

## HARMONY\*

«An authentic polar position implies absence of desire.  
Pure consciousness is absence of emotional-mental content;  
It is a limpid and clean screen without superimposed images,  
without precipitates, without a second; it is pure Fire»<sup>1</sup>

R. ... We can say that *Advaita* expresses itself through the law of Harmony.

A. I do not comprehend. What is this Harmony?

R. Harmony is based upon the synthesis of Knowledge, upon the comprehension that all dualisms, in the long run, are just polarities that resolve into Unity. This vision rests also on the idea of Beauty conceived of as Accord among all the manifested notes. Thus, ego and non-ego, good and evil, *saṃsāra* and *nirvāṇa*, individual and universal, fact and finality, cause and effect, *ens* and image, etc., are all *comprehended* by and resolved into the principial Unity. Harmony disregards the existence of ugliness, of separateness and conflict in the ordinary sense. Harmony conceived of in this way is omni-comprehension and therefore non-opposition.

A pure *asparśin* is Harmony in action, expressing Beauty and Accord. From this stems his non-opposition to life, also to *māyā*'s life; from here comes his Freedom which, obviously, is not the freedom of the ego. A pure *asparśin* is a Complete one and completeness does not depend on any action at all. As you can see, Harmony, Beauty, Aesthetic sense, etc., for the *asparśin* are not simple mental categories but expressions of life. For Tradition, Æsthetics is a "way of life". A *sāadhanā* is simply a training aimed at revealing Accord, an instrument to express Harmony. The individual and the cosmos are made of vibrating notes and the disciple must have the capacity for "hearing" the just consonance between the micro and the macro-cosmos.

A. What are, after all, *Advaita Vedānta* and *Asparśayoga*?

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\* Raphael, *Tat Tvam Asi*, "Harmony". Aurea Vidyā, New York. 2002

<sup>1</sup> Raphael, *The Threefold Pathway of Fire*, Chap. "Non-desire". Aurea Vidyā, New York. 2000

R. The *Advaita Vedānta* and the *Asparśayoga* are pure metaphysics, non-human Tradition, Knowledge by identity; they represent a pathway which leads to the Realization of the integral Being; they are the “Path of Fire” which unveils the Bliss and the Freedom of *That*, eternally non-born; they unveil identity with the Constant upon which all things depend and to which all things return.

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A. ... I am convinced that life, as I conceived of it up to now, is an absurdity. I am certain that there is only one way in which man can solve his basic problems and this is through the transformation of his own consciousness, the conquest of his inner being, his essential re-unification. His conflict cannot cease until he finds himself within himself. There is no sensory happiness, there is no drug, no company of friends, no financial and political acquisition, no possession of worldly goods, etc. that can possibly give back to him his true dimension, his true status as a being, his integrality, his unity. Every sensory passion, however noble, is always compensatory. Sensory love at every level and degree is only love of oneself as ego-illusion...

I venture to say that I am beginning to experience heartfelt joy and I think that this is true joy because it does not depend on anything, it is not the outcome of profane acquisitions or the effect of drugs, but is the result of *comprehension* which calms and pacifies, which tranquilizes and places one in a state of placidity and passionlessness. I realize that self-knowledge is the basis for finding oneself again, just as I realize that comprehending must touch the most profound element of oneself and not stop merely at the level of the ego-illusion ...