

MAHATMAS K.H. and M. on HARMONY

MAHATMA LETTERS TO A.P. SINNETT, from LETTERS 12, 22, 16, 85, 10, 8 [1st ed.]

LETTER 12 Mahatma M. on HARMONY and EQUILIBRIUM

To conceive of an eternity of bliss or woe, and to offset it to any conceivable deeds of merit or demerit of a being who may have lived a century or even a millenium in the flesh, can only be proposed by one who has never yet grasped the awful reality of the word Eternity, nor pondered upon **the law of perfect justice and equilibrium which pervades nature.**

LETTER 22 Mahatma K.H. on HARMONY and EQUILIBRIUM

But do you think that you are right when saying that "the laws arise?" Immutable laws cannot arise, since they are eternal and uncreated, propelled in the Eternity, and that God himself, if such a thing existed, could never have the power of stopping them. And when did I say that these laws were fortuitous *per se*? I meant their blind correlations, never the laws, or rather the law — **since we recognise but one law in the Universe, the law of harmony, of perfect EQUILIBRIUM.**

LETTER 16 Mahatma K.H. on HARMONY

Everything is so harmoniously adjusted in nature — especially in the subjective world, that no mistake can be ever committed by the Tathâgatas – or Dhyan Chohans – who guide the impulses.

LETTER 85 [1st ed.] on MAGNETIC HARMONY

To the Members of the "London Lodge," Theosophical Society, --

I have just ordered two telegrams to be sent to Mrs. A. Kingsford and Mr. A.P. Sinnett to notify both that the former should continue to be the President of the "London Lodge" Theos. Society.

This is not the desire alone of either of us two, known to Mr. Sinnett, or of both, but the express wish of the *Chohan* Himself.

(...)

The only object to be striven for is the amelioration of the condition of MAN by the spread of truth suited to the various stages of his development and that of the country he inhabits and belongs to. TRUTH has no ear-mark and does not suffer from the name under which it is promulgated — if the said object is attained. The constitution of the "London Lodge, Theos. Society," affords ground of a hope for the right method being put in operation before long. **It is well known that a magnet would cease to be a magnet if it's poles cease to be antagonistic.** Heat on one side should be met by frost on the other, and the resulting temperature will be healthy to all people. Mrs. Kingsford and Mr. Sinnett are both useful, both needed and appreciated by our revered Chohan and Master, — just because they are the two poles calculated to keep the whole body in magnetic harmony, as the judicious disposal of both will make an excellent middle ground to be attained by no other means; **one correcting and equilibrising the other.** The direction and the good services of both is necessary for the steady progress of the Theosophical Society in England.

(...)

It is a universally admitted fact that the marvellous success of the Theosophical Society in India is due entirely to its principle of wise and respectful toleration of each other's opinions and beliefs. Not even the President-Founder has the right directly or indirectly to interfere with the freedom of thought of the humblest member, least of all to seek to influence his personal opinion.

It is only in the absence of this generous consideration, that even the faintest shadow of difference arms seekers after the same truth, otherwise earnest and sincere, with the scorpion-whip of hatred against their brothers, equally sincere and earnest.

Deluded victims of distorted truth, they forget, or never knew, that **discord is the harmony of the Universe**. Thus in the Theos. Society, each part, as in the glorious *figues* of the immortal Mozart, ceaselessly chases the other in harmonious discord on the paths of Eternal progress to meet and finally blend at the threshold of the pursued goal into one harmonious whole, **the key-note in nature [Sanskrit characters for "Sat."]**

Absolute justice makes no difference between the many and the few. Therefore, while thanking the majority of the "London Lodge" Theosophists for their "loyalty" to us their invisible teachers, we must at the same time, remind them that their President, Mrs. Kingsford, is *loyal* and *true* also — to that which she believes to be the Truth. And, as she is thus loyal and true *to her convictions*, however small the minority that may side with her at present, the majority led by Mr. Sinnett, our representative in London, cannot with justice charge her with the guilt, which — since she has emphatically disclaimed all intention of breaking the letter or the spirit of Article VI of the Rules of the Parent Theos. Society (which please see and read) — is one only in the eyes of those who would be rather too severe.

Every Western Theosophist should learn and remember, especially those of them who would be our followers -- that in our Brotherhood, all personalities sink into one idea -- abstract right and absolute practical justice for all. And that, though we may not say with the Christians, "return good for evil" — we repeat with Confucius — "**return good for good; for evil — JUSTICE.**"

Thus, the Theosophists of Mrs. K.'s way of thinking, — were they even to oppose some of us personally to the bitter end, — are entitled to as much respect and consideration (so long as they are sincere) from us and their fellow-members of opposite views, as those who are ready with Mr. Sinnett to follow absolutely but our special teaching. A dutiful regard for these rules in life will always promote the best interests of all concerned.

It is necessary for the parallel progress of the groups under Mrs. K. and Mr. S. that neither should interfere with the beliefs and rights of the other. And it is seriously expected that both of them will be actuated by an earnest and sleepless desire to respect the philosophical independence of each other, while preserving at the same time their unity as a whole — namely the objects of the Parent Theos. Society in their integrity — and those of the London Lodge, in their slight modification.

We wish the London Society should preserve its harmony in division like the Indian Branches where the representatives of all the different schools of Hinduism seek to study Esoteric Sciences and the Wisdom of old, without necessarily giving up for it their respective beliefs.

LETTER 10: Mahatma K.H. on (DIS)HARMONY

Our ideas on Evil.

Evil has no existence *per se* and is but the absence of good and exists but for him who is made its victim. It proceeds from two causes, and no more than good is it an independent cause in nature. **Nature is destitute of goodness or malice**; she follows only immutable laws when she either gives life and joy, or sends suffering [and] death, and destroys what she has created. Nature has an antidote for every poison and her laws a reward for every suffering. The butterfly devoured by a bird becomes that bird, and the little bird killed by an animal goes into a higher form. It is the blind law of necessity and the eternal fitness of things, and hence cannot be called Evil in Nature.

The real evil proceeds from human intelligence and its origin rests entirely with reasoning man who dissociates himself from Nature. Humanity, then, alone is the true source of evil. Evil is the exaggeration of good, the progeny of human selfishness and greediness. Think profoundly and you will find that save death — which is no evil but a necessary law, and accidents which will always

find their reward in a future life – the *origin* of every evil whether small or great is in human action, in man whose intelligence makes him the one free agent in Nature.

It is not nature that creates diseases, but man. The latter's mission and destiny in the economy of nature is to die his natural death brought by old age; save accident, neither a savage nor a wild (free) animal die of disease. Food, sexual relations, drink, are all natural necessities of life; yet excess in them brings on disease, misery, suffering, mental and physical, and the latter are transmitted as the greatest evils to future generations, the progeny of the culprits. Ambition, the desire of securing happiness and comfort for those we love, by obtaining honours and riches, are praiseworthy natural feelings, but when they transform man into an ambitious cruel tyrant, a miser, a selfish egotist they bring untold misery on those around him; on nations as well as on individuals. All this then — food, wealth, ambition, and a thousand other things we have to leave unmentioned, becomes the source and cause of evil whether in its abundance or through its absence. Become a glutton, a debauchee, a tyrant, and you become the originator of diseases, of human suffering and misery. Lack all this and you starve, you are despised as a *nobody* and the majority of the herd, your fellow men, make of you a sufferer your whole life. Therefore it is neither nature nor an imaginary Deity that has to be blamed, but human nature made vile by *selfishness*. Think well over these few words; work out every cause of evil you can think of and trace it to its origin and you will have solved *one-third* of the problem of evil.

And now, after making due allowance for evils that are natural and cannot be avoided, -- and so few are they that I challenge the whole host of Western metaphysicians to call them evils or to trace them directly to an independent cause — **I will point out the greatest, the chief cause of nearly two thirds of the evils that pursue humanity ever since that cause became a power.** It is religion under whatever form and in whatsoever nation. It is the sacerdotal caste, the priesthood and the churches; it is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity and that almost overwhelms mankind. Ignorance created Gods and cunning took advantage of the opportunity. Look at India and look at Christendom and Islam, at Judaism and Fetichism. It is priestly imposture that rendered these Gods so terrible to man; it is religion that makes of him the selfish bigot, the fanatic that hates all mankind out of his own sect without rendering him any better or more moral for it. It is belief in God and Gods that makes two-thirds of humanity the slaves of a handful of those who deceive them under the false pretence of saving them. Is not man ever ready to commit any kind of evil if told that his God or Gods demand the crime?; voluntary victim of an illusionary God, the abject slave of his crafty ministers. The Irish, Italian and Slavonian peasant will starve himself and see his family starving and naked to feed and clothe his padre and pope. For two thousand years India groaned under the weight of caste, Brahmins alone feeding on the fat of the land, and to-day the followers of Christ and those of Mahomet are cutting each other's throats in the names of and for the greater glory of their respective myths. Remember the sum of human misery will never be diminished unto that day when the better portion of humanity destroys in the name of Truth, morality, and universal charity, the altars of their false gods.

LETTER 8 Mahatma K.H. on KEY TO HARMONY

Until final emancipation reabsorbs the *Ego*, it *must* be conscious of the purest sympathies called out by the esthetic effects of high art, its tenderest cords respond to the call of the holier and nobler *human* attachments. **Of course, the greater the progress towards deliverance, the less this will be the case, until, to crown all, human and purely individual personal feelings – blood-ties and friendship, patriotism and race predilection – all will give away, to become blended into one universal feeling,**

the only true and holy, the only unselfish and Eternal one — Love, an Immense Love for humanity — as a *Whole!*

For it is "Humanity" which is the great Orphan, the only disinherited one upon this earth, my friend. And it is the duty of every man who is capable of an unselfish impulse to do something, however little, for its welfare. Poor, poor humanity! It reminds me of the old fable of the war between the Body and its members; here too, each limb of this huge "Orphan" – fatherless and motherless – selfishly cares but for itself. The body uncared for suffers eternally, whether the limbs are at war or at rest. Its suffering and agony never cease. . . . And who can blame it – as your materialistic philosophers do – if, in this everlasting isolation and neglect it has evolved gods, unto whom "it ever cries for help but is not heard!"