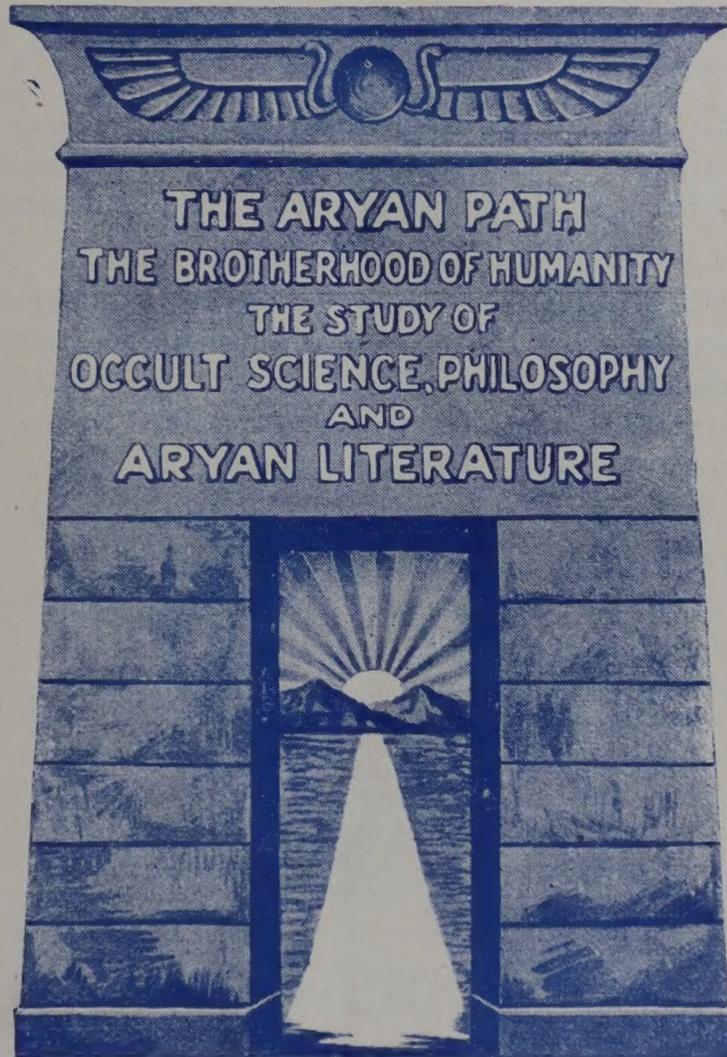


"PEACE NUMBER"



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December 17, 1949

The higher philanthropy calls for a spreading among men of a right basis for ethics, for thought, for action.

—WILLIAM QUAN JUDGE

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;
- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th December 1949.

VOL. XX. No. 2.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th December 1949.

VOL. XX. No. 2

THE WAYS OF PEACE

We write these words in the first days of December. Some 1500 miles away a conference is deliberating upon the subject of Peace, Pacifism, Pacifists. At Santiniketan, the centre founded by the poet Tagore, there have gathered some 100 men and women, the majority of whom have come from abroad to the land of Gandhiji in quest of Light which would enable them to labour for the banishment of war. These good Visitors look to India for guidance; because Gandhiji came out of the heart of India, and also because of what Gandhiji himself wrote (see p. 25). They and their Indian colleagues will spend Christmas week at Sevagram, continuing their deliberations at the last of the Ashrams established by Gandhiji. As Rajkumari Amrit Kaur put it on the opening day of the World Pacifist Meeting, December 1st,

He alone from before and during the war years and after had been as a lighthouse standing out serene and unhurt by the storms that beat around. When he was taken from our midst, doubts arose in many minds as to whether it was of any use holding a gathering of this nature without him. But I for one am glad that our friends from far and near have come. After all, Gandhiji is only not with us in flesh. His spirit lives and he is always here to bless and guide.

We think it appropriate, therefore, to reprint in this issue certain old writings on the subject. The present writer's views, penned 10 years ago, appeared as the editorial in *The Aryan Path*. It is followed by "Let Us End War," published in April 1949. Two selections from *Theosophy* published by our Los Angeles friends are included. Four subjects which have a bearing on the forces of evil which cause wars are touched upon.

Theosophy has a rare light to throw on the baffling problem of ever-recurring wars and why and how they play havoc in human history. Our Theosophical metaphysics and ethics point to principles, to the true causes of war and to the cures which can usher in Peace. The Esoteric Philosophy embraces most of the ideas of Gandhiji and offers some further rational doctrines for our study and application.

Collective, National, and Distributive Karma is one such doctrine. It is an important aspect of the fundamental Law of Karma. "As you sow, so you reap"—almost everybody accepts that. But when we sow in ignorance we reap in pain. Universal Unity is actually maintained now and here by the Good Law. Karma ever adjusts, and Karma, though profoundly impersonal, is not blind, is mercy incarnate in its justice, is alive and progressing, however dead and static it may seem. How human Free-Will in its present activity is superior to fate forged in the past has to be learnt, understood, applied. Modern India needs, even the followers of Gandhiji need, the knowledge of this philosophy and he himself has said very Theosophical things on the subject of Karma, individual and collective. Karma has been called by H. P. Blavatsky "the Unfailing Regulator." In her teachings lovers of peace and friends and followers of Gandhiji will find great help, real support and that energy which is needed for the activating of the human Will to right exertion. To facilitate the work of our readers and friends we print below some extracts on the subject of collective Karma from Madame H. P. Blavatsky's *Key to Theosophy* :—

We describe Karma as that Law of re-adjustment which ever tends to restore disturbed equilibrium in the physical, and broken harmony in the moral world. We say that Karma does not act in this or that particular way always; but that it always *does* act so as to restore Harmony and preserve the balance of equilibrium, in virtue of which the Universe exists.

(Indian Edition, p. 203)

What we believe in, is strict and impartial justice. Our idea of the unknown Universal Deity, represented by Karma, is that it is a Power which cannot fail, and can, therefore, have neither wrath nor mercy, only absolute Equity, which leaves every cause, great or small, to work out its inevitable effects. The saying of Jesus: "With that measure ye mete it shall be measured to you again" (Matt. vii., 2), neither by expression nor implication points to any hope of future mercy or salvation by proxy. This is why, recognising as we do in our philosophy the justice of this statement, we cannot recommend too strongly mercy, charity, and forgiveness of mutual offences. *Resist not evil, and render good for evil*, are Buddhist precepts, and were first preached in view of the implacability of Karmic law. For man to take the law into his own hands is anyhow a sacrilegious presumption. Human Law may use restrictive not punitive measures; but a man who, believing in Karma, still revenges himself and refuses to forgive every injury, thereby rendering good for evil, is a criminal and only hurts himself. As Karma is sure to punish the man who wronged him, by seeking to inflict an additional punishment on his enemy, he, who instead of leaving that punishment to the great Law adds to it his own mite, only begets thereby a cause for the future reward of his own enemy and a future punishment for himself. The un-failing Regulator affects in each incarnation the quality of its successor; and the sum of the merit or demerit in preceding ones determines it.

(Indian Edition, pp. 197-8)

We must not lose sight of the fact that every atom is subject to the general law governing the whole body to which it belongs, and here we come upon the wider track of the Karmic law. Do you not perceive that the aggregate of individual Karma becomes that of the nation to which those individuals belong, and further, that the sum total of National Karma is that of the World? The evils that you speak of are not peculiar to the individual or even to the Nation, they are more or less universal; and it is upon this broad line of Human interdependence that the law of Karma finds its legitimate and equitable issue.

(Indian Edition, p. 200)

It is held as a truth among Theosophists that the interdependence of Humanity is the cause of what is called Distributive Karma, and it is this law which affords the solution to the great question of collective suffering and its relief. It is an occult law, moreover, that no man can rise superior to his individual failings, without lifting, be it ever so little, the whole body of which he is an integral part. In the same way, no one can sin, nor suffer the effects of sin, alone. In reality, there is no such thing as "Separateness"; and the nearest approach to that selfish state, which the laws of life permit, is in the intent or motive.

(Indian Edition, pp. 200-1)

Theosophy considers full recognition of equal rights and privileges for all, and without distinction of race, colour, social position, or birth as due to humanity at large. That due is denied when there is the slightest invasion of another's right—be that other a man or a nation; when there is any failure to show him the same justice, kindness, consideration or mercy which we desire for ourselves. The whole present system of politics is built on the oblivion of such rights, and the most fierce assertion of national selfishness. The French say: "Like master, like man," they ought to add, "Like national policy, like citizen."

(Indian Edition, pp. 228-9)

WANTED—A LEAGUE OF HUMANITY

Where shall we find the true foundation for a changed civilization that all men and women can see and stand on? It is not philosophies nor religions nor political panaceas that are needed; but Knowledge, and a wider scope of vision than the vicissitudes of one short physical life. The knowledge that is greater than all the forms of religion ever invented is the knowledge of the very nature of man himself, for himself and in himself. For we are not here as things apart; we are here because of one great sustaining Cause—infinite and omnipresent, not separate from us, nor from any other being. It is the same in all beings above the human and in all beings below the human—the very root of our natures, the very man himself. It is the Source of all powers and of all actions, whether good or evil. Then, everything that is done by beings affects all beings, and all that is has been caused by beings, each one affected according to its share in the cause. What the past has been, we are experiencing now—our lives now being but repetitions of lives that preceded them. What the future will be, we are making now—the lives to come depending entirely on the choice and direction of our thoughts and actions now.

The war of this or any time is the result of the warring spirit, of the selfishness of mankind. It is the result of the failure to understand the great purpose of life, the nature of our minds, the full power of attainment within each being, the one Law of absolute justice inherent in all beings, the One Deity, behind and in all, the one Goal for every Pilgrim, however the path varies. As soon as men are brought to the perception that every one reaps exactly what he sows, no one will do harm to any other being; there will then be no war. There will be no such misery as now exists; for to realize our own responsibility to all others and to act in accordance, is to have become unselfish, and to have done away with the prime cause of sin, sorrow and suffering.

Back of the failure to understand our own true natures lie false ideas, false conceptions of life, false ideals—the heritage of our Christian civiliza-

tion. We have believed that we were born in this condition or environment by the "will" of some God. We have imagined a personal God, a personal devil, and a personal Saviour. We have imagined an impossible heaven and an equally impossible hell. We have imagined a "creation," instead of evolution. We have believed that we are poor, weak, miserable sinners, and have acted out the part. We have laid all our troubles and evils and pain upon some other imaginary Being. Thus, we have remained irresponsible creatures, mere rationalized animals; not immortal souls. We have dodged our responsibility. But we must guide ourselves according to the realities of our own nature. We must take care of *each other*, not of *ourselves* according to the personal basis on which this and every other nation in the world is proceeding today.

We are going to have a league of humanity only when the ancient truths of the Wisdom Religion are once more perceived—when there is one purpose and one teaching. Its truths are self-evident, not to be accepted because written in some book, nor because they are the dicta of some particular church. They are the only truths worth considering because in the use of them they *prove* themselves true. And truth, as we ought to know, always explains. When we have the explanation, we have the truth. Each has to make his own verification of the truth, but the fact remains that there *is* truth, and it has always existed. It has come to us from Beings higher than we, because once They turned Their faces in the right direction and pursued the course pointed out to Them as leading to spiritual, divine perfection. They know all that has been known. They know us, although we may not know Them. They know our needs, although we may be densely ignorant of them. They come again and again to present the truths of life to man, hoping that some echo may be aroused in his soul so that he, too, shall arrive at a realization of Self, of Spirit—which *is* Knowledge.

Those who can see the course of humanity see nothing but much trouble yet for the world in general.

ROBERT CROSBIE (1918)

THE IMPENDING DOOM AND THE WAY OUT

[Reprinted from *The Aryan Path*, Special "Peace" Number, Vol. X, pp. 1-3, for January 1939.—Eds.]

Behold on what objects the best energies of knowledge, the strongest human activity and the inventive powers of man are wasted at the present hour: on the creation, amelioration and perfection of war-engines of destruction, on guns and smokeless powders, and weapons for the mutual murder and decimation of men. Great Christian nations seek to outvie each other in the discovery of better means for destroying human life, and for the subjecting by the strongest and the craftiest of the weakest and the simplest, for no better reason than to feed their peacock-vanity and self-adulation; and Christian men eagerly follow the good example.

—H. P. BLAVATSKY (in 1891).

While Mars was being propitiated at Munich by two who love war and two others who fear it, most of our contributors to this number were busy preparing their articles. There is not a rational human being who does not favour peace; in their speeches politicians and ministers of every state declare themselves to be the votaries of peace—even the Dictators are claimants to that rôle, though they illogically assert that the way to peace lies through war. But not only are the Dictators illogical: those who are planning to fight, for example Great Britain, and are building up larger armies are also illogical—only in a lesser degree. Many even among those who accept the precept that "hatred ceaseth not by hatred" and agree that "an eye for an eye, and a tooth for a tooth" is a false doctrine, and not only an immoral one, bow the knee to Moloch,

...horrid King, besmear'd with blood
Of human sacrifice and parents' tears.

Even on the brink of war we continued our plan of publishing this special Peace number of *The Aryan Path*, because we have faith in the greater power of peace and order which can transmute the opposing force of carnage and chaos, if only those who speak of "peace in our time" really work for it. The Dictators want war—why expect them to labour for peace? The Democracies aspire to keep peace but are forging weapons of destruction, while constructive planning is badly neglected. To avoid war is not to establish peace. Peace must be worshipped with a whole-hearted devotion; not in blind hope but with a clear intellectual perception must the Goddess be served. Swords are not offerings acceptable to Her.

There are problems which hold tightly the roots of war, e.g., the racial tension (not the artificial

one created by Hitler, for between Germans, whatever their creedal belief, and the Jews of Europe there is *no* difference) between the Coloured and the so-called White races; or the clash of cultures between the British and the Indians; or the economic tensions and trade rivalries born of false methods of industrialization—false because immoral. These root problems are examined by some of our contributors. Other articles indicate the parts which youth and women, writers and preachers and great Democracies and Republics like the U. S. A. can play. The summation in the last articles clearly reveals the right way to lasting peace—the way which the opening article of so profoundly logical and reasonable an advocate of order as Sir Norman Angell finds not only "extremely attractive" but also "much more practicable than would appear at first sight." It is because Non-Violence and Passive Resistance are practicable that we often reiterate the plan of educating the young and the adult in its principles. No nation can build an army or a navy in a short season; after years of preparation Britain found herself unprepared; her unpreparedness for war contributed substantially to the depressing tragedy of Munich. Nor can a nation educate itself in *Ahimsa* and *Satyagraha* in a year; but a beginning can be made. To-day the world may be said to be watching to see which nation will be first in the race, not of armaments, but of developing its inner psychic and moral force. This appears to be a probability to the most proficient and the most experienced teacher of the practice of Non-violence; see the article of Gandhiji in *Harijan* for 12th November 1938 under the caption "Why Not Great Powers?" in which he writes:—

I had no right to arrogate to myself any belief

that India alone and no other nation was fit for non-violent action. I must confess that I have believed and still believe that India was the fittest nation to enforce non-violent action for regaining her freedom. In spite of signs to the contrary, I have the hope that the whole mass of people, who are more than the Congress, will respond only to non-violent action. They are the readiest of all the nations of the earth for such action. But when a case for immediate application of the remedy presented itself before me, I could not restrain myself from suggesting it to the Czechs for their acceptance.

It is, however, open to the great powers to take it up any day and cover themselves with glory and earn the eternal gratitude of posterity. If they or any of them could shed the fear of destruction, if they disarmed themselves, they will automatically help the rest to regain their sanity. But then these great powers have to give up imperialistic ambitions and exploitation of the so-called uncivilized or semi-civilized nations of the earth and revise their mode of life. It means a complete revolution. Great nations can hardly be expected in the ordinary course to move spontaneously in a direction the reverse of the one they have followed, and according to their notion of value, from victory to victory. But miracles have happened before and may happen even in this very prosaic age. Who can dare limit God's power of undoing wrong? One thing is certain. If the mad race for armaments continues, it is bound to result in a slaughter such as has never occurred in history. If there is a victor left the very victory will be a living death for the nation that emerges victorious. There is no escape from the impending doom save through a bold and unconditional acceptance of the non-violent method with all its glorious implications. Democracy

and violence can ill go together. The states that are today nominally democratic have either to become frankly totalitarian or, if they are to become truly democratic, they must become courageously non-violent. It is a blasphemy to say that non-violence can only be practised by individuals and never by nations which are composed of individuals.

Ideas rule the world—not politicians in Downing Street or the White House, not even Dictators in Germany and Italy and Russia. It is one of the illusions to which the human mind falls prey that legislatures are supreme. Ideas rule politicians and dictators. Ambitious and greedy thoughts obsess people and among them the leaders, who become cross-eyed by their evil feelings and see the world out of focus. Noble and true ideas transform men and women including the politicians.

Educate the people not merely to desire peace but to understand how it can and should be firmly established. This first number of our tenth volume presents ideas which need to be examined and expounded. It is our humble offering on the altar of Universal Brotherhood which makes no distinction between Easterner and Westerner, Jew and Nazi, Heathen and Christian. Humanity is one and the folly of a single member poisons the whole body; contrariwise—the wisdom of a single unit transmutes the whole and elevates it to a higher plane of being.

LET US END WAR!

[Reprinted from *Theosophical Free Tract No. 16*, 13th April 1949.—Eds.]

When the great armies go to war, sorrow is the sole winner.—LAO-TZU. (600 B.C.)

The plan of quiet passive resistance, or rather, laying under the wind, is good and ought to work in all attacks. Retreat within your own heart and there keep firmly still. Resist without resisting. It is possible and should be attained.—W. Q. JUDGE. (1851-1896)

I do justify entire non-violence, and consider it possible in relation between man and man and nations and nations; but it is not a resignation from all real fighting against wickedness. On the contrary the non-violence of my conception is more active and more real fighting against wickedness than retaliation, whose very nature is to increase wickedness.—GANDHIJI. (1869-1948)

Students of Theosophy, familiar with the Law of Karma under which each reaps the exact harvest of his sowing, do not need to be convinced that any disturbance of the universal harmony or balance means inevitably readjustment which is

often painful, or that the disturbance, if sufficiently serious, wide-spread and prolonged, may culminate in something so drastic as war. It is part of the task of the Theosophical Movement to bring to wider notice and deeper realization that

eminently practical and important truth, which has formed part of the message of the greatest Teachers of mankind.

India's greatest son in history was a peacemaker. Not only did the Buddha teach non-violence, *Ahimsa*, He reconciled the Sākyas and the Koliyas, whose conflicting claims to the waters of the Rohini River in a time of drought were threatening to lead to open strife and bloodshed, by persuading them to agree to a just compromise.

Lao-Tzu's solemn warning rings down the centuries :—

Let the victors listen—
Those are funeral bells.

The wide-spread death, suffering and misery which war causes defy description. War sets at naught decent civilized living, encouraging cruelty, hatred, callousness, rapacity. It casts to the winds the values slowly forged by democratic nations. Under Emergency Powers Acts or their equivalent, imprisonment without trial is condoned, the writ of *habeas corpus* is suspended, free speech and freedom of the pen are interfered with. Even preparedness for war exacts a fearful toll in cruelty, through poison gas experiments on animals and against such hapless victims as those involved in the Bikini tests of the effects of atom bombs. No less serious, from the moral view-point, is the canalizing of the energies of some of the ablest modern scientists towards destructive ends, when they should be and could be the benefactors of mankind.

There is a growing body of opinion against war. Most men would probably say that they wanted peace, but many are not clear as to how it is to be brought about and made permanent, or are not ready to take the necessary steps to secure it. There are two lines of peace effort, the way of war resistance, sometimes known as Pacifism, which is that of a number of peace organizations and of many individual heroes of peace who, by refusing military service, and otherwise, have suffered indignities, imprisonment and even death for the cause; and the way of effort to bring about the necessary conditions for a just and lasting peace.

War is very old and very deeply entrenched, as Mr. B. Leitgeber, Director of the United Na-

tions Information Centre at New Delhi, brought out on 21st December, 1948, at the Indian Institute of Culture, Basavangudi, Bangalore. How very right was Tolstoy when he wrote :—

The whole history of the world is the history of violence... if you once concede the right of any man to resort to violence, to resist what he regards as wrong, he being the judge, you authorize every other man to enforce his opinions in the same way and inevitably you have a universal reign of violence.

That right to resort to violence, denied today to individuals, is nevertheless claimed and exercised by nations, with what disastrous consequences the horror and confusion of the two world wars within the memory of living man have shown. Periodic wars have long been accepted as a recurring feature in the pattern of relations between peoples. And the organized international peace effort is relatively very young. There are today peace organizations in many countries, many of them affiliated to the War Resisters' International, one of the most active and most independent of denominational affiliations. Prominent in the field have been also the Fellowship of Reconciliation, the National Peace Council in England and in the U.S.A., the National Council for the Prevention of War, Australia's Federal Pacifist Council, the *Aldrig Mere Krig* (No more War) Movement in Denmark, England, Switzerland, etc., Finland's Unconditional Friends of Peace, the International Anti-Militarist Bureau in Holland, various women's organizations, the French Committee of Pacifist Action, the Peace Pledge Union, etc., including the Friends' Service Council. It is the Society of Friends that has taken the initiative in convening the World Peace Conference in India at the end of 1949, of which Mr. Horace Alexander wrote in *The Aryan Path* for April 1949, in his article on the "The Way of Peace for Mankind."

The members of several Pacifist organizations have co-operated in the annual observance of August 6th as World Peace Day.

In the so-called Kellogg Pacts in the late twenties, bearing the name of the then U. S. Secretary of State, many countries at least made the gesture of formally renouncing war as an instrument of national policy, though the recent second world war proved how little this meant.

In the thirties, there was a great Peace Crusade in behalf of Total Disarmament, the Conference on which, however, failed to accomplish serious permanent results.

Any peace effort, however noble and self-sacrificing, that is directed against war without getting at the causes of war and overcoming them, is bound to fail in the long run. Many Pacifists recognize this. Miss Grace Beaton, Secretary of the War Resisters' International, has made it plain that Pacifism "does not involve remaining passive in the face of suffering, indifferent in the face of cruelty, or tolerant of injustice."

Gandhiji, incomparably the greatest single influence in the twentieth century in favour of world peace, was not only against participation in war but also against the exploitation of nation by nation, as of man by man. In his technique of non-violent resistance he offered a mode of action which neither denied brotherhood, as war does, nor condoned wrong and injustice. He preached and set the example of a large-hearted tolerance, a friendliness for all, that would go a long way towards the overcoming of war, in so far as its cause lies in the individual attitude.

But wars are not due only to the unresolved conflict between the lower and the higher natures in each man, though that and the resulting lack of balance play their part. The frenzy that causes an individual here and there to run amok is not different in kind from the war madness that seizes whole nations. Thoreau wrote:—

When I see an individual thus beside himself, thus desperate, ready to shoot or be shot, like a blackleg who has little to lose, no serene aims to accomplish, I think he is a candidate for Bedlam. What asylum is there for nations to go to?

Nor are wars due only to narrow nationalism or pride of race or caste or creed, or even to the mutual distrust rooted in ignorance that admittedly plays a sinister part in leading to armed conflicts.

The American Pacifist, Dr. Scott Nearing, once wrote that there were two ways to avoid war. The first was "to discover a substitute for war as an instrument in the power struggle" and the second, "to discover a substitute for the power struggle." The modern nations are vying with

each other in becoming powerful, and power, far from insuring peace, is only too likely, as history makes plain, to embroil the powerful in war, in which everyone loses. Jacob Boehme wrote:—

Everything for which these men are competing and fighting, the while they devastate lands and slaughter peoples, is only an empty skin without its fruit, and the whole belongs to the world of fire and separation. Not one of these parties has truth or understanding on his side. All contend in the name of God but none does His will. They fight for their own personal glory and to secure their carnal pleasures. If they were truly Christians, there would exist no question or quarrel between them.

What is required is the formation of the kind of world that will make possible enduring peace, the substitution of mutual accommodation, co-operation and arbitration, for constant competition and mutual enmity occasionally flaring forth into war. The elimination of war is in a large measure a problem of economic and social transformation. The privileged, who are among the loudest in their praise of peace, will have to realize that selfish interests, individual or national, are incompatible with peace. To try to build a permanently peaceful world upon injustice, exploitation, unequal opportunities and unearned special consideration is to build upon the sand. As Lincoln truly declared, "Nothing is ever settled that is not settled right."

We all want peace, but what kind of peace do we want? There is the peace of the stone and there is the dynamic peace of the smoothly turning wheel. We should not want a static peace but one which represents the height of constructive activity without friction, each unit, man or nation, fulfilling his or its own Dharma, for the benefit of the whole. Peace is not an end in itself, but the necessary condition for harmonious, full unfoldment of man's potentialities, including the capacity to serve. C. Delisle Burns wrote in 1934 that

it would be better to cease advocating peace and to advocate instead that civilised life for which peace is the necessary condition. No one advocates war, except as a means. The alternative, peace, is also a means. But only an end can move men deeply. Peace, therefore, must be made to be, and to be deeply felt to be, an opportunity for action, not an interval nor an eternity of "rest."

We find at present the anomaly that relatively full employment is available only under the artificial stimulus of war. Peace-time employment should suffice to support each worker and his family in decency and adequate comfort; all would benefit by the increased production if half the energy and the resources went into peace-time planning that go into war and preparations for war. In a world geared to the needs of peace the funds now poured out in armaments would be available for constructive ends, making the world an economic paradise compared with what it is at present, if the will to justice were also there, and the necessary international machinery for a united world.

A World State, transcending the temporary expedient of nationalisms with their conflicting claims, is one of the obvious steps towards peace, as necessary on the political level as trade agreements and stabilizing and co-ordinating agencies are on that of economics. The foundations of the International State cannot be nationalistic. A World State, harmonious in its structure and its functioning, cannot be founded on prejudice and enmity and mutual suspicion. It demands co-operation and each nation should, instead of waiting for all others to show themselves ready to extend their aid in exchange, proceed to act towards other nations in a spirit not of grasping but of altruism, confident that the response will be in kind. It is the absence of that spirit and the clinging to every shred of the "sovereignty" with which so many nations seek to cover their spiritual nakedness that blocks the path which the United Nations is attempting to follow towards a stable peace.

The United Nations has many Agencies in different fields besides its General Assembly, its Security Council, its Economic and Social Council, its Trusteeship Council, its Court of Justice, etc. These Agencies are of great potential importance in drawing the nations closer together and in equalizing opportunities and meeting special needs. They include the Food and Agriculture Organization, the International Labour Organization, the International Trade Organization and, in the financial field, the International Bank for Reconstruction and Development and the International

Monetary Fund. It is interesting to note, as an accomplishment in breaking down the barriers between nation and nation, that through the efforts of the United Nations Preparatory Committee on Trade and Unemployment 45,000 separate customs duties were lowered through multilateral tariff negotiations conducted in 1948, with twenty-three countries participating. The Universal Declaration of Human Rights will go far, if implemented, to insure justice and maximum freedom to individuals *vis-à-vis* their Governments and the World Government when formed; while the International Refugee Organization and the Narcotics Commission hold great possibilities for reducing suffering and exploitation.

One of the most important of the Agencies set up by the United Nations is its Educational, Scientific and Cultural Organization (UNESCO), which aims at spreading cultural co-operation and mutual appreciation. For, when all the external factors involved in the issues of war or peace have been dealt with, the vital problem of human attitude remains. The feeling of separateness that divides nation from nation, man from man, has to be broken down, and in that effort cultural enlightenment can play an important rôle. Interest in other peoples' cultural achievements, sympathy with their problems, best awakened by friendships which cross the artificial barriers and facilitated by international conferences and exchange of students and professors, can also be imparted by lectures and by the printed word. The spirit of trusteeship of wealth cultural as well as of wealth physical has to be aroused, and especially perhaps in India, who is the custodian of such vast treasures of the mind and spirit.

Education has a major part to play in the creation of the will to peace. Children must not be taught to glory in the military powers of their country but to share appreciatively in its culture; not to exalt the heroes or the victories of war as highly as those of peace. As Einstein declared not long ago:—

Unless the cause of peace based on law gathers behind it the force and zeal of a religion, it hardly can hope to succeed. Those to whom the moral teaching of the human race is entrusted surely have a great duty and a great opportunity.

The great effort on the plane of ideas has to be to elevate above the narrow loyalties of the day the larger loyalty to all mankind, in which alone all lesser loyalties can find harmonious adjustment and fulfilment. Faith that the best in human nature is evoked by a fearless and selfless challenge has been justified time and again by non-violent resisters; the gift of India's freedom as the response to her non-violent struggle led by Gandhiji is a demonstration on a mighty scale that "nobleness enkindleth nobleness." The mutual trust that takes no count of superficial differences but honours man *qua* man; the mutual confidence, between nations as between individuals, which is convinced "that our neighbours will no more work to hurt us than we would think of harming them"; these would bring us far along the road to lasting peace.

Active resistance to war, with all the courage which it demands; efforts to provide the economic conditions and the political framework which will do away with exploitation and minimize friction; World Peace Conferences such as that in India at the end of 1949; these are but means to the union and the harmony which Theosophy sees as the conditions indispensable to peace and which Madame H. P. Blavatsky describes in *The Secret Doctrine* as "a Brotherhood *in actu*, and *altruism* not simply in name."

We have indicated what a multiplicity of organizations and of individuals are working, directly and indirectly, against war. All honour to them! But a positive effort for peace and a co-ordination of forces are the great needs of the hour. There is no unified approach. Rivulets trickling across the fields generate, no doubt, each its mite of power, but water power worth tapping depends on volume no less than on speed of flow. The many organizations, those of the United Nations and others, the work for Federal Union, etc., are buttresses erected in advance of the Temple of Peace that they should and could support. *Where, among all the various bodies that we have named, is there a rallying-point for all the forces that serve or can serve the cause of peace?*

Peace movements are no refuge for cowards or for those who want no interference with the even course of their lives. The non-violent struggle, as

Shri K. G. Mashruwala has declared, has to face the same risks as the violent one. But where among all these organizations, with the possible exception of the Sarvodaya Samaj and certain of the war resisters' groups, is there a training centre for soldiers of peace?

Who doubts that work for peace, if properly directed, can call out all the qualities which the apologists for war can claim that it develops? It promotes courage, co-operation and the spirit of adventure. Instead of military training in our schools, let us have training for peace, and if there must be conscription, let it not be for military service but for constructive projects and national service, that individuals may be the better fitted to be citizens of a world at peace. We cannot have a peaceful world with individuals at war within themselves and with each other; the work of the individual on himself forms an indispensable feature of the peace effort. The "Self-Respect, Self-Reliance, Self-Control" for which Mr. Richard Gregg calls is a good formula, but it is not enough. The legendary words of Lao Tzu to Confucius in ancient China still point to the roots of war as being in the human heart:—

Put away your proud air and many desires, your insinuating habit and wild will. They are of no advantage to you... Why do you not obtain the Tao? This is the reason—because you do not give it an asylum in your heart.

There has to be positive and deliberate effort by the individual to transmute his belligerent passions and his warlike attitudes, and to build firmly into his character *Ahimsa* and *Satya*, Non-violence and Truth. A character so ennobled will radiate Peace as naturally as a flower emanates its fragrance, and as potently for the purifying of the atmosphere. But side by side with this effort in and on oneself must go the development, in all men of good-will, of the ability to co-operate with others in the creation of adequate organizations and the evolving of a suitable machinery in many fields—economic, social, political, religious and other—for educating the public in all countries in the problems of peace.

This dual effort has to be concentrated, for full effectiveness, in a single Centre of Work for Peace. The World Pacifist Meeting in India has

several excellent possible achievements set forth in its prospectus—the formation of a world union of men and women who are trying to practise non-violence and to apply it to social and political problems; the discovery of fresh ways of influencing human thought towards peace; steps towards building a world social order built on co-operation, not on exploitation; the promotion of the ideas of world brotherhood, world government and racial equality. These need to be combined and focused. If the World Pacifist Meeting of some fifty leading workers for peace from all parts of the world conferring with Indians of like mind and like heart, has no other direct result than the setting up of such a Centre of Work for Peace as we propose, it will have been well worth the outlay in money, time and energy.

The Centre of Work for Peace should be

located away from the tumult of the cities. Its branches and its influence may spread far, but the Centre itself must offer and preserve a detached atmosphere, where there will be a minimum of interference with the necessary research and fruitful meditation on the problems which touch the peace of the world. *Those who would give the constructive lead which the world so sorely needs must see their own way clearly.* And for the same reason that India was felt to be the natural venue of the World Pacifist Meeting, the Centre of Work for Peace should be located here. For it was here that lived and laboured, and died a martyr's death, Gandhiji, the greatest warrior for Peace that our century has produced; here that the memories of him are still most vivid and most poignant; here that the present hope is still the strongest of a great Nation's leading other Nations in the Way of Peace.

SOME OBSERVATIONS ON WORLD PEACE

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To learn to think from a basis of principles is a task for many incarnations. Even the desire to do so presupposes the awakening of the Ego to the existence of those eternal verities which are the root and purpose of his being. Familiarity with these laws, in their varied and inclusive application to life, is indicative of a true understanding of evolutionary processes and aims. Too often, though, the application is limited by a personal outlook, without regard to that principle of Universal Brotherhood (verity of verities!) which leads us to a confident knowledge of our oneness with all that lives.

We are apt to forget that "The 'Wisdom Religion' is the inheritance of all the nations, the world over."¹ All that concerns those nations, therefore, is of significant importance if we seek to act as co-trustees of that inheritance, one day to be claimed by its rightful heirs. Is the student of the Wisdom Religion able to look over the world today without some earnest questioning of common assumptions, and an equally deep wish to bring his cherished principles to the assuagement, at least, of human woes? "We must take

care of each other," wrote Robert Crosbie, "not of ourselves according to the personal basis on which this and every other nation in the world is proceeding today."

Both a science and a faith are comprised in this business of taking care of each other in the national and international fields. It needs a knowledge of the spiritual, psychical, and physical constituents of human nature, and a belief in the power of the sovereign will. A conclusion reached on empirical grounds may supplement the application of universal moral principles only if the experience and observation to be relied upon are co-extensive with human and divine nature and with the wider sweep of natural laws. It would be a mistake, in this connection, to suppose that a bitter experience is all that mankind needs in order to retrace its steps from the path of error and to set out in quest of first principles. Wise thought and action may be derivatives of suffering; but they are not necessarily its outcome, in the absence of any knowledge of true causation. There have been other world crises, and we search the pages of history in vain for words of assurance as to their lessons having been learned.

¹ *The Secret Doctrine*, I, xviii.

It was truly said by a Great Teacher, in another connection: "It is time that Theosophy should enter the arena."

In 1921, Professor R. T. Tawney wrote in his famous work, *The Acquisitive Society*, some words which will persuade student-theosophists that they are not alone in their insistence upon establishing right principles before attempting to reform the world:—

An appeal to principles is the condition of any considerable reconstruction of society, because social institutions are the visible expression of the scale of moral values which rules the minds of individuals and it is impossible to alter institutions without altering that valuation.

What are some of the present-day valuations that form the noumena of so many of the blueprints of the New Order? For present-day acceptance, and with particular reference to World Order, they are best summed up in the words of what has become known as "The Atlantic Charter," namely, a secure and lasting peace which will "afford assurance that all the men in all the lands may live out their lives in freedom from fear and want." The contrast with existing circumstances in Europe and elsewhere is glaring. In what way, then, are the essential conditions of such a peace to be brought about? It is affirmed, in a later document, that these conditions will be forthcoming by "victory in this war" and by the setting up of an international organization "to maintain peace and security" (*Plans for the Final Defeat of the Common Enemy*, Crimea Conference, February 1945). There is a reference in the Crimea *Plans* to removal of "the political, economic, and racial causes of war." Moral causes do not exist, apparently, or, if they do, are not subjects for "realistic" deliberation anywhere!

Apart from the obvious fact that victory in war never yet produced a real peace, but only a temporary cessation of hostilities, and the not so apparent truth, in a world bewitched by machinery, that international organization is no insurance against aggression (as witness the now defunct League of Nations), where may we hope to find the essential prerequisite of similarity of aim and purpose in the direction of peace among nations whose first and last law is self-preservation and

"enlightened selfishness," with all their implications? To quote Professor Tawney again:—

The condition of effective action in a complex civilization is co-operation. And the condition of co-operation is agreement, both as to the ends to which effort should be applied, and the criteria by which its success is to be judged.¹

In actual fact, the vast panorama of world affairs is seen only through the portals of our own era, where it is said the seer may discern words that "point to the Karma for cunningly made-up HISTORY, for events purposely perverted, and for great characters slandered by posterity, mangled out of recognition, between the two cars of Jagannatha—Bigotry and Materialism."² These words, published in 1888, were prophetic, as all history since then bears witness. And, as to the specific superstition that victory brings peace, we do well to remember the words of an eminent military historian, writing on the illusion of victory:—

We learn from history that complete victory has never been completed by the result that the victors always anticipate—a good and lasting peace. For victory has always sown the seeds of a fresh war; because victory breeds among the vanquished a desire for vindication and vengeance, and because victory raises fresh rivals. In the case of a victory gained by an alliance, the most common case, this is a most common sequel. It seems to be the natural result of the removal of a strong third-party check. (*Why Don't We Learn from History?* By B. H. Liddell Hart, 1944.)

The same writer may be quoted upon the origins and course of World War I: "While economic factors formed a predisposing cause, the deeper and more decisive factors lay in human nature—its possessiveness, competitiveness, vanity, and pugnacity, all of which were fomented by the dishonesty which breeds inaccuracy."

The inaccuracy of which Capt. Liddell Hart writes is nowhere more in evidence than in the reckless use of words—a habit so prevalent today. "Realism" is being overworked by statesmen. It is used to denote the outlook of individuals or nations who experience a sense of futility in challenging the forceful and selfish arguments of more powerfully-armed nations who "know what

¹ *Religion and the Rise of Capitalism*, 1926.

² *S. D.*, I, xli.

is best" for their weaker brethren. It is also used to indicate the so-called philosophy of those who know "on which side their bread is buttered." From this essentially modern stand-point, the view of the Buddha that "Self-conquest is better than other victories" is peculiarly unrealistic! Other words are equally perverted from their true meaning: *e. g.*, democracy, liberty, freedom, justice, wealth, poverty, truth—all possess only the significance arising from momentary circumstances, and a validity that borders upon the parochial. Exaggeration is equally a menace to truthful understanding. "Colossal" and "stupendous" merely advertise the commonplace, and the veriest squeak of talent has been transposed into "brilliant genius." The result is an almost total indifference as to whether a thing possesses truth or not. The next stage will be a blunting of perception in all that concerns a truly human life, with an ensuing travesty of reality in art, literature, and current history. There is profound truth in the judgment of Professor Tawney:—

The children of the mind are like the children of the body. Once born, they grow by a law of their own being, and, if their parents could foresee their future development, it would sometimes break their hearts.

It may be asked, what has all this to do with world reorganization for world peace? We reply—everything, unless the new ordering of nations is to become another legendary Tower of Babel. The conditions of a true peace are not present in

a distressing conflict of meanings and values totally unrelated to the fundamental moral nature of man. Nor may we hope to obtain the rightful environment unless we are prepared to face the inevitable sacrifices of the personal nature and its appetites. Is the world ready to pay the price necessary for the acquirement of a true Peace? There is little (if any) evidence that it is willing to do so. Let there be no doubt about the cost being a heavy one, in more than a material sense. For practical purposes, it may be said that world peace will remain a dream unless and until man's spiritual intuitions are fully opened and he understands something of the operative influence of Karma in relation to Universal Brotherhood.

Until then the only palliative to the evils of life is union and harmony—a Brotherhood *in actu*, and *altruism* not simply in name. The suppression of one single bad *cause* will suppress not one, but a variety of bad effects. And if a Brotherhood, or even a number of Brotherhoods, may not be able to prevent nations from occasionally cutting each other's throats—still, unity in thought and action, and philosophical research into the mysteries of being, will always prevent some, while trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes in a world already so full of woe and evil. Knowledge of Karma gives the conviction that if—

"... virtue in distress, and vice in triumph
Make atheists of mankind,"

it is only because that mankind has ever shut its eyes to the great truth that man is himself his own saviour as his own destroyer. That he need not accuse Heaven and the gods, Fates and Providence, of the apparent injustice that reigns in the midst of humanity.

CIVIL WAR OF MANKIND

[Reprinted from *Theosophy*, Vol. XXXI, pp. 480-484, for September 1943.—Eds.]

In so far as proclaimed ideologies really represent the issues being fought over in the war, the struggle is to adjust or settle a difference of opinion as to the nature of man. Of course, men will not discover their true nature by destroying one another, nor will the respective theories defended either gain or lose in truth by victory or defeat. Out of it all, what may come is reflection by a thoughtful few on the meaning of a war arising from such an issue.

This war, as students of propaganda never cease from pointing out, has from the beginning been between combinations of psychological and physical forces, ranged on both sides, struggling against each other. But the war is even more essentially psychological than this suggests. The contestants are striving to prove half-truths, distorted images of ancient wisdom, caught up and mirrored in the minds of men who have little capacity to grasp their true meaning.

Dark shadows of the caste system hang over Europe; differences of evolutionary degree have been crystallized as absolutes and misapplied by violence. In other parts of the world, the doctrine of independence has been so exaggerated and exploited by the powerful that Nature has forcibly responded to assert the fact of *inter-dependence*, and, because of human blindness, the lesson threatens to be accepted with but superficial understanding.

There is no war between the purely Good and the undoubtedly Bad of the human species; it is a war by humanity on Nature, an arrogant insistence by nearly the entire human race that the incomplete and fallible theories of this generation be accepted as part of the Natural Order. In such a war there can be no victory, but only the miserable and disheartening failure of disillusionment, the harvest of what Bossuet called "active ignorance."

The resolution of all these problems must finally come through knowledge of Theosophy. How else explain the mysteries of heredity and environment, which can be dissolved only by the

doctrine of reincarnation? How else understand the confused class relationships that continually present themselves, despite all efforts at levelling, and to the despair of the theoretical socialist? Where can we seek, besides in *Isis Unveiled*, for the laws which govern the seizure, of whole populations sometimes, by demonic rages and fears? Out of the *Turba* of the Karmic past of nations come rejected disciples, strong in will, with inverted knowledge of human nature, to balance the ledger of moral retribution.

The Karma of families, of groups, nations and races, must be considered. Ascending cycles of intellectual development, pursued by late arrivals on this stage of evolution, meet and mingle with decadent but powerful currents of efflux in race evolution—betrayers and betrayed, sophist and simple follower, loyal simpleton and deceiving blackguard: all these are mixed by hundreds, thousands and millions in the peoples of the Western world.

Lighted by the crimson glare of Mara's jewel, all human nerves drawn tight by the unending tension of Kali Yug, the war goes on between the forces of light and darkness in man—which is simply and singly a struggle to know the truth. How little we succeed is plain for all to see.

What might have been, had the world, or even a portion of the world, accepted the knowledge brought by H. P. Blavatsky, no one can say. Yet the fact that this civil war of mankind is little more than a medieval instrument of torture to extract from wracked humanity the truth about the soul is evidence enough that the race is woefully behind in its evolution. This is a cycle when men everywhere should be looking inward and upward; when, with the changing currents in the evolutionary tide, the time has arrived for psychological knowledge to be realized by the race. Failing in this, we kill one another for the sake of psychological theories—theories of the soul!

There is truth in the caste system—a great truth. It represents as real a classification of the principles of society as does the septenary con-

stitution of the individual. No soul in its long journey from planetary birth to adeptship can avoid the duties and the lessons of each basic type of service and interrelation with his fellows. Just as religion itself, symbol of the highest in man, suffers the lowest degradation of any human institution, so the caste idea, once a metaphysical verity and a natural fact, becomes the materialized repository of lie, insult and indignity. Yet, because of the truth in it, this idea permeates every social order on earth, even the revered democracies, to whom it is theoretically anathema. The aristocratic principle—which is but a simplified designation of the caste idea—emerges in corrupt glory to dominate every political party that ever existed. The power of suggestion, for good or evil, the teacher-disciple relation, the rapport of healer and sick one—these are psychophysical laws of nature with far-reaching social applications. Whatever we name their operation, however we disguise them, they are present and operate; when recognized and understood, they work for good, when slyly used by clever but unscrupulous men, they bring untold evil to mankind.

The Spirit in Man is everywhere equal, but individual men are not, and the sooner we admit it, and attempt to understand the moral significance of human differences, the sooner shall we learn to work with, instead of against, the laws of Nature.

The fact of so many inequalities throughout human experience is a massive demonstration of the law of evolution. Through manifold differential relations, the ego must learn to balance his life according to the laws which connect him with the rest of life. As numbers run from zero to infinity, having synthesis only in the all-inclusive One, which is at once the Nothing and the All, so the complexities of life are but the mathematics of the soul, to be drawn into unity by the Self who is greater than any part, the absolute master of every relation.

The weak man must learn to grow into the strength of self-reliance; hence, he is cast into situations that divest him of any aid save that which arises from within. The strong man must learn to be gentle, for always stronger than he will be the inexorable law of Unity; the whole is greater than the parts. Men are oppressed, their pride is humbled, their false hopes are destroyed and their illusions exploded by whatever karmic instruments are available. The pride that goeth before the fall of one may serve to humble the conceit of another, and so the angular projections of the lower nature wear upon each other. Such is Nature's method of using the forces at hand in the perfection of her economy.

Social structures are likewise the means for learning; they offer the immediate experiences men need as souls, and, to the reflective, present larger lessons in human behaviour, displaying the peculiar laws of group action, of *organized* karmic and psychic tendency.

Theories of human nature current in the world take no account of the evolution of the soul. The soul has its own order of progression, and masses of souls their special group relations, and all these orders are governed by distributive Karma, related by past collective actions, their present confused by the ignorance which conceals the meaning of the processes which are now working out. Conflicts among men and nations, in this age of transition, will be more and more characterized by psychological factors, degraded and made into fanatical crusades because of the superior origin of the motivations now forced down to a material level. No animal is as beastly as a man fallen from his estate, and the combats of men, in an age when they should be studying together the mysteries of soul, and finding the keys that Adepts have provided, will exhibit parallel marks of depravity.

The lessons of this war will be learned by men of discernment.

INDUSTRIALIZATION MEANS MILITARIZATION

The times have changed since Tennyson sang, "Better fifty years of Europe than a cycle of Cathay." The naïve satisfaction which greeted each advance of nineteenth-century applied science has given place to misgivings. Not only have the dangers inherent in unrestrained research and its fruits been brought home to the century of the atom bomb. The net result of the industrialization which was hailed as progress is being questioned by an increasing number of thoughtful minds. And yet industrialization is being urged for India, even by professed followers of Gandhiji, whose stand against it is well known!

A population already so impoverished as the Indian masses are has perhaps little to fear economically from the rigours of the industrial revolution which is certain to follow wide-spread industrialization, as it did in Europe and America. But it has everything to fear socially and spiritually in the transfer which centralized production will mean of a vast proportion of the population from the village background, with its relative individuality and freedom, to the stifling overcrowding of the cities and the mechanization which routine factory labour imposes.

Dr. Alexis Carrel painted in *Man, The Unknown*, the plight of the factory worker transformed into a virtual machine. He wrote:—

The worker spends his life repeating the same gesture thousands of times each day. He manufactures only single parts. He never makes the complete object. He is not allowed to use his intelligence. He is the blind horse plodding round and round the whole day long to draw water from a well. Industrialism forbids man the very mental activities which could bring him every day some joy.

Is it necessary, Dr. Carrel asked, "to increase production unceasingly so that men may consume larger and larger quantities of useless things?"

The advantages of the almost autonomous and self-sufficing Indian village of tradition, with its differentiation of function, not in the interest of mass production but of individual skill, will be all too easy to lose, but difficult to regain. Only a few voices, however, are raised in defence of villagism as against industrialization, and of Gandhiji's economic ideals.

Shri J. C. Kumarappa has worked out in detail the menace which industrialization holds for world peace. The heavy overhead costs involved in the purchase and maintenance of machines means as large production as possible if a profit is to be made. A complexity of circumstances, he writes in *Why the Village Movement?*, results from the producing of supplies without reference to existing demand. There is the sharpest competition between industrialized countries, not only for sources of raw materials but also for markets for the finished products.

To increase the demand, it was necessary to complicate the lives of simple folks or to "civilize" them. The eagerness to capture markets and "civilize" backward peoples has led not only to jealousies between industrialized nations but also to resistance on the part of the victims and these have, in their turn, led to armaments and violence on a scale in keeping with large-scale production which is the root of the trouble.

In this turmoil, he declares, there can be no room for real culture, because all energies are concentrated either on feeding violence or on combating it. The greed for profits which is inseparable from large-scale production offers, therefore, a standing threat to world peace. Governments, Shri Kumarappa declares, have become mere cog-wheels in the economic machinery. He writes in his concluding paragraph:—

A sense of human values will direct economic activity into right channels. Such being the case, we shall render impotent the causes which are at the root of international rivalry, jealousies and competition. In so far as these causes are removed, or in the proportion in which they are minimized, the chances of war breaking out will also have been controlled.

Large-scale production reduces employment opportunities and India, with her great man-power, can ill afford to enter the production-cum-armaments race. Let us check, rather, the artificial stimulation of demand and renounce gains for the few as an end in favour of competence and the enriching of life for the many, so that the Indian village may again come into its own as a suitable setting for growth towards the ideal of the whole man, living at peace and in co-operation with his neighbours, near and remote!

VIVISECTION AND PACIFISM

Theosophy stands four-square against vivisection, as a sin against the unity of life. Cruelty begets cruelty, and he who sees no connection between the past decades of animal torture in the name of science and the sufferings inflicted upon humanity in the last war is blind alike to the organic unity of the world and to the unerring law of action and reaction, cause and effect. Gandhiji once declared :—

The chief value of Hinduism lies in holding the actual belief that ALL LIFE (not only human beings, but all sentient beings) is one, *i. e.*, all life coming from one universal source—call it Allah, God or Parameswara.

The Theosophical protest against cruelty is based on this conviction that all creatures are but aspects of the One Divine Presence, therefore identical in their inmost essence, evolving gradually under Law towards perfection.

The horrors of the practice of vivisection were sufficiently brought out in our *Theosophical Free Tract No. 13*. To believe that men generally are familiar with the tortures to which helpless creatures are subjected in the vivisection laboratories of Europe, America and now, alas, India, and acquiesce in them, would be to despair of the human race. It is, however, men's duty to know. It is an act of moral cowardice to turn from the revolting accounts of those tortures which are published with growing callousness in medical journals and even as "success" stories in popular periodicals, without doing anything to arouse the public conscience against them. Wilful ignorance does not excuse from the responsibility shared by every member of the human family for this heartless exploitation of helplessness by superior strength and cunning.

India is exporting monkeys in their thousands for experiments in connection with infantile paralysis, etc., experiments so far as infructuous as the many years of cancer research with their holocausts of victims. Exaggerated claims are made for the results of vivisection, but these same claims are challenged by some physicians themselves as well as by other humanitarians. The

discovery of insulin is claimed as the bright particular star in the vivisector's crown, yet diabetes is increasing as a cause of death in a medically advanced country like the U.S.A. Between 1933 and 1944 deaths from diabetes in that country rose from 21.4 to 26.4 per 100,000.

It is more than two centuries since Locke wrote in his treatise on Education that any sign shown by children of cruelty to animals should be at once corrected.

For the custom of tormenting and killing of beasts will by degrees harden their hearts even towards men : and they who delight in the suffering and destruction of inferior creatures will not be apt to be very compassionate or benign to those of their own kind.

But even supposing that some results of value for the prolongation of individual life in the body had emerged as good ends from evil means—an anomaly in a universe of law—would they be worth the cost? Of what use added years at the price of the atrophy of humane feelings, of the denial of *noblesse oblige*? We agree with Mr. John Cowper Powys, whose denunciation of vivisection appeared in *The Abolitionist* a few years ago :—

We—speaking for the human conscience—deny this right (to do anything for the sake of Science, that Fascism claims for the sake of the nation) and declare, on the contrary, that in the name of *man's conscience* certain abominable and horrible cruelties...are absolutely evil and ought not to be practised under any excuse whatsoever.

Much of the torture of animals is in connection with the discovery and production of sera of less than doubtful value, produced in the vain hope of "poisoning people into health" by polluting the human blood-stream with diseased animal substances. The production of these sera, without which the world would be vastly better off, is, like other types of vivisection, a form of violence. Can killing in the name of scientific progress promote peace? And can a Pacifist indulge in or condone the cruelties of vivisection, or approve or use its products, except under duress which is itself a type of violence calling for his protest and resistance?

PEACE AND CAPITAL PUNISHMENT

There is an intimate relationship between capital punishment and peace. If violence is wrong in principle it is as much a sin against *ahimsa* for a State to murder an individual aggressor against another individual as for it to take up arms against another nation.

"An eye for an eye and a tooth for a tooth" is the principle on which the retaliation of society tacitly rests. Premeditated murder is everywhere recognized as a worse offence than a crime of passion; yet it is the former that the State commits in murdering an offender by due process of law. Such murders may be legal, but nothing can make them moral.

The fallibility of human judgment and the irrevocability of the penalty have, not seldom, made a mockery even of legal justice. In his article "Concerning Capital Punishment: Abolition Succeeds" in *The Aryan Path* for November 1930, Mr. Charles Duff cited shocking miscarriages of justice and added:—

Evidence was given before a Royal Commission on capital punishment in England that in the course of forty years, there were 22 persons sentenced to death who were afterwards proved to have been innocent of the crime for which they were sentenced: about one out of every 25 death sentences was pronounced upon men afterwards proved innocent.

The chief argument in favour of capital punishment, its alleged value as a deterrent, is not borne out by the facts. Murders continue to be committed in countries having the death penalty. Men swept away by passion do not stop to consider possible consequences and desperados continue to take a chance. The swiftness and certainty of conviction and punishment are the real restraining factor for the latter, and the chance of getting off is better where the death penalty persists, because juries who would not hesitate to convict a man where the penalty was only a long term in prison sometimes acquit a man rather than share the responsibility for his execution.

It is noteworthy that the States in the U.S.A. in which armed gun-men flourish and there have been most lynchings are among those retaining

the death penalty. Published figures show a much lower homicide rate in the States which had abolished the death penalty than for the country as a whole.

It is not fair to judge the merits of capital punishment by the fact that under stress of war-time emotion several countries which had abolished it reintroduced it for traitors, war criminals, etc. Figures assembled in 1947 by the National Council for the Abolition of the Death Penalty (London) on the murder rate before and after abolition in Holland, Denmark, Norway, Sweden and Switzerland showed a marked decline in each country following the abolition of capital punishment.

The British Select Committee on Capital Punishment in 1930 declared after careful investigation:—

We have had no evidence put before us that after the abolition of capital punishment in other countries there has been any increase in the number of burglars arming themselves.

A remarkable decrease in the number of murders in Travancore followed the abolition of capital punishment in that State in 1944.

The reactionary defeat in the House of Lords last year of the clause in the Criminal Justice Bill providing for experimental suspension of capital punishment in Britain is disappointing, but the agitation served a useful purpose.

The National Council for the Abolition of the Death Penalty remarked in its *Wartime Bulletin* No. 16:—

It has always been something of a mystery, to many Hindus as well as to others, as to how Indian Governments composed of followers of the Hindu religion could possibly continue to justify the use of the death penalty. It seems so obviously incompatible with the doctrine of "non-violence"...

Is it more easily reconciled with the teachings of Christ or of Buddha or with the fundamental faith of Pacifists of every creed or of none? Can a convinced Pacifist uphold the death penalty for individual offenders while urging non-violent resistance against offending nations? The Pacifists from all over the world who are this month assembled in conference in India ought to make a strong appeal for the abolition in all countries of this savage crime against human brotherhood.

VEGETARIANISM AND PACIFISTS

In answer to a question at a public meeting arranged in Bombay under P. E. N. auspices on November 15th, in honour of early arrivals for the World Pacifist Meeting which is being held at Santiniketan in the first week in December and at Sevagram in the last, Mr. Richard Gregg admitted that the type of diet was not without its bearing upon Pacifism.

This point is dealt with at some length in Mr. Roy Walker's recent brochure, *Bread and Peace* (The C. W. Daniel Co., Ltd., Ashingdon, Rochford, Essex). The pressure of the world's population on the means of subsistence is growing, and there is no competition more potentially fierce than that for food. Nemesis threatens to overtake humanity for the wanton destruction of food in recent decades, in the selfish effort to keep prices up; as also for the exploitation of natural resources. The productivity of the soil in many countries has been depleted by reckless deforestation and by the use of artificial fertilizers: the due return of organic waste to the land, on which depends the reciprocity of animal and plant life, has long been denied, by pouring organic fertilizer into the sea or burning it as fuel, as in India. And humanity finds itself threatened with the spectre of widespread under-nourishment, if not starvation, for many of its units.

The consideration, therefore, of what types of food production will render the largest return in nutriment for the acreage available becomes of pressing importance. A report by John Lindberg, *Food, Famine and Relief*, brought out in 1946, showed how wasteful was meat production in its demands on acreage needed for human food crops.

It is claimed by Mr. Roy Walker that if all adopted a vegetarian diet, with some dairy products, the acreage available would support at a full nutritional standard twice the present population of the earth. Milk production takes much less acreage than meat production so milch cattle slaughter is indefensible economically, as well as otherwise.

There is much superstition about a vegetarian diet not being really nourishing, but those who

have worked out a balanced diet of vegetables, fruits, grains and dairy products know that it is possible to sustain the body with it at a high level of health and efficiency.

Meats, moreover, have a clogging effect on body and brain. Animal food is not encouraged for the spiritual aspirant, though the individual is of course free to choose his own course in dietary as in other matters. And, though Theosophy teaches that it matters less what a man eats than what he "*thinks and feels*, what desires he encourages in his mind, and allows to take root and grow there," it does point out that the meat of each animal preserves the psychic characteristics of its kind, and that the "'coarsening' or 'animalizing' effect on man is greatest from the flesh of the larger animals, less for birds, still less for fish and other cold-blooded animals, and least of all when he eats only vegetables."

The crux of the problem, however, is not the effect of meat-eating on individual progress but its reduction of the total food available for others and whether it is consonant with the highest expression of universal brotherhood. Eskimos who are able to sustain life in the body only upon meat are in a different class from those who without actual need slaughter by proxy higher animals, on such flimsy excuses as the preferences of the palate or the trouble that a change in diet may involve, or even the dislike of seeming "different."

For many, the retention of a meat diet depends upon ignorance, wilful or otherwise, of the scenes enacted daily in the slaughter-houses of the world. One experience of the sights and sounds and smells of an abattoir has been sufficient to make a vegetarian of many an individual. It is a far cry from *ahimsa*, what is practised there. Can a true Pacifist continue a meat-eater?

Centuries ago, a great Quaker leader was asked by a young nobleman who had become a Friend whether he might continue to wear his sword. And he was answered, "While thee can, thee may." The time must come for every Pacifist by nature, when a meat diet will become abhorrent to him, as the young nobleman's sword doubtless did to him.

GANDHIJI AND THEOSOPHY

It is more than a pity that a book so perceptive and sincere on the whole as Vincent Sheean's *Lead, Kindly Light* should express such unjustifiable insinuations against Theosophy and H. P. Blavatsky as this one does.

Mr. Sheean writes that he crossed the world to ask Gandhiji some vital questions on fundamental problems; and this book centres around his contact with Gandhiji during the last few days of his life, as well as on the assassination. One cannot but be struck with the honest and humble spirit of the account—and yet Mr. Sheean, who records in it that he regards himself as a “*chela*” of Gandhiji, permits the expression of both ungenerous and unfounded prejudice against Theosophy and its great expounder and exponent, H. P. B.

This book will be widely read, and it is therefore only fitting that those who know otherwise should point out certain facts. For, in its attitude toward Theosophy and Theosophical students, the book is unjust and untrue to Gandhiji himself. In his own writings, and without the least prejudicial comment, Gandhiji records the important part which Theosophy and its students, who were his close friends, played among the most profound influences of his life. Mr. Sheean himself refers to its having been two Theosophists, brothers, who first introduced Gandhiji to the *Gita*, which became the paramount influence on his life and thought. But he does not mention that at their instance Gandhiji read Madame Blavatsky's *Key to Theosophy* which, he wrote,

stimulated in me the desire to read books on Hinduism, and disabused me of the notion fostered by the missionaries that Hinduism was rife with superstition.

Later in his *Story of My Experiments with Truth* Gandhiji wrote:—

During my first sojourn in South Africa it had been Christian influence that had kept alive in me the religious sense. Now it was the Theosophical influence that added strength to it. Mr. Ritch was a Theosophist, and he put me in touch with the Society at Johannesburg. I never became a member of it, as I

had my differences, but I came in close contact with almost every Theosophist.... The chief thing about Theosophy is to cultivate and promote the idea of brotherhood....

I had taken Mr. Polak (a theosophical student) into my fullest confidence. He came to see me off at the station, and left with me a book to read during the journey, which he said I should be sure to like. It was Ruskin's *Unto This Last*.... I determined to change my life in accordance with the ideals of this book.

It is clear then, from Gandhiji's own statements, that some of the main currents of his thought and life were set in motion and vitalized through his contact with Theosophy and students of H.P.B. who became his friends. It was through them that (a) his “religious sense” was energized; (b) his study of the *Gita*, with its far-reaching effects on his own life and through him on India and the world, was started and (c) his study of Hinduism was commenced and encouraged.

The reason for Gandhiji's not joining the Theosophical Society is stated by himself—“The friends advised me to join the Society, but I politely declined, saying ‘With my meagre knowledge of my own religion I do not want to belong to any religious body’”—and it is quite unnecessary to imply that he had any other reason than the one he gave.

For a student of Theosophy the whole of Gandhiji's philosophy and his writings are full of familiar principles and ideas, e.g. (one which is stressed in *Lead, Kindly Light*), “The battle of Kurukshetra is in the heart of man.” This psychological key and interpretation of the great *Mahabharata* War and especially of the *Gita* is purely Theosophical. Mr. Judge dealt with it in the Preface to his English rendition of the *Gita* (published in 1890, about one year after Gandhiji first contacted the *Gita*) as well as in his *Notes on the Bhagavad-Gita*. Both these books, based on the teachings of *The Secret Doctrine* (published in 1888) are subjects of constant study by students of Theosophy. But that the idea was neither originally nor exclusively Gandhiji's does not detract in any way from either him or it.

Truth, being universal and impersonal, can only be rediscovered and reproclaimed.

Reference may be made here to the series of four articles on the "Gandhian Philosophy and Theosophy" which appeared in our pages from August to November, inclusive, 1948.

It would be difficult to believe that any one so understanding and so honest as the author of this book could possibly hold the opinion which he appears to hold of Theosophy and H.P.B. if he had gone to original sources. Since no book of H.P. Blavatsky, or any other authentic text-book of Theosophy, appears in his extensive bibliography, it seems fair to assume that Mr. Vincent Sheean's derogatory implications are based on prejudiced or misinformed second-hand information, not on his own sincere estimate of *The Secret Doctrine* or other writings of H.P.B., or of the documentary *History of the Theosophical Movement* from 1875 onward, all easily available in authentic editions.

On page 180 Mr. Sheean candidly mentions how, when he was in Pakistan, he had written an article for American publication based on what he later found to be false information given him about the Kashmir dispute. For this mistake he had drawn upon himself the anger of Mr. Nehru. To draw erroneous conclusions from partial or false information is a common human weakness but one to be constantly guarded against by all who aspire to the Path of Truth and Non-violence. "Kurukshetra is in the heart of man" truly, and it is there that the archetypal war must be fought and won by each human soul for the sake of all others—as H. P. B. as well as Gandhiji never ceased to repeat and to exemplify.

What in me is dark

Illuminate, what is low raise and support;

That to the highth of this great argument

I may assert eternal Providence,

And justify the ways of God to Men.

—JOHN MILTON

FUNDAMENTAL PROPOSITIONS APPLIED

Of special interest to students of Theosophy was the address given by Mr. Richard Gregg on November 15th, at a Bombay meeting organized by the P. E. N. All-India Centre in honour of the first arrivals for the World Pacifist Meeting at Santiniketan and Sevagram. Briefly as he spoke, being one of several speakers, his address was a partial formulation of the Three Fundamental Propositions of Theosophy.

There were, he declared, certain axiomatic assumptions which underlay men's thinking. One was that of the underlying unity of the Universe, resting on the innate conviction of something underlying all the phenomena of the outer world and also the inner world of thoughts and feelings. Another was that there were certain Rules, transcending any particular game and indwelling in every move in every game played. Therefore the means and the end desired had to have the same quality. Only good means could give enduring results. A third assumption was that the underlying unity was immanent in each. Every man could say, "I exist." No demonstration of the fact was required.

There were certain values, aspects of that underlying unity—Truth, Love, Eternity, etc. Truth and Love combined would make the quality that we called Goodness. Truth and Goodness combined made Beauty. In every criminal there was at least a spark of goodness. All living creatures, Mr. Gregg declared, had the essential nature and capacity of responding to stimuli. Education rested on the assumption of every child's having a spark of mathematical ability, etc., which could be increased. The power of gentle stimuli was a law of life, and, that being so, it was certain that if we persisted in applying many gentle stimuli to that spark of goodness which we knew was there in every man, it would grow and burst through the crust of selfishness and greed. We could make it grow in ourselves. If these assumptions were true we need not fear our opponents; we could put our trust in them. With self-purification and persistence we could win.

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सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th January 1950.

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