALL. There is no happiness like it; there is no way for inner development to come so quickly and so surely and so safely to the student as that which lies in giving up the personal self to nobly impersonal aims. It is the Way to Peace and Power.

Helena P. Blavatsky on Nature and co-working with Nature

The Secret Doctrine, Vol. I, pp. 279-280 (orig. edition 1888)

Whatever may be the destiny of these actual writings in a remote future, we hope to have proven so far the following facts:

(1) The Secret Doctrine teaches no *Atheism*, except in the Hindu sense of the word *nastika*, or the rejection of *idols*, including every anthropomorphic god. In this sense every Occultist is a *Nastika*.

(2) It admits a Logos or a collective “Creator” of the Universe; a *Demi-urgos* — in the sense implied when one speaks of an “Architect” as the “Creator” of an edifice, whereas that Architect has never touched one stone of it, but, while furnishing the plan, left all the manual labour to the masons; in our case the plan was furnished by the Ideation of the Universe, and the constructive labour was left to the Hosts of intelligent Powers and Forces. But that *Demiurgos* is no *personal* deity, – i.e., an imperfect *extra-cosmic* god, – but only the aggregate of the Dhyani-Chohans and the other forces.

As to the latter —

(3) They are dual in their character; being composed of (a) the irrational *brute energy*, inherent in matter, and (b) the intelligent soul or cosmic consciousness which directs and guides that energy, and which is the *Dhyan-Chohan*ic thought reflecting the Ideation of the Universal mind. This results in a perpetual series of physical manifestations and *moral effects* on Earth, during manvantaric periods, the whole being subservient to Karma. As that process is not always perfect; and since, however many proofs it may exhibit of a guiding intelligence behind the veil, it still shows gaps and flaws, and even results very often in evident failures — therefore, neither the collective Host (Demi-urgos), nor any of the working powers individually, are proper subjects for divine honours or worship. All are entitled to the grateful reverence of Humanity, however, and man ought to be ever striving to help the divine evolution of *Ideas*, by becoming to the best of his ability a *co-worker with nature* in the cyclic task.

Helena P. Blavatsky on working on with Nature

The Voice of the Silence, p.14

Desire nothing. Chafe not at Karma, nor at Nature's changeless laws.

But struggle only with the personal, the transitory, the evanescent and the perishable.

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

Helena P. Blavatsky on climate, altered by man

'Civilization, the Death of Art and Beauty'

Lucifer, Vol. VIII, No. 45, May, 1891, pp. 177-186;

in *Blavatsky Collected Writings*, Vol. 13, p. 181 and 189-190

[181] 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.

(...)

[189] The artificial replaces everywhere the real, the false substitutes the true. Not a sunny valley, not a shadowy grove left immaculate on the bosom of mother nature. And yet what marble fountain in fashionable square or city park, what bronze lions or tumble-down dolphins with upturned tails can compare with an old worm-eaten, moss-covered, weather-stained country well, or a rural windmill in a green meadow! What Arc de Triomphe can ever compare with the low arch of Grotta Azzurra, at Capri, and what city park or Champs Élysées, rival Sorrento, "the wild garden of the world," the birth-place of Tasso? Ancient civilizations have never sacrificed Nature to speculation, but holding it as divine, have honoured her natural beauties by the erection of works of art, such as our modern electric civilization could never produce even in

dream. The sublime grandeur, the mournful gloom and majesty of the ruined temples of Paestum, that stand for ages like so many sentries over the sepulchre of the Past and the forlorn hope of the Future amid the mountain wilderness of Sorrento, have inspired more men of genius than the new civilization will ever produce.

Gottfried de Purucker on Nature works from within

The Esoteric Tradition, Vol. I, p. 145-146

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Earthquakes, tidal waves, the belching volcanoes, the aurora borealis and the aurora australis, wind-storms, rain-storms, hail-storms, and electrical storms; the precession and recession of glacial periods; diseases endemic, epidemic, and pandemic; the quiet growing of the grass in the fields or the blossoming of the flowers; the development of a man from a microscopic cell into a six-foot human being, or the equivalent evolution of any other animate entity; the vast and titanic forces working in the bosom and on the surface of our Sun, and the regular and periodic pathways followed with unvarying precision and punctuality by the planets, as well as the phenomena of their own planetary evolution, are still other instances, and everywhere in physical Nature the same observation applies. These are all examples of how these inner causal forces work outwards from within, illustrations of the inward and driving and impelling forces locked up and at work in the inner worlds, and now self-expressing themselves outwards. In fact, and speaking in plainer language, all these physical phenomena which have just been enumerated, and all others which the reader's own knowledge and imagination will readily suggest, are but the effects in our outer physical sphere of what is taking place in the inner and invisible realms — the inner and invisible worlds and planes. Things are happening there within, and when the points of union or contact are sufficiently near us, then our own physical sphere feels the effects as exemplified in the bewildering mass of phenomena which Nature produces.

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