

the Light-bringer

# Lucifer<sup>®</sup>

*For seekers of Truth*

*Current topics viewed in the light of the Ancient Wisdom or Theo-sophia — the common source of all great world religions, philosophies and sciences*

Peace impulses from  
Universal laws

No peace without  
vision

The origin and  
prevention of war

Protection against  
discontent, division  
and hatred

Conscience and  
non-violence, weapons  
of moral power

Truly helping

Mediation based on  
unity

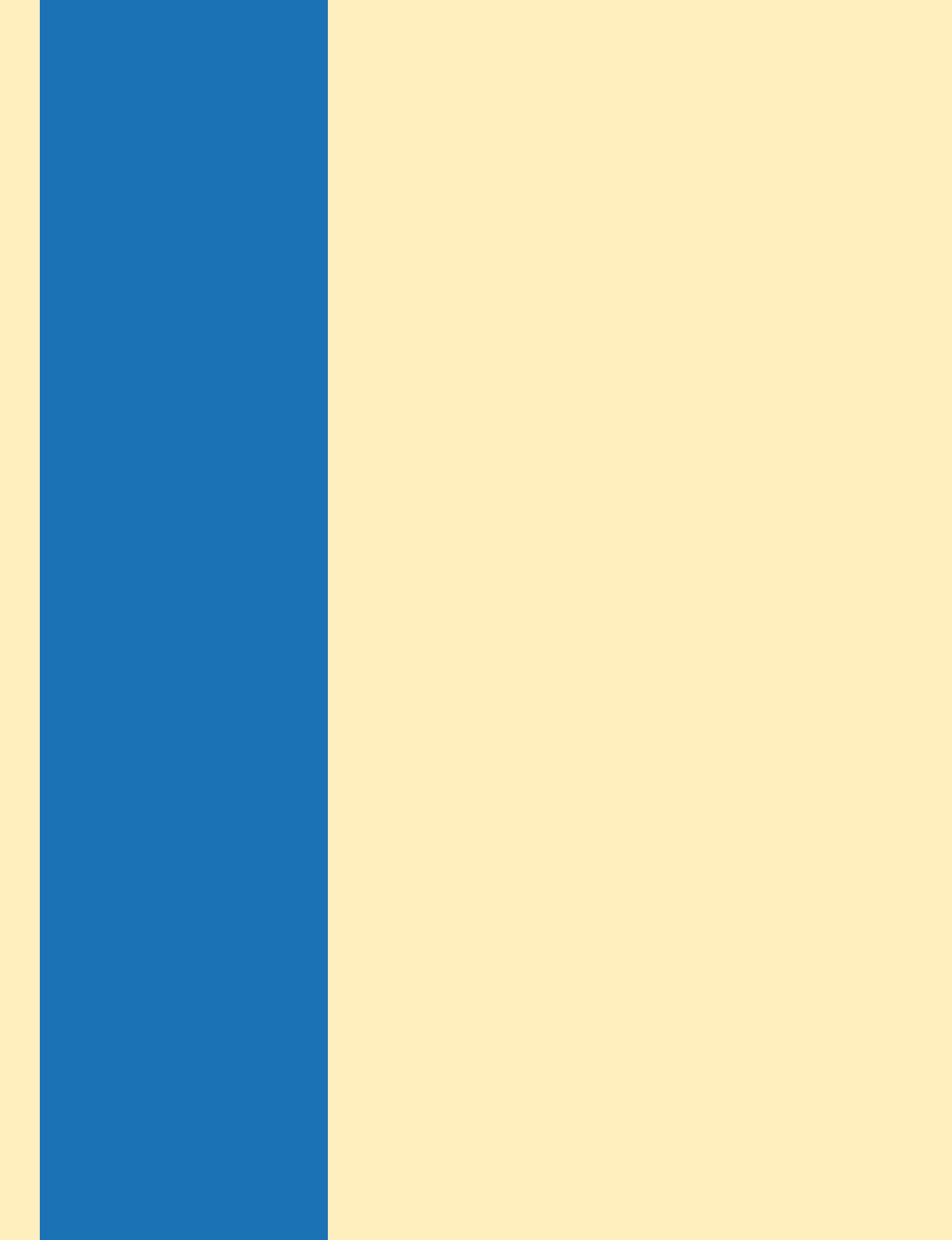
Lasting peace

What can I do? And  
what can I do *now*?

***Each human a peacemaker***



***PEACE SPECIAL 2022***



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## Each Human

### A PEACEMAKER



# Each Human

## A PEACEMAKER



## Introduction

The war currently raging in Europe did not come from out of the blue. It is the result of patterns of thought. Those who know something of the Universal laws, also know which causes lead to wars.

Is war a doom? Not at all. On the basis of these Universal laws you can learn to think and act in such a way that conflicts do not get out of hand, moreover, they will not occur at all. Undoubtedly, people can live in peace with each other.

This motivated us to compile this special edition of *Lucifer – the Light-bringer*. In doing so, we carry on the long tradition of Peace activities of the Theosophical Society Point Loma. We are convinced that in these times of conflict and war, the ideas of this Peace issue of *Lucifer* are of extreme importance. The more they are spread, the closer we are to permanent peace. Therefore, we publish this *Lucifer* in more languages than we normally do. This edition will appear in seven languages: English, Spanish, Portuguese, German, Dutch, Russian and Ukrainian. The different editions can be found on our website. This Peace issue has been prepared by a joint team. Therefore, names of authors are not mentioned above the articles. The articles follow each other in logical order. Each article is followed by one or more articles or quotations from the theosophical Teachers on the subject. In this way, we try to follow in the footsteps of our Teachers and continue the work for lasting peace among all nations and all people.

The team of writers consists of: Henk Bezemer, Erwin Bomas, Anja de Jong, Iljitsj van Kessel, Bouke van den Noort, Nico Ouwehand, Renate Pico, Joop Smits, Rutger Soons, Herman C. Vermeulen, Johanna Vermeulen, Barend Voorham and Philip Wiskie.

## Each Human

### A PEACEMAKER



#### Key thoughts

- » History has taught us that wars never solve our problems.
- » Conflicts are caused by differences of opinions, where those involved harden their positions.
- » Wars can be prevented by consultation on equal basis.
- » Universal laws explain the cause and solution of all conflicts. This allows us to manage the process and prevent conflicts.
- » This issue aims to be a practical guideline, by showing you how you can apply Theosophia, the Universal laws, in practice.

## Peace impulses from Universal laws

Universal laws explain why wars and conflicts arise. On the basis of these same laws we can learn to think and act in such way that wars will not occur any more.

#### Moment of disappointment

Every time we hear that another war has broken out, another one is being added to the number of wars, it gives many people a strong feeling of anger and disappointment. Yet we seldom ask ourselves: to what extent did we, directly or indirectly, consciously, or unconsciously, contribute to its occurrence?

From the point of view of the Ancient Wisdom, the Theosophia, the Wisdom of the Gods, war is neither desirable nor necessary. War does not need to happen. Yet human history is full of it. But that same history also shows us that wars are not a solution to problems: there are conflicts that have been going on for many generations, even centuries, and they have been kept alive by people who do not even have a clue as to what caused them.

#### Wars are disagreements that get out of hand

Wars have their origin in differences of opinion about a situation. The situation remains unresolved and escalates further and further, stimu-

lating violent action in an attempt to prove one is right.

If wars start based on differences, they must be preventable with early intervention. What does this demand of us? Differences of opinions must be discussed, nationally and internationally, allowing a consensus to be reached. In a truly peaceful society, rather than initiating a state of war utilizing prevention measures especially when the problems are still small is much easier and conducive to peace.

But what if a war has broken out? How can it be reversed returning to a truly peaceful society — not a status quo, or a forced situation installed by dividing powers such as the police or peacekeeping forces, including UN blue helmets etc.?

The most primitive way to try to solve a conflict is by using violence to prove that you are right; going to war or to oppress people in order to be granted justice. This never leads to a solution of the conflict or to a peaceful society. A completely different approach is required.

So, we have known for a long time

that wars do not lead to solutions. So how do we tackle the problems? In this special edition of *Lucifer – the Lightbringer*, we, from the standpoint of Theosophia, want to show a number of principles related to how this can be achieved step by step. We want to give you some tools to accomplish this.

These principles are not new. They are as old as mankind, always explained to mankind by their Teachers. Unfortunately, mankind is mostly deaf to them, and has so far made little or no use of these pearls of wisdom.

Despite this, mankind has had a very rich history of solving conflicts, and not only of waging war. Many nations that we call primitive do even better than we do today. They have traditions of lengthy negotiations that involve the whole community, and they do not stop until an agreement is reached.

### **What is a conflict?**

How do conflicts arise? Given that there are so many of them, you would expect it to be a very familiar process. Experience shows that nothing could be further from the truth. Many of us have no idea what a human being is and how human thinking works. We do not know what characteristics are involved in thinking and what forces emanate from it, or that the basic elements for conflicts are to be found in thinking: that these conflicts are clashes of ideas, arising from differences in thinking.

We construct these conceptions individually; we identify with them and solidify them. We find it difficult to get away from them in order to start looking at the conflictual situation from a larger reality, and to start deliberating from there.

Very concisely we can say that conflicts arise from a difference in how we view Reality: the Reality, the Truth with a capital letter. We can recognize that everyone looks at Reality or has built up an image of it from their own qualities of thinking. Take as an example the people in a soccer stadium. They have all seen the same match. And yet half the spectators leave delighted and the other half disappointed, unless there was a tie.

When we come to the recognition that conflicts begin because of a difference in views, we also know how to resolve conflicts and not let them escalate. If we know that human thinking has higher qualities, from which we view a larger reality, from which we can see or assess the situation, we have already made an important step.

Are conflicts avoidable? Yes, they are. Are differences in views of the greater Reality avoidable? No, that is not

possible and need not be the case. Difference in views is normal and depends on our stage of development, of evolution. No two persons are at the same stage of development. This does not have to be a problem: it can actually be enriching. A good dialogue conducted with an open mind can provide depth and growth of views on both sides. Difference in views is therefore not a problem when living side by side. Not at all. We can very well live side by side with a difference in views of reality. It requires that we respect each other.

### **From war to dialogue**

When the situation has been hardened to such an extent that differences of opinion have deteriorated into physical violence, with the great suffering that goes with it, then a difficult process begins in order to move from violence back to dialogue. What is needed is the desire for peace, real peace, and not a calculated situation. If this is the case, then one will not arrive at real peace, but at a temporary, forced resolution.

Real peace requires a way of thinking that is far above the factions. The arguments presented by both sides must be taken seriously even if they do not seem real. In this way, parties can take responsibility for each other and each other's suffering. Hard work will have to be done to arrive at a higher reality, a higher truth. You cannot dismiss arguments out of a refusal to change one's own position. It is not necessary to agree 100 percent. Space for mutual respect is imperative. We can live side by side without 100 percent agreement, but then we have to give each other space regarding differing views.

As we said, prevention is better than cure. The big question is: how do you get out of a war situation with all the violence that comes with it, with all the sufferings that are caused, and the war crimes that are committed? After all, many karmic consequences have been built up, which must be manifested. Without karmic compensation there is no resolve and karmic consequences will be worked out in due course. Ultimately, every war ends behind the negotiating table. Why not start there? Thinking beyond one's own right, through self-analysis, is a prerequisite. For example, even if we are convinced that we do not come across as threatening, that does not mean that the other party experiences it that way.

### **Wars are expressions of discordant thinking within the whole of humanity**

Wars are not an expression of the behavior of a few groups



of people, but much more the expression of a global pathology, of thoughts of selfishness and fanaticism within all of humanity. This will be discussed further in the following article on how mental illness produces scattered expressions here and there. Just as a disease in humans brings out symptoms in several places on the body, so it is with a world culture that suffers from a number of common mental problems. Wars often have a long run-up period, during which people's thinking is systematically polluted with untruths.

### **What do we want to achieve with this Peace edition?**

This edition intends to be a practical guide, so not just theory. We show what we can do in practice with this wisdom. Something remains theory if we do not apply it. We approach the issues of war and peace, of conflict and conflict resolution, from the standpoint of ancient Wisdom, in which we find a deeper knowledge of human thought. It is the universal Wisdom whose deeper traces, or sometimes just the fundamentals that can be found in all the great world religions and philosophies, in all the ancient cultures. This Wisdom was often buried over the centuries under all kinds of culture-dependent, traditional views, so that now not much is left of it. Only those who are willing to dig deep – and we do not mean literally – will be able to retrieve this original Wisdom.

We see, therefore, that with regularity Sages and Teachers, come to revitalize the ancient Wisdom, the Theosophia, the Wisdom of the Gods, commonly known as Theosophy. This was also done in 1875 by Mrs. Blavatsky and her Teachers. Their goal was to make that Wisdom known again, reignited and deepened: a renaissance of Wisdom. H.P. Blavatsky and her Teachers not only activated that old knowledge, but they especially deepened it. They disclosed knowledge that had not been made known to humanity before knowing that humanity is entering a phase of evolution in which many karmic challenges will present themselves — karmic challenges that can be successfully met with the right knowledge.

This highly responsible and karmically demanding task was undertaken by H.P. Blavatsky and her Teachers. This impulse has been further developed and further publicized during her lifetime and later by her successors.

### **Universal laws: knowing the consequences of our actions**

In Theosophia, there are a number of fundamental laws,

also called laws of Nature. These laws are found throughout the universe and can therefore be tested for validity by anyone. If we respect them, the karmic consequences of our actions will be resolved and not magnified. If we know and apply these laws, the consequences of our actions are completely predictable. Then we know what is going to happen. The future is then like an open book to us.

At the heart of these laws is the fundamental idea of Universal Brotherhood as a fact in Nature. Universal harmony and Oneness are a fact. That we see mutual cooperation and dependence everywhere is the clear expression of it. This idea of unity is an essential foundation. It has been substantiated and elaborated by H.P. Blavatsky in her book *The Secret Doctrine* in a very profound way.

We want to show you in this edition that these Universal laws form the basis for explaining why wars and conflicts arise, but also that they form the basis for resolving wars and conflicts. We get a clear picture of the causes and consequences, because we understand the mechanism and can therefore manage and prevent conflicts.

For example, the call for armaments will also lead to their use, based on the laws of cause and effect and cyclicity. But these teachings also show what thoughts and actions need to be done to achieve peace, to get out of the cycle of violence.

### **Theosophical peace tradition**

We have tried in this Peace edition of *Lucifer* to show some principled perspectives based on Theosophia on the subject of war and peace. Methods not developed by groups of people, but purely the Theosophical view, based on the Laws in nature, showing us what the solutions are. In our organization, the Theosophical Society Point Loma (TSPL), there is a strong Peace tradition. It was started by Katherine Tingley, the third Leader of the TSPL from the early 1900s until her death in 1929, and continued immediately after by Gottfried de Purucker, the fourth Leader. In this long tradition of symposia, concerts, conferences and many peace missions around the world, there is a treasure of wisdom that addresses and explains all the issues surrounding war and peace, but most of all show how war can be prevented and how peace can be restored, although the latter is certainly not an easy process.

We apply this wisdom in this issue to current situations, in the language of our time. Each article is additionally



supplemented with very relevant thoughts, in the form of some quotes or articles from the long peace tradition of our organization.

### **Ancient Wisdom offers what people are now sorely lacking**

Despite the fact that the world has many institutions that deal with questions of war and peace, several of which involve the psychological aspect, to our knowledge, there are no institutions that involve karma, cyclicity and the composite nature of man and his thinking, as Theosophia does.

It is the centuries old Wisdom that serves us. Lasting

peace, understanding the true nature of man and cosmos, is not a utopia, but possible here and now. This edition wants to offer insights and inspirations towards this understanding.

Do you have your own ideas, examples and questions regarding this edition? We would love to receive them, as input for later contributions. To do so, go to: <https://blavatskyhouse.org/contact/>.

≡ *Inspiring theosophical texts on this subject* ≡

## Three things to remember

**The following text by G. de Purucker was published in 1940. Brief as it may be, it contains the golden keys to being a center of wisdom and peace in any situation.**

There are three things I very earnestly beg of you all to keep in mind, and I speak directly from my heart to yours. Never forget our teaching of Universal Brotherhood. Even should conditions be so difficult that you cannot teach it from the house-tops or in public, carry it around in your own hearts.

My second thought is: remember our individual responsibility as human beings. We cannot escape it. We shall have to account for everything we think and feel and do. Let our record when our last breath is drawn, be such that we can have a flashing back from the earliest moments of self-conscious thought and say: I have fought a good fight. I have done my duty. I have consciously harmed none. I am ready. Then will come the appearance before that infinitely just tribunal – the tribunal of the Higher Self within, one's own Inner God – which every human being faces for a few fleeting moments when the last breath has been drawn. Before it no excuses are admitted. The soul is bare. It is weighed in the scales of inflexible but

infallible justice and love. The future incarnation will be according to the kosmic record made by you as human souls before the tribunal of your Inner God.

And third: carry this in your hearts: it was the prayer of Socrates. It is a guide in life. It was in substance this: O Father Zeus, lead me so to live that the outer man on earth and the inner man may be at one!

— G. de P.

Gottfried de Purucker, 'Three things to remember', *The Theosophical Forum*, Vol. XVII, No. 5, November 1940, p. 305.

## What this transitional time needs

**This excerpt is from G. de Purucker's *Esoteric Teachings* Volume II. These Instructions were intended for students of the Esoteric Section (E.S.) of the Theosophical Society, but the message in this excerpt is of the utmost importance to anyone who loves his fellow men.**

**He made these statements in 1932, fourteen years**

**after World War I and eight years before World War II. This text is important not only because of its prophetic value, but especially because it gives us the key to prevent coming violence and terror, and, if they have already taken place, to reduce their effects. Those who understand the message below have in their hands a powerful tool to contribute to emerging from transitional times in a harmonious way.**

I wanted to call your attention to this fact, because the era not only of our own Theosophical work, but the era which the world is at present entering, is a very unusual one. It is one which does not belong to the so-called Messianic Era which is 2,160 years long, but is one which contains a time-period of between ten and twelve thousand years. One such cycle that I am now speaking of has ended, and one of equal period has now begun. The entire civilized world, in European and American countries in particular, is approaching a very dangerous and critical point in its history. I have been alarmed, deeply anxious, about the situation of affairs, because it is a matter of very delicate balance as to which side of the dividing line between spiritual safety and spiritual retrogression, the scales will fall. It is therefore our duty not only as Theosophists but as Esotericists to exert our utmost efforts, every ounce of strength of which we are capable, so that we can carry to others the Theosophical teachings, and if possible and strictly in accord with E.S. instructions, conduct them to the E.S. work where they can get the deeper ranges of thought, as you know: ranges of thought more deep, and harder to understand it may be, than the ordinary Theosophical teachings, but nevertheless offering larger opportunities for spiritual growth and calm than could be gotten in the ordinary T.S. work.

The Teachers founded the Theosophical Society in our age in order to have it work as a leaven in human thought, which means in the different strata of human society, and therefore in the social structure itself. This, of course, means likewise in the religious, and philosophical, and scientific strata of society as well as in those which pass by other names. It is a matter of the utmost importance to sow our Theosophical seeds everywhere. The recent great war was but one of the symptoms of the karma which is afflicting mankind, especially in the West, at the present time. Now the war could have been greatly worse than it was: it could have meant the definite end of the civilization which the Occident has been building for the last two thousand years. Fortunately, it was stopped

before it got wholly out of control; but in order to prevent a cataclysm, a serious spiritual and social cataclysm, in European and American countries, there must be a heavy balance of spiritual forces on the side of Light and growth and peace. There is the plain truth before you.

In order to meet the danger as far as possible, instructions have come to redouble all our efforts, to make all possible sacrifice for the expansion of the Theosophical work. Interest as many people as you can in the T.S. work, and in every honorable and proper way try to lead them to enter into the E.S. sphere of thought, with its marvelously calm, soothing, and peaceful atmosphere. There is literally a battle proceeding between the forces of light, to which we owe allegiance, and the forces of darkness. The forces of darkness are they which often make the greatest appeal to the consciousness of the average man, suggesting mere animal comfort, lack of aggressive spiritual and intellectual activity, and the insistence placed upon the false doctrine of the individual's rights as being greater than the doing of duty to one's fellows. These things, if psychologically bundled together and preached as a code of conduct, implant selfish impulses in the human heart; and these doctrines of selfishness it is very necessary for us to combat by every means in our power.

Let no one imagine that the *Terreur* which H.P.B. stated "will affect all Europe when it comes, and not one country alone,"\* referred solely to the last great war of 1914-18. Horrible as it was, that war merely marked the breaking up or ending of an old cycle, and the beginning of a new. It was not the War which brought this change of cycles about. The War was merely an effect, a resultant, a consequence, of the evil living of mankind for previous ages. The *Terreur* of Europe has not yet come. The Great War inaugurated it; and I tell you, Companions, that this *Terreur* is not so far away. If the Theosophical Society does not live on, and does not do what it was brought into being to do: to change the hearts of men towards kindness and brotherhood, towards compassion and pity, and to infuse into men's souls a hunger for a greater Light — if the Theosophical Society does not live on and accomplish its destined work — it will be a failure.

Since its foundation by our beloved H.P.B. it has done wonders already. Some of our Theosophical doctrines have percolated, penetrated, into the minds of men so that even many of our technical words have become

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\* H.P. Blavatsky, *The Theosophical Glossary*, 1892, article "St. Germain".

popularized in newspapers. But that is not enough. That is merely the brain-mind acceptance of certain words. It is a change in men's hearts that we must work for, and we can best do this by increasing our membership to the utmost of our ability. Every new member gathered into our ranks means just so much more strength and power — another devoted heart ready to throw its influence into the scales for peace and justice and light and human brotherhood.

I fear that the European Terreur cannot be prevented, but the Theosophical Society can do this: it can greatly alleviate its horrors by softening men's hearts and by strengthening their minds. Our doctrines, our teachings, our ideals, our aspirations, our knowledge, and our wisdom, must become better known, for their influence is refining and elevating and strengthening and calming. Theosophy calms evil passions. It kills hatred. It stimulates love. That is what Theosophy does.

Fortunate it is for the world that every national unit, speaking now generally and without particularization, has its own "Inner Section" as alive and active today as ever they were. But these inner and truly secret bodies seek no neophytes or disciples, and do their entire work each in its own field, unknown of men and in the silence. These "Inner Sections" are all branches from the Great Lodge that we know of. Every country has such a Section. I may say here, that just in proportion as our own beloved T.S. prove itself to be worthy of this unseen guidance and powerful yet invisible help it will get it. But it must make itself worthy! Do not imagine for an instant that these "Inner Sections" ever intermeddle in politics. These are just the class of things that they avoid, which does not mean that they are spiritually inactive. But precisely because politics are so intensely human, so intensely emotional, so intensely unspiritual, local, and in many ways often so selfish, they are strictly debarred therein. What these "Inner Sections" do in such cases is what they possibly can, in view of the karma of the racial unit or national unit they respectively guide, attempting to repair mistakes and to instil thoughts of human unity.

Gottfried de Purucker, *Esoteric Teachings*, Vol. 2, *The Esoteric or Oriental School*, p. 103-106 (1st edition, 1936), p. 142-146 (I.S.I.S. edition, 2015)

## Theosophy to help your neighbor

**Below is the beginning of the vision of the Mahā-Chohan, the Teacher of the Masters of Wisdom and Compassion, as expressed by one of the Masters in a letter to A.P. Sinnett. It clearly indicates the purpose of the Theosophical Society.**

The doctrine we promulgate being the only true one, must – supported by such evidence as we are preparing to give – become ultimately triumphant as every other truth. Yet it is absolutely necessary to inculcate it gradually enforcing its theories, unimpeachable facts for those who know, with direct inferences deducted from and corroborated by the evidence furnished by modern exact science. That is why Col. H.S.O.\* who works but to revive Buddhism may be regarded as one who labours in the true path of Theosophy, far more than any other man who chooses as his goal the gratification of his own ardent aspirations for occult knowledge. Buddhism stripped of its superstitions is eternal truth, and he who strives for the latter is striving for theo-sophia, Divine Wisdom, which is a synonym of truth.

For our doctrines to practically react on the so-called moral code or the ideas of truthfulness, purity, self-denial, charity, etc., we have to preach and popularise a knowledge of theosophy. It is not the individual and determined purpose of attaining oneself Nirvana (the culmination of all knowledge and absolute wisdom) which is, after all only an exalted and glorious *selfishness*, but the self-sacrificing pursuit of the best means to lead on the right path our neighbour, to cause as many of our fellow creatures as we possibly can to benefit by it, which constitutes the true Theosophist.

The intellectual portions of mankind seem to be fast dividing into two classes, the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness owing to the deliberate surrender of their intellect, its imprisonment in the narrow grooves of bigotry and superstition, a process which cannot fail to lead to the utter deformation of the intellectual principle; the other unrestrainedly indulging its animal

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\* Henri Steel Olcott, the then president of the Theosophical Society.

propensities with the deliberate intention of *submitting* to annihilation pure and simple in cases of failure, to millenniums of degradation after physical dissolution. Those “intellectual classes”, reacting upon the ignorant masses which they attract and which look up to them as noble and fit examples to follow, degrade and morally ruin those they ought to protect and guide. Between degrading superstition and still more degrading brutal materialism the white dove of truth has hardly room where to rest her weary unwelcome foot ...

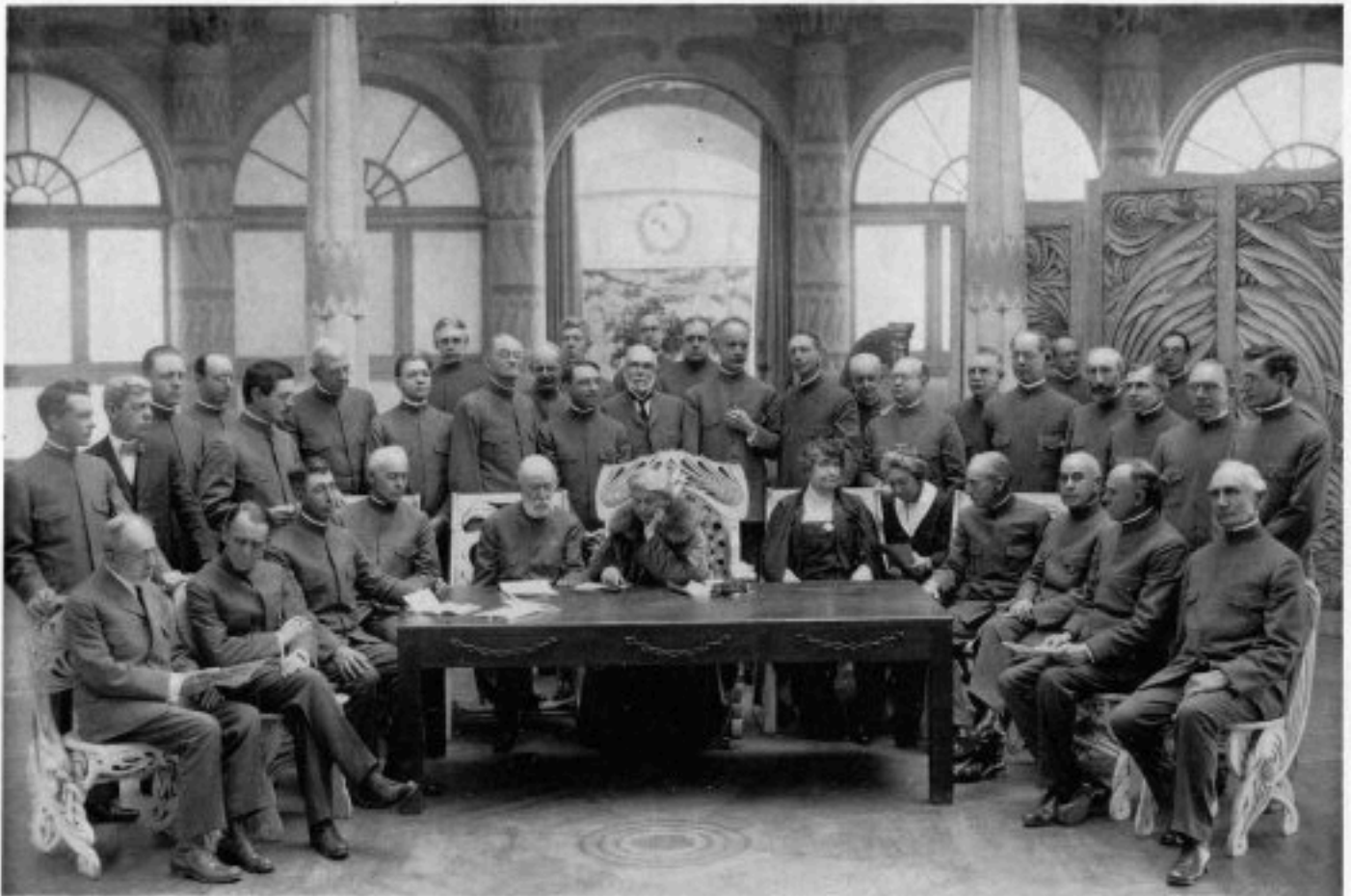
It's time that Theosophy should enter the arena. ...

“The Mahā Chohan’s Letter”, an abridged version of the view of the Chohan on the T.S., written down by Mahatma K.H.

Source: the transcription by A.P. Sinnett in written and in printed form.

The complete letter can be found on:

<http://www.theosophyconferences.org/wp-content/uploads/2016/10/Maha-Chohan-Letter.pdf>.



*Loma Land Photo & Engraving Dept.*

#### THE GENERAL THEOSOPHICAL PERMANENT PEACE COMMITTEE

Assembled February 7, 1923, in the Temple of Peace, International Theosophical Headquarters, Point Loma, California, by Katherine Tingley, for the purpose of appointing a Permanent Peace Committee to consider proper measures for the establishment of permanent peace, including the holding of a Peace Congress in the spring of 1923 at the International Theosophical Headquarters. The date will be announced in the April issue of *THE THEOSOPHICAL PATH*.

## Each Human

A PEACEMAKER



# No peace without vision

**“Without vision the people will perish...”**  
(Proverbs 29:18)

**Therefore practise learning, knowledge and meditation for the increase of mystic wisdom; for he who has the eye that is of the nature of mystic wisdom, though without ocular vision, has indeed sight.**

— Ashvagosa, *Buddhakarita* Ch. 26, 68

### Key thought

» Guidelines to build *your own* inner vision, making you a true peacemaker.

The world around us is changing faster than expected. Old certainties are suddenly disappearing. Who would have thought a few years ago that many countries worldwide would go into lock-down because of a deadly virus? Who would have expected a war to break out in Europe? Many well-known representatives of the “higher” layer of the countries in the world, the moral wisdom layer, the Mandelas and Tutus, fall away, die. Many politicians who are elected lack the connection to that “higher” layer of thinkers and philosophers in their countries. They often exhibit unstable behaviour and make decisions that lack that wisdom. This gives the layer below them, the military layer, room to solve problems through violence instead of wisdom. In this time of war and discord, where do we find wisdom, a sure, solid foundation on which to base our lives? The chaos we see on the

news simply cannot be the reality. There must be more. What is the cosmos really like? To discover that, we must, independent of the ever-changing outside world, seek the truth *within ourselves*. From that permanent inner resting point, from that inner sanctum within ourselves, we can begin to create a vision. Without such an inner vision, we remain a leaf blown to and fro by the winds of public opinion and manipulators. Everyone must be given the space to build their own inner vision. We must give that space to each other. The three ideas in this article are therefore intended as a helping hand. Try them out, and *only* if these three ideas are resonating with your own inner wisdom, then use them to get your vision clear.

These three ideas are the basic thoughts of the Theo-sophia, the common source of all great religions and philosophies.



**The first idea** is the most essential:

**ALL IS ALIVE**

**ALL LIFE IS ONE**

The great Stoic Marcus Aurelius already said it: “The universe is one great living organism.”

The Buddhists describe it as one infinite Ocean of Life.

**The second idea** looks not at Life in its totality, but at all living beings.

**ALL BEINGS ARE INTERCONNECTED**

They are focal points on one great web of life, through which life pulsates.

They are permanently connected, “pulsating” cyclically from active to passive and again to active, from awake to asleep and again to awake, from “alive” to “dead”, etc.

In this way all the cells of a tissue are connected by blood vessels.

In this way all the stars in the galaxy are connected through pathways of light.

The Buddhists give the picture of drops in that infinite Ocean of Life.

**ALL BEINGS ARE BROTHERS: UNIVERSAL BROTHERHOOD**  
Importantly, in this respect, is that all those drops carry all possibilities of the Ocean within them. Seen in this light, each drop *is* the Ocean. From this we can draw an important conclusion:

“If I carry all the cosmic possibilities of the Ocean within me, and am therefore the Ocean, then the same is true for all other living beings: for my fellow humans, my fellow animals, my fellow atoms and solar systems — all drops *being* the Ocean. Conclusion: I do not *have* my fellow-brothers, I *am* my fellow-brothers.”

**ALL BEINGS ARE ONE**

A thought to ponder deeply, above all not to accept blindly. Look within yourself, see if it resonates with your own inner Wisdom.

Yes, it is often said, all beings are one, but only *essentially* one. On the external level, they are not. For we all see different beings, with different bodies and different personalities.

This reasoning is only partially true. *Seen from our senses*, it seems to be true. But if we look *from the idea of Life*, what do we see when we look at someone’s body? We see a cloud -, an army -, a collection - of living things: cells, molecules, atoms, held together magnetically by us in a certain form. And that form we call body.

This *form* is impermanent, never the same. Our bathroom mirror shows that every day. But the living cells

and atoms with whom we cooperate are permanent, are our younger fellow-brothers. They are equally drops in that Ocean, and are thus one with us.

Conclusion: in *every* area, including the outer world, all beings are one. No matter how much our senses suggest to us that “I am different from the rest”. We are connected, we are brothers, we are one. We just have to learn to see through the illusion of forms to realize this. From this second idea, the world is going to look very different. What possibilities this vision offers for understanding *and* changing the world will be explored in detail by my fellow writers in the following articles of this Peace issue.

**Finally, a third idea:**

**BETWEEN ALL BEINGS THERE IS A CONSTANT INTERACTION**

Each focal point in the cosmic Web of Life influences every other focal point: some more directly, others more indirectly. But ultimately, the way one of those focal points functions affects the lives of all other focal points. If I perform below my ability, below the level at which I *could* perform, if I lead my life from one mental armchair to another, it hinders all other beings in their inner development. Not just my closest family members and colleagues, but all of humanity. And humanity is not a collection of travellers temporarily residing on this planet, but an essential part of the living fabric of this planet. Humanity is an organ of planet Earth: the organ through which Wisdom reaches this world. Therefore, if cells in that organ – i.e. us as individual human beings – do not bring out and use the Wisdom within ourselves, it has the same consequences as if, for example, a small number of electrical cells in our heart stop doing their job, causing the patient to need a pacemaker.

Do you see the individual responsibility? Do you also see the disastrous consequences of wars? Because in wars (often young) people are killed who actually should have functioned for many more decades in humanity, in that organ of planet Earth. And moreover, the soldiers who killed them have sunk so far below their moral level that they too are often no longer able to hold on to their inner Wisdom. PTSD we call that state of inner turmoil. A turmoil that also affects entire families.

This third idea has another important aspect:

**ALL BEINGS GROW ONLY THROUGH INTERACTION WITH EACH OTHER**

Try this third idea within your own life: all of life’s great

lessons are learned through contact with other fellow beings, and especially through contact with fellow humans. We are each other's mirror, each other's school-book. We are each other's "channels" through which our own karma reaches us. There are inspiring examples in the theosophical literature of how you can learn to see an (apparent) enemy as a growth opportunity, a chance to ennoble your character. The failing behaviour of that "enemy" is exactly the weakness that you can overcome in your own character. William Q. Judge's text excerpt at the end of this article is an example.

And do you want to be a mirror for someone else? Then know that honest criticism, substantiated with wisdom, shared in good harmony, gives someone the opportunity to change themselves. You don't have to lapse into aggressive correction, you don't have to become someone's "enemy". Because from the vision we built in this article, you see that you are dealing with a fellow brother, an *inner*, reincarnating human being, who is not able to control his *outer* personality. As a result, this personality makes the most anti-social mistakes as an unguided missile. Help and support the inner human being to regain control of his outer personality, instead of punishing, damaging this outer personality of the other. And in case of interaction between countries: help and support the inner soul of that country instead of invading and destroying its outer part — its cities, structures, culture. Be a mirror that can be talked to, that inspires others.

This, in brief, is the vision we wish to present you in this Peace issue. To contemplate upon and to use it to clarify, to deepen, your own vision of life:

ALL IS ALIVE

ALL LIFE IS ONE

ALL BEINGS ARE INTERCONNECTED

ALL BEINGS ARE BROTHERS: UNIVERSAL BROTHERHOOD

ALL BEINGS ARE ONE

BETWEEN ALL BEINGS THERE IS A CONSTANT

INTERACTION

ALL BEINGS GROW ONLY THROUGH INTERACTION WITH  
EACH OTHER

With this vision, the question that concerns us all can be answered:

*Why do we always see conflicts and wars somewhere in the world?*

*How can I be a peacemaker if I do not (yet) fully understand the outbreak of wars?*

To better understand this, I have to take you into the history of humanity. This may seem like an amount of unverifiable theory, but it is not. You can check within yourself what the Theo-sophia has to say about the developmental history of humanity. After all, you are a reincarnating being, that is, you were there *yourself*— in your previous incarnations. And since even science recognizes the theosophical idea, that at the beginning of life man briefly repeats his past, you can more easily accept this principle of recapitulation of your own past during your childhood, and check this with yourself.

What happened? In the history of humanity, there was a moment — or rather an era — when man went from being a dormant, unconscious thinker to being an active, conscious thinker. All the ancient holy books mention that fact. The Hindu *Purāṇas* put this awakening 18 million years ago. The Bible gives the story of Adam and Eve who were expelled from the Paradise of unconsciousness because they had "eaten of the fruit of the Tree of Knowledge of Good and Evil." In other words, 18 million years ago, by actively thinking and choosing for themselves, humans began to see the difference between good and evil. And with each incarnation we learned to do that better and better, building up our inner Wisdom little by little. That ever-growing sum of inner Wisdom we call our conscience. So our conscience at that time was literally and figuratively in its infancy.

In this early period of thinking, humanity was led by the forerunners of humanity, who were already better at thinking based on Wisdom. This period is reflected in ourselves during our period as schoolchildren, approximately from 7 to 14 years old. During this period we learn to use our thinking well by listening to our teachers and our parents.

Then followed a second period in human history — which "recapitulates", repeats itself, in our adolescence. You could call it the puberty of humanity. It is the time when people began to be more independent, more detached from their Teachers. They started to apply the knowledge they had learned as they saw fit. But because their conscience, their inner compass, was still undeveloped, they often made choices in life that were not based on wisdom, but on the primitive level of consciousness that we as humans were outgrowing: instinct, the animal level of consciousness. That is the level where conflicts are resolved by fighting, by emotions, the level of "eye for an



eye, tooth for a tooth”. From the idea that you resolve a conflict by eliminating your “opponent”. During that time in human history, there have been many, fierce wars between different cultures and tribes. The holy books of all religions are full of them.

But that is history. Humanity has continued to grow and has reached a stage where we have developed enough inner Wisdom, a powerful enough conscience, to solve problems no longer through fighting, but through exchange of thoughts: through mutual consultation. Later in this Peace issue, it is explained how building mutual understanding of each other’s situation leads to lasting peace. This method is the method of today, of adult thinkers who have outgrown puberty. This insight into our development as humanity makes you a true peacemaker, because you recognize the mental and moral regression in the warring parties. And you can lift both parties above it as successfully as you have lifted yourself above it in your life.

What else does human history have in store? Will we – with the strengthening of our conscience – grow to the next level? Yes, we will. And in our efforts to grow we can take the forerunners of humanity, our teachers who have been guiding and inspiring us for 18 million years, as an example. Anyone who reads the stories of the lives of these forerunners, the life of Gautama the Buddha, the life of Jesus the Nazarene, of Socrates, Apollonius of Tyana, discovers something special. None of them entered into battle, none of them solved problems through mutual consultation, but they show in their behaviour our mentality of the (distant) future. It is the mentality, which stems from such a mature and strong conscience and spiritual intuition, that simply by their character-nobility, by their inner spiritual strength, they build up in their environment an elevated atmosphere where conflicts do not arise. In their vicinity, no one even gets an *inclination* to sow discord.

This is in short the picture, which the history of humanity, and also our current world situation show:

### Three mentalities:

- one outdated, primitive mentality of struggle and aggression. A mentality from a distant past.
- one mentality of our present level of consciousness: harmonizing problem situations through intensive and respectful negotiation.

- one mentality of the future, where you, through the influence of your Wisdom, simply prevent conflicts to arise.

If you now take another look at the events in the world – but this time from that cosmic vision of unity of all life and from your understanding of the development of humanity – you will see a totally different picture. And you will recognize these three mentalities flawlessly.

You see a large group of people who remained stuck in their old instinct thinking, and divide the world into power blocks, into friends and enemies. People who will always live in struggle and conflict and never find happiness. A sad relic of past stages of development. Instead of placing these people so prominently on the front pages of the world news and putting them on a pedestal – as is currently happening everywhere – these people should, to put it in educational terms, be given a refresher course because of their developmental delay.

In addition, you see an equally large group of more mature people, thinkers, for whom national borders are merely *forms*, transient illusions. They recognize that worldwide network of thoughts which they, across all national boundaries, exchange with other thinkers. Thoughts of unity, brotherhood, cooperation. Thoughts that can powerfully and effectively neutralize the turbulence caused by the first group in the world.

And finally, provided you have developed the character-nobility to do so, you recognize that small, silent group of people who inspire *and* dare to say, “This is enough now. The fight must stop, enough blood has been spilled already. Let’s follow our conscience, our inner Wisdom again and restore civilisation. Humanity is ready for a new phase. Let us live towards it.”

You already know: in Theo-sophia freedom of choice is central. You will therefore never read in our magazine, what you should do, which of these three groups and mentalities you should join. But should you choose – or perhaps if you have already chosen – to belong to the second and perhaps even the third group, then you can use this Peace issue to make yourself fit to be a peacemaker. Use this Peace issue for that, it was written for that purpose. And if you have any questions or want to exchange ideas, please seek contact with the editorial board of *Lucifer* through the secretariat (email address at the back of this magazine).

## The Vision of the Lord Buddha

**Gottfried de Purucker on the birth of a vision. He wrote this editorial in *The Theosophical Forum* to his members and readers in November 1941, when World War II was in full force. The vision he gives is a counterpoint to all the suffering and discouragement of the time and puts the situation in universal perspective.**

When I was a boy of twelve, I came upon a Buddhist quotation which fascinated imagination, mind, and heart. I think it was one of the things which in this life awoke me more than any other thing that I can recollect; at any rate it was one of the first.

It is pure Theosophy and genuine Buddhist doctrine. It is this: The Lord Buddha is speaking, and I am paraphrasing somewhat his words in order to make them somewhat clearer: “Oh! disciples, never let discouragement enter into your souls. See you suffering in the world, see you unhappiness and pain and ignorance, misery and distress which wring the heart? Disciples, all things are destined to pass into Buddhahood: the stones, the plants, the beasts, all the component atoms of these, each and every one, aye and sun and moon and stars and planets: all in future ages will become Buddha. Each one will become a Buddha.”

What a marvelous picture! How it quiets the heart and stills the mind; for if one atom, one man, become a Buddha, everything will, for this Universe is one, broken into multitudes during Manvantara or manifestation; rooted in that One, living from it, and by it. In it we live and we move and have all our being. Therefore some day, somewhere in the incalculable aeons of what we call the future, all now of the multitudes, suns and stars, planets, comets, gods, men, animals, plants, stones, atoms, elements, worlds, everything, each as individual, is destined for Buddhahood.

When I read that – I have given you the expanded gist of what I heard – for nearly three months I went around in a daze of spiritual delight and inner reawakening. To this day I could not tell you whether I ate or drank or slept.

I know I must have done so, but I have no recollection of anything except light; and the raising of the eyes inner and outer, upward and inward. Just that thought broke open the doors closed when I drank of the waters of Lethe, of forgetfulness, when last I died. The doors opened and the light came in, began to come in.

I think this extract gives us a most wonderful picture. Take the mineral kingdom: It is formed entirely of unconscious monads, that is monads unconscious on this plane, never unconscious in their own spheres. But what we call monads in the mineral kingdom are as it were the expressions of essential spiritual monads working and evolving down here on this plane, and going through these Gilgulim, as the Hebrew Qabbālāh has it, meaning these lower halls of life and experience, these worlds of the ceaseless evolutionary journey; yet each one is essentially a god, each one in essence a Buddha, a ray of the Ādi-Buddha or the Cosmic Buddha. And so it is with all things.

Therefore, the Lord Buddha said: “Disciples, when sorrow wrings your heart, when pain and suffering are too bitter to bear, when you see others dying for the needs, the mere needs of life: be not discouraged. Look into the future. Every one of the multitudes some day will be a Buddha, Ādi-Buddha, therefore *a* Buddha, stones and plants, and beasts and men and gods, suns and stars and comets and the elements of them all.”

Yet this recognition of the essential divinity of all, and the certain future Buddhahood of all, should never at any moment stay our hands from works of loving pity and helpfulness here and now; for it is here and now that lies our sublime duty of doing all we can to alleviate the world’s suffering and need that are incident and necessary to the monads on their evolutionary journey.  
— G. de P.

Gottfried de Purucker, “The Vision of the Lord Buddha”, Article in: *The Theosophical Forum*, Vol. XIX, No. 5, November 1941, p. 321-322.

Included in: *Wind of the Spirit*, Theosophical University Press, Covina 1944, p. 134-135, <https://blavatskyhouse.org/reading/gottfried-de-purucker/wind-of-the-spirit/>.

## “I am that which is”

**William Q. Judge writes this letter to a friend, showing how to enhance his vision of universal brotherhood. This way of contemplation is, as he puts it, as old as the world. And many have proven that it works. In the light of this Peace issue, his final conclusion in this letter is especially important.**

*Dear Sir and Brother;*

In cogitating lately I thought of you in respect to some of my own thoughts. I was reading a book and looking around within myself to see how I could enlarge my idea of brotherhood. Practice in benevolence will not give it its full growth. I had to find some means of reaching further, and struck on this, which is as old as old age.

I am not separate from anything. “I am that which is.” That is, I am Brahma, and Brahma is everything. But being in an illusionary world, I am surrounded by certain appearances that seem to make me separate. So I will proceed to mentally state and accept that I am all these illusions. I am my friends, — and then I went to them in general and in particular. I am my enemies; then I felt them all. I am the poor and the wicked; I am the ignorant. Those moments of intellectual gloom are the moments when I am influenced by those ignorant ones who are myself. All this in my nation. But there are many nations, and to those I go in mind; I feel and I am them all, with what they hold of superstition or of wisdom or evil. All, all is myself. Unwisely, I was then about to stop, but the whole is Brahma, so I went to the Devas and Asuras:\* the elemental world, that too is myself. After pursuing this course a while I found it easier to return to a contemplation of all men as myself. It is a good method and ought to be pursued, for it is a step toward getting into contemplation of the All. I tried last night to reach up to Brahma, but darkness is about his pavillion.

Now what does all this insanity sound like? I’ll tell you what: if it were not for this insanity I would go insane. But shall I not take heart, even when a dear friend deserts me and stabs me deep, when I know that he is myself?

NAMASTAE !

Z

William Q. Judge [Z.], ‘Letters that have helped me’ Letter 4. Article in: *The Path* Vol. III, No. 11, February 1889, p. 348. In: *Letters That Have Helped Me*, Letter 4 (many editions).

\* Gods and demons — [J.N.]

## The ‘ever becoming’ and the ‘ever Being’

**Helena P. Blavatsky on unity and multiplicity, movement and immutability.**

In a world of illusion in which the law of evolution operates, nothing could be more natural than that the ideals of MAN — as a unit of the total, or mankind — should be for ever shifting. A part of the Nature around him, that Protean, ever changing Nature, every particle of which is incessantly transformed, while the harmonious body remains as a whole ever the same, like these particles man is continually changing, physically, intellectually, morally, spiritually. At one time he is at the topmost point of the circle of development; at another, at the lowest. And, as he thus alternately rises and sinks, and his moral nature responsively expands or contracts, so will his moral code at one time embody the noblest altruistic and aspirational ideals, while at the other, the ruling conscience will be but the reflection of selfishness, brutality and faithlessness. But this, however, is so only on the external, illusionary plane. In their internal, or rather, *essential* constitution, both nature and man are at one, as their essence is identical. All grows and develops and strives toward perfection on the former planes of externality or, as well said by a philosopher is — “ever becoming;” but on the ultimate plane of the spiritual essence all IS, and remains therefore immutable. It is toward this eternal *Esse* that every thing, as every being, is gravitating, gradually, almost imperceptibly, but as surely as the Universe of stars and worlds moves towards a mysterious point known to, yet still unnamed by, astronomy and called by the Occultists — the *central Spiritual Sun*.

Helena P. Blavatsky, “The Fall of Ideals”. Article in: *Lucifer*, Vol. V, No. 28, December 1889, p. 270.

In: H.P. Blavatsky, *Collected Writings*, Vol. 12, p. 45.

## Each Human

A PEACEMAKER



# The origin and prevention of war

War is created before the first shot is fired. After all, as we all can agree, every action is based on a thought. War, therefore, has its origin in thought. It has already begun before armies advance, planes bomb or missiles are fired. Not only with an individual, but also with groups of people – nations, or alliances – war arises from collective thinking. The external engagement of weapons is the result of collective mental activity. Preventing war, and if it has already erupted, ending it, is therefore primarily a mental matter.

### Key thoughts

» War arises from the feeling of separateness and selfish desire.

» Large groups of people around the world have created a selfish thinking sphere.

» By nurturing uncontrolled selfish desire, one builds up a field of tension that needs to be released. This release takes place especially in a time of transition and in places where an imbalance already exists.

» The tension can also be released in a *controlled* manner. Conflicts do not have to be resolved by force, violence, or aggression.

» The selfish sphere of thought is not tied to a particular nation. Nations are like “brothers” to each other. They are rooted in the same One Life.

### Separateness and desire

Therefore, if we want to know how war erupts, we must study human thought in particular. Which kinds of thoughts lead to war?

The answer is not so hard to find. It is the materialistic orientation of thought: thoughts of enmity, fear, selfish desire, hatred, retaliation, aggression, lust for power and violence, which lead to strife and war, both on a small and large scale. The overarching characteristic of this type of thought can be described as the *feeling of separateness* coupled with desire. By the former we mean that a person assumes that he is separate, hence has nothing to do with, or is essentially different from, other people. It therefore always leads to selfishness.

Such feelings of separateness can also be the characteristic of a group of people. Consider a certain population – the wealthy, for example – who

believe they are fundamentally different from other groups. Or people who live in the delusion of being better, more civilized than others. Similarly, people of a certain religion may believe that they live more in accordance with the truth. Therefore, they feel different. They are afraid that the other people will affect their way of life. They feel they are better, and that feeling of superiority is then reinforced by leaders, opinion leaders or influencers, something the next article discusses in detail.

The second element is desire: wanting to attain, possess, keep, or conquer something that you do not yet have. In itself, desire does not have to be negative. There are also unselfish desires, such as the desire for wisdom. In combination with the feeling of separateness, however, desire leads to disharmony, animosity, and above all, *selfishness*. You do not take others

into account, indeed, you come to see the other as the one who prevents you from satisfying your desire. Also, desire can be used both individually and collectively.

As you desire more strongly, you lose reasonableness and the sense of separateness becomes stronger and stronger. At a certain point, you only see the object of your desire that you want to get at all costs. Desire makes you blind. Every person who thinks thoughts of this type, wherever he may be and whatever the object of his desire may be, contributes to a sphere of thought having these characteristics. Even if he does not transform his thoughts of contempt, aggression and enmity into physical actions, he still contributes to this sphere of thought. Thoughts are in fact real, living energies, which, like bacteria or viruses, can spread with lightning speed and infect others who have not learned to control their thought process. (See the following article.)

If many people think a certain type of thought, a corresponding climate of thought is created, which can be so dominant that it is sometimes very difficult for the individual person not to be influenced by it. This mental tension field created by desire and selfishness, which has been built up over many decades, yes even centuries, can at some point exert such a pressure on people that the entire emotional nature becomes overheated, which must lead to an outburst, as we shall see later.

## Nations

Thoughts are not tied to locations. What someone thinks in Argentina may influence a person in Japan. Especially if large masses think certain thoughts, and thereby spread them, the entire earthly mental sphere can be permeated with the characteristic of those conscious thoughts. The modern mass media plays a significant role in this process. And because for present-day man selfish desire is often the dominant force in life, this sphere of desire hovers like a suffocating blanket over the thought world of contemporary mankind.

A group of people – a nation or a number of nations – at a certain point in its existence, may be hypersensitive to this thought world. Each nation has its own typical characteristic, which distinguishes it from other nations. It has its own past, its own distinctive culture. It has its own cycles of flourishing and decline. It may therefore be infected by desire more than other nations at some point in its existence. Incidentally, in individual citizens, this characteristic need not prevail. There are numerous forces by which a human being is born into a nation.

In any case, the uniqueness of a nation or a particular civilization should never be a reason for enmity, for although each nation has its own essential characteristics, nations are like brothers to each other. Nationalism is rooted in the fleeting emotional element of our consciousness. We experience much deeper kinship with people who share our values or ideals, and then it does not matter what country they come from. Nations have much in common with each other. They have the same “parent”. They come from the same source. They are branches of the same tree of humanity. A closer look reveals that we have much more in common than we have in difference.

Thus, when one nation is at enmity with another, it is because of an excessive indulgence in the selfish sphere of thought, in which the sense of separateness is dominant.

## Sense of separateness

The sense of separateness is fed by all sorts of phenomena: nationalism, the gap between rich and poor, the pursuit of resources and spheres of influence. This feeling is at its most dangerous when it is dressed in the cloak of exaltation, such as the idea that one must defend the honor of one’s country, or, even stronger, in the case of religion, because one then believes that the self-chosen isolation is willed by a god or gods. The sense of separateness then takes on a halo of sanctity.

Another strong element is fear. Images of fear are almost identical to those of hate, except that with hate you are more inclined to take action, whereas with fear the inactive in you predominates. But in both cases there is a thought-image in which *disgust for the other* is dominant, reinforcing the sense of separateness.

The sense of separateness is an *illusory* view of life. You misinterpret phenomena. Judging by your own senses and your own position in life, you are under the delusion that things are separate. You do not see the inextricable links between the expressions of life. You hold shadows for realities. You do not experience the underlying unity, which was discussed in the previous article.

## Emotional exacerbation

When people think excessive thoughts of selfish desire, it has an effect not only on others but also on themselves. The other person will be disadvantaged by it, but also in one’s own consciousness, a strong imbalance arises. After all, desires are never satisfied by giving in to them. Satisfying your own desires is like quenching your thirst with



seawater. The more you drink, the greater the thirst. Therefore, one who is strongly overpowered by desires is an unsatisfied person. He does not find peace and satisfaction. He does not know *peace*.

This affects his mood. The whole emotional nature bubbles and boils and, as the power of desire becomes stronger in a person, it becomes overheated. The pressure becomes too great. He has to blow off steam.

Take as an example a selfish person, who in his discontentment is always cranky and thinks uncontrollably. He is easily irritated and annoyed beyond measure by his neighbor, who always puts his car in *his* parking lot and never weeds his front yard on time. He starts to feel like a *victim* of what he calls his neighbor's anti-social behavior. At some point, for example, when his neighbor has again done something that annoys him, it reaches an outburst. The pent-up irritation – unfulfilled desires and uncontrolled emotions – breaks through and finds its way into the external, physical realm. His body reacts. He gets an increased heart rate and his hands sweat. In a fit of rage, he steps up to his neighbor to punch him. The uncontrolled emotions have led to physical violence.

### **The living planet Earth**

On planet Earth, the same thing happens as with an human being. The planet is a living organism, in which the same processes take place as within a human being. Humanity performs a function in the living organism earth, just as each of the organs in the human body has a function. And our function is that we form the mental atmosphere of the earth. If human beings are hostile to each other because they believe that others are preventing them from satisfying their selfish desires, humanity is failing in its functioning within the larger scheme of planetary life. Note that it is not the planet but the human mind that is causing the imbalance. The tension field of aggression and hatred fueled by millions is growing stronger and more influential. It presses with increasing force on the emotional nature of man. As in an individual case, this pressure can become so great that the thoughts that are dominant within certain populations or nations can no longer control the emotions and there will be a release: physical violence and physical war.

Arguing people are strong at finding all sorts of (false) excuses why the quarrel had to take place. "I will not let him walk over me", "he always plays music loudly at night", and so on. The irritation felt is the impulse for "countermeasures", whereby the end justifies the means.

Between countries, the same thing takes place. The (feigned) arguments differ, of course, from those of a neighborly dispute, but the characteristic is the same. The "enemy" is said to have disrespected the border, to have oppressed related populations, to have scorned one's own people or religion, and so on.

The release of accumulated uncontrolled selfish desires and emotions always takes place where the greatest imbalance is. Just as the physical human being often has a weak spot, so does humanity. These weaknesses are created by the common power of thought and the mental imbalance created as a result. Regions where people live with different nationalistic or religious feelings, which are opposed to people with other nationalistic and religious feelings, are the weak spots of the living planet. They are therefore the most vulnerable and prone to outbreaks of violence.

### **Attractions**

Now there will undoubtedly be people who live in a war zone, but who, unlike many others, have few if any selfish desires. After all, even peace-loving people are affected by war. Even so, they have a certain attraction to the area in which they live. Attraction has two poles: love and hate. It is these two binding forces that cause people to get into certain situations.

We have already talked about the law of karma. Based on our past, on what we have done in this and previous lives, we experience an attraction to those people, to those circumstances, and to that era in which we can become ourselves. We are always born where we belong based on our character. In doing so, never think in terms of right and wrong, but always in terms of cause and effect.

For example, a person may have developed a strong aversion to a particular culture or country in a past life. And although in the present life he may have overcome that aversion, because of his past actions and thoughts he is still confronted by those whom he once hated or despised. Another case in point: people may have different characteristics from those with whom they interact. But if they feel a strong love for them and live to help them along, this compassionate attitude may contribute to their joining them in suffering the consequences that their compatriots have brought upon themselves in *their* selfish desires. This is certainly not a theoretical case. The Jewish, Dutch young woman, Etty Hillesum, had the opportunity in World War II to escape the death camps, but out of love for those who did get deported and in the hope of

still being able to do something for them, she voluntarily joined the transport to the concentration camp.

Love is a very strong, binding force, exactly as antipathy is. There are countless relationships and connections between humans. We can have feelings of both hate and love for a person or culture. Humans are often barrel full of contradictions. The web we weave around us is difficult to unravel. What exactly were the motives why someone was attracted to a country at war, can only be ascertained by those who can trace consequences back to their – sometimes very distant – past. Yet even the individual human being, if he thinks about himself in an impersonal way, can learn to understand that it is no coincidence that he has ended up in a certain state.

## Arming

Above we have already stated that war is *primarily* a mental issue, arising from the illusory image of separateness. Thinking these types of thoughts has a self-reinforcing effect: the more you think them, the more you recognize their supposed righteousness and therefore the stronger they become. Fear plays a leading role in this.

It is mostly out of fear that both individuals and countries start arming themselves. The treaties between countries that were drawn up in reason, and the rules and laws that nations have imposed on themselves by their own choice are thrown out on the sidewalk like old garbage out of fear of the supposed enemy. For example, the European Union has a rule never to supply weapons to countries at war. However, the High Representative for Foreign Policy and Security and Vice-President of the European Commission, Josep Borrell,<sup>(1)</sup> rightly observes that Europe is scorning its own laws. Indeed, the taboo of supplying arms to belligerent countries has been overturned by recent developments. The policy of peace – and the necessary disarmament that goes with it – is now regarded as outdated policy. Many politicians who were in favor of disarmament less than a year ago – or at least against *more* armament – agree, out of *fear of the enemy*, to a sharp increase in the arms budget.

What considerations play a role in this, one should ask. Do the thoughts that compel us to acquire more and even more advanced weaponry not feed the mental force field of hatred and aggression that we have been talking about? What motives play a role in the conception, manufacture and acquisition of weapons? Are they thoughts of fear, the idea that we should be able to defend ourselves? Do financial or economic motives play a role, because

weapons have to be manufactured and sold and bought? Or are weapons purchased because of a lust for power, because of pressure from other countries, or perhaps out of a habitual pattern? Whatever the case, the entire arms industry is based on thoughts, which, the more uncontrolled they are thought, eventually lead to the aforementioned overheating of the desire-emotional sphere of the Earth, with all its consequences.

In other words, preparation for war is the greatest perpetrator of war. Mental preparation is the creation of an image of an enemy; physical preparation is arming.

## Transition times

Firearms from previous centuries had to be loaded with gunpowder. The gunpowder was put in the barrel and then pounded on. The building up of a desire-emotional atmosphere of hatred and aggression can be well compared to this. Each thought of hatred is like a grain of gunpowder that makes the gun ready to fire. Without realizing it, we thus overload the thought sphere with hostile and hateful thoughts, over perhaps many years, and the smallest event can be the fire that ignites the gun. The beginning of World War I is a clear example of this. Now, there are certain times when the pent-up mental powder is most likely to erupt. This is the case when we move from one era to another. We enter another phase in our development. There is then an imbalance in humanity, because some hold on to the old mentality and habits, while others already live in the characteristics of the new age.

Compare the situation with an office that has always worked according to a certain pattern. If one or two employees propose to adopt a different policy, it will not cause unrest. Their number is too small. But if more employees start to adhere to the new method, emotional turbulence ensues.

Of course, this *need* not lead to hostility and strife. If those who advocate a new policy remain open to the fears and objections of those who stick to the past, and if the more conservative employees do not thoughtlessly and dogmatically cling to what may have functioned to everyone's satisfaction for years, they can "survive" the turbulence and reach consensus on a policy that is supported by all.

We are in a time of transition. Old mindsets or ways of thinking are being broken or have already been broken. Old power structures are making way for others. Boundaries are blurring. The Internet has drastically changed the way





The accumulated disharmony in the human sphere of thought manifests itself in places “of least resistance”. At the same time, there are always bright spots of understanding and peace in the world, with an equally far-reaching influence.

we communicate. We, therefore, live in a sensitive time, where the smallest incident can be a cause for war. As old structures fall away and new ones must be built, the transition from one period to the next is fraught with risk. The outbursts of accumulated egoistic emotions can occur most easily in these times. But also in the big picture, turbulence does not have to lead to violence, provided we are able to stay in harmony with each other – and help each other in doing so – to cool down the overheating of our emotions a bit.

These are challenging times. Especially since we live in a time when consequences follow causes almost immediately. We live in a very hectic time. Disharmonious thoughts spread quickly and can be worked out on the physical plane at lightning speed. Mental images of nationalism and hostility can take effect almost immediately on the external field. Thanks to modern means of communication, we can reach millions of people within seconds.

On the other hand, opposite thoughts, those of cooperation, kinship and love, can also spread quickly and have their effects on everyday life.

### **Is war inevitable? ...**

In the latter lies the hope and responsibility we all have to bring about peace in the world. For we can build a different image of life and the world. An image that is not based on separateness but on unity. For this, we need to tap into other layers of our consciousness. In subsequent articles in this *Lucifer*, this will be discussed in more detail.

Everyone can see for themselves that an overheated emotional nature that, like a volcano that is about to spew

its fire, can be dampened. The man who is annoyed with his neighbor can appeal to aspects of consciousness within himself that will reduce the pressure. He can do this even when he is about to slap his neighbor.

The first somewhat deeper layer in our consciousness is the intellect. Call it our *common sense*. You can simply *reason* that a conversation with your neighbor, in which you try to make agreements with each other, leads to a more sustainable and better solution for everyone than if you resort to physical violence.

Still better is to dig even deeper than the intellect. The ability to understand, insight and idealism are equally aspects of consciousness that everyone possesses *potentially*, and that one can develop by oneself. If we do that, we will never get irritated, and there will be no accumulation of negative emotions. Then we will never step on our stripes, constantly justifying ourselves and believing that we have the right on our side. We will not try to harm those we do not like and who we feel have wronged us in equal measure. What is the point of fretting and complaining about the perceived injustice done to you? It never leads to solutions. It is much better for everyone to keep the inner peace so that you can work with a calm mind on solutions that are beneficial for everyone. This is explained in detail in the last article of this *Lucifer* edition.

What applies to individual cases also applies wholesale. Consultation is much better than weapons. (See the article “Mediation from a sense of unity”.) Even better is when the populations of nations learn to see each other as partners, with whom you must cooperate, just as individual human beings cooperate with their neighbors. Then as a nation, or as an international community, you build a continent of thought of peace and harmony from which all who open themselves to it can draw.

Peace is possible if you yourself live in peace. There is no human being who does not possess the noble qualities of insight and transcendent love. That we do not always live in these aspects is all too obvious, but that does not mean we cannot start doing it.

Do not create an image of enmity. Mental war spills over into physical war. To give an example: why should we not be allowed to listen to Russian music because of the aggression of the Russian army? Or why should we exclude Russian athletes from international competitions? Let’s focus on the noble sides of a nation. Did not the Russians produce geniuses like writers as Dostoevsky and Tolstoy? The latter was one of the first to advocate non-

violent resistance as a means of change. He was one of the great inspirations for Gandhi. And what about such musical giants as Tchaikovsky, Rachmaninov, Stravinsky, Shostakovich and many others, who have inspired people all over the world with their compositions. Think also of the good cooperation between Russian astronauts and those of other countries. Therefore, do not speak in aggressive or hostile terms about a nation and its leaders, but keep the door open for communication. Think thoughts of love, compassion and forgiveness. And from that mental attitude, keep patiently addressing them on their noble sides, because only there lies the opportunity for lasting peace.

In short, always work for peace by not allowing ideas of enmity toward anyone into your thinking.

### **Every human being a bringer of peace**

The awareness of peace must be deeply ingrained in our

consciousness. We must learn to see the other as a brother, as a human being who has emerged from the same source as we. If this understanding really lives within us, the external circumstances, however terrible they may be, could never overwhelm us so that we turn into aggression. There are politicians who have always advocated disarmament and consultation, but now claim that they have been naive and that we should arm ourselves more. Their pacifist attitude was not based on real understanding. They had no or insufficient awareness of what a human being really is. There was insufficient peace in them. Only when we succeed in holding on to our ideals in difficult circumstances do we know that we have truly succeeded. Therefore, only when you realize that a different, spiritual vision of life is needed, based on different principles, you have made a great step in being a peacemaker, as it will be further elaborated in the following articles.

## ≧ *Inspiring theosophical texts on this subject* ≦

### **Karma-Nemesis**

**In this excerpt from *The Secret Doctrine*, H.P. Blavatsky shows that what afflicts us is not due to forces outside of us, but are always attributable to our own thoughts and actions. This also means that we can now sow the seeds for a more peaceful and harmonious future.**

In the West, since Pagan Wisdom has been repudiated as having grown from and been developed by the dark powers supposed to be at constant war and in opposition to the little tribal Jehovah — the full and awful significance of the Greek NEMESIS (or Karma) has been entirely forgotten. Otherwise Christians would have better realized the profound truth that Nemesis is without attributes; that while the dreaded goddess is absolute and immutable as a Principle, it is we ourselves — nations and individuals — who propel her to action and give the impulse to its direction. KARMA-NEMESIS is the creator of nations and mortals, but once created, it is they who make of her either a fury or a rewarding Angel. Yea —

*“Wise are they who worship Nemesis”\**

— as the *chorus* tells Prometheus. And as unwise they,

who believe that the goddess may be propitiated by whatever sacrifices and prayers, or have her wheel diverted from the path it has once taken. “The triform Fates and ever mindful Furies” are her attributes only on earth, and begotten by ourselves. There is no return from the paths she cycles over; yet those paths are of our own making, for it is we, collectively or individually, who prepare them. Karma-Nemesis is the synonym of PROVIDENCE, minus *design*, goodness, and every other *finite* attribute and qualification, so unphilosophically attributed to the latter. An Occultist or a philosopher will not speak of the goodness or cruelty of Providence; but, identifying it with Karma-Nemesis, he will teach that nevertheless it guards the good and watches over them in this, as in future lives; and that it punishes the evil-doer — aye, even to his seventh rebirth. So long, in short, as the effect of his having thrown into perturbation even the smallest atom in the Infinite World of harmony, has not been finally readjusted. For the only decree of Karma — an eternal and immutable decree — is absolute Harmony in the world of matter as it is in the world of Spirit. It is not, therefore, Karma that rewards or punishes, but it is we, who reward or punish ourselves according to whether we work with,

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\* Who dread Karma-Nemesis would be better.

through and along with nature, abiding by the laws on which that Harmony depends, or — break them.

Nor would the ways of Karma be inscrutable were men to work in union and harmony, instead of disunion and strife. For our ignorance of those ways — which one portion of mankind calls the ways of Providence, dark and intricate; while another sees in them the action of blind Fatalism; and a third, simple chance, with neither gods nor devils to guide them — would surely disappear, if we would but attribute all these to their correct cause. With right knowledge, or at any rate with a confident conviction that our neighbours will no more work to hurt us than we would think of harming them, the two-thirds of the World's evil would vanish into thin air. Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through. It is the constant presence in our midst of every element of strife and opposition, and the division of races, nations, tribes, societies and individuals into Cains and Abels, wolves and lambs, that is the chief cause of the “ways of Providence.” We cut these numerous windings in our destinies daily with our own hands, while we imagine that we are pursuing a track on the royal high road of respectability and duty, and then complain of those ways being so intricate and so dark. We stand bewildered before the mystery of our own making, and the riddles of life that *we will not* solve, and then accuse the great Sphinx of devouring us. But verily there is not an accident in our lives, not a misshapen day, or a misfortune, that could not be traced back to our own doings in this or in another life.

Helena P. Blavatsky, *The Secret Doctrine*, Vol. I, 1st edition, 1888, p. 642-644.

## Civilization builded upon thought

**In this article, Gottfried de Purucker clearly shows that everything in our society is based on the thoughts we think. Both war and peace are the result of our thoughts.**

Thought is the motive power of men. It governs even emotion and can control it, and although sometimes thought is evoked by feeling, I think that on the higher planes they are one. The world we live in is a world of

men, a world of thinkers and feelers; and if the world is bad, it is because men's thoughts and feelings have made it so. If human conditions are inharmonious, even diabolic at times, when brute force takes the place of reason and justice, it is because men's thoughts have made it so. Ideas control actions. There you have the cause of the unrest in the world we live in, and its cure. If a man wants to reform himself, he does so by first of all changing his thought; he begins by feeling differently. There is no other way. It is the only lasting way, for it means a change of character. If you want to prevent a quarrel you have to begin your work *before* the quarrel threatens. If you try to interfere in a quarrel between two men, you are apt to hurt yourself, and you will have a quarrel of three. It is no way to stop a quarrel by going to the quarrelers and preaching. By so doing you have not touched these men where they are susceptible, you have not changed them, you have not appealed to their thought or their feelings. You have been trying mere palliatives.

Make them see that they are acting a bit worse than the beasts are when the beasts fight, because the beasts have not our reason and common sense. Make your appeal with ideas. Awaken thoughts in their minds. Put into their minds a new sequence of thought and feeling. Then they will begin to realize that you cannot settle a quarrel by brute force, for that simply means that the chap who has got the worst of it is going to bide his time to see if he can best the other fellow by brute force. They will begin to see that you cannot stop wars by making wars to stop wars. It never has worked and never will, because it is an entirely wrong psychology, as well as foolish.

Do you know that all civilization is builded upon thought? And that if you want to change a civilization, you must change accepted thought, give a new thought. What is an invention? A thought. What is literature? Thought. What are philosophy, religion, science? Thought. What is the social structure under which we live? Thought. Every movement in the world today is builded upon thought: social, political, philosophic, religious, scientific, what not. Nine out of ten of these movements began in the mind of one man, and spread. You see in the pages of history the tremendous cataclysmic effects of thought. What was the Great War? Not only the result of thought, but thought *itself*. Men fighting because of ideas — thoughts. To avoid another war we must begin *before* the next one happens. We must begin by starting a new current of thought in the world.

These truths are so simple they pass over our heads and

we do not take them in and digest them. It is ideas that shake the world. It is ideas that make the world. It is ideas that unmake men and the world of men. Consult the annals of history. Look at the amazing results that spring from movements which begin perhaps with a handful of earnest people. For years they may work and preach and labor apparently without result. Suddenly, for some remarkable reason, the idea catches and spreads like wild-fire. Sometimes ideas take hold of men in the most amazing way. What were the Crusades, when men left home and hearth and fireside and everything they held dear to go to fight the paynim, in a distant foreign and unknown land? These tens of thousands of men collected from all over Europe *for an idea*. Still more remarkable: what was this amazing and thought-arresting idea which even caught the thoughts and imaginations of little children? Have you ever heard of the Children's Crusade? Out of Germany and what is now Belgium and Holland and France and Switzerland, down into the south of France and into Italy, suddenly children began to arise, boys and girls from toddling ones up to those of thirteen or fourteen years — they took to the roads and went by the scores of thousands till the highways were black with their marching feet. Hundreds of miles they went, dying by thousands on the way, and horribly treated by human monsters who batted on them. Nobody knows how this thought arose. Suddenly the children in the various countries took it into their heads: "We will go fight, we will go save the Holy Sepulcher." Fancy children talking like that! They got it from their parents, of course; but look at the psychology — a psychology that swept every home, took one or more children from every fireside. The mothers and fathers could not stop them. They would steal out by night. They would go by byways and devious pathways to the great highways, those bands of helpless children going south, going south! All for an idea, a thought!

What was the idea of the wonderful tarantella which is best described by the historians of Spain and Italy — Italy, perhaps particularly? Suddenly for no understandable reason, grown men and women got the idea that they must dance; and they began to dance, and danced on and on until they fell down unconscious, exhausted. They could not stop themselves from singing and dancing, singly and together — whole countrysides, whole districts of them. A psychology, a thought, an idea.

It is just such kind of insane psychology that rules the world of human thought today. Men and women have

got the idea that it is impossible to prevent a second Great War. They really believe it. And that is one of the reasons why it will happen unless sanity resumes its sway over our minds. What makes and carries on any war? Thought. What stops any war? Thought: a changing of the thoughts of men; for by changing their thoughts you change their hearts, you change their lives and therefore their civilizations: If a war comes, it is because men and women have brought it about by their thinking. Their thinking arouses their feeling. Their feeling arouses their jealousy and fear. Evil thought will be followed by similar thought. You cannot extinguish fire by fire. You cannot stop war by war. This is as simple as ABC. These are thoughts which fly unnoticed over our heads because we are so accustomed to them, and yet they are the secret of all good and all evil. A man's life is changed sublimely by his thoughts; so too can he go to "hell" or the gallows by his thinking. It is thought which makes the gentleman and the boor. It is thought which makes the courageous man or the coward. It is thought which produces forgiveness or carries on hate.

It was because these facts are such that the Theosophical Society was begun: to try to change the thoughts of men towards better and higher things; to arouse inspiring and benevolent ideas in the minds of individual men and women. Why don't we Theosophists go into the arena of politics? For the reason I have already pointed out. You cannot stop a fight between two by making it a fight of three. But you can stop men from acting worse than beasts by showing them that if they act in *this* way they will be acting like men, and if they act in *that* way they will be acting worse than beasts. If they act in *this* way they will be acting wisely and constructively; and if they act in *that* way they will be destroying each other.

Why don't we Theosophists all go out and take lunch-baskets around to the starving, and go to the bedsides of the people who are smitten with disease, and dying? Many of us do it and have done it. But our main work in life is to try to *do away* with poverty, rather than tinkering with the needs of the poor; and this will gradually be accomplished by changing men's minds so that our civilization will be an enlightened one. That, among other noble objectives, is what we aspire towards. And there is no other work which is farther-reaching than that. It goes to the root of things, instead of only putting plaster and ointments on the surface of the festering wounds. And in a still higher field our work is to teach men and women what they as individuals have locked up within them:

powers, capacities, faculties, which the average man and woman today does not suspect. Yet they are there; the titan intellects, the greatest men who have ever lived, have proved what the human mind is capable of; and every normal man has the same potencies within himself. It is part of the work of the Theosophical Society to rearouse belief in these things, so that men will yearn to cultivate themselves from within outwards, to awaken what is within, and to become greater and grander. What a world we shall live in then! It is thought that will do it, and the feeling which follows upon thought. Then indeed will the Christ, crucified in us every day we live, ascend from the Crucifix, our own being, the body of each man, and enter into the brain of the man, and enlighten his life, and reform his conduct towards his fellows. Just that one thought alone, if you could get men to believe it and inwardly to know it, would bring about a universal “conversion,” as the Christians say, a converting, a changing, a turning around, of our minds and hearts to the living Christ within, the living Buddha! It is as simple as that.

— G. de P.

Gottfried de Purucker, “Civilization Builded Upon Thought”.  
Article in: *The Theosophical Forum*, Vol. XI, No. 4, October 1937, p. 241-245.

In: *Wind of the Spirit*, 1st edition, 1944, p. 42-45. Source:  
<https://blavatskyhouse.org/reading/gottfried-de-purucker/wind-of-the-spirit/>



## Each Human

### A PEACEMAKER



#### Key thoughts

- » Thinking is the perception of thoughts.
- » We humans are continuously both transmitters and receivers of thoughts.
- » There are three types of thinking playing a dominant role in ourselves: desire, intellect and wisdom.
- » A mindset of selfish desire causes discontent and inequality in society. This forms a breeding ground for thoughts of hatred.
- » Realizing that you are as responsible for others as you are for yourself is your protection against discontent.
- » The realization of unity and connectedness makes you immune to division.
- » The realization that you can find truth within yourself makes you resistant to propaganda of hatred, misinformation and (fake) news.

# Protection against discontent, division and hatred

**Why is it that people start to hate others and see them as “the enemy”?  
And how can we prevent this for ourselves and as a group?**

Conflict or war stems from a logic that is devoid of any maturity. Every adult can explain to a child why violence never leads to a solution. Yet war rhetoric still manages to affect large groups of people. How is this possible? Why is it that people start to hate others and see them as “the enemy”? And how can we prevent this for ourselves and as a group? To understand this, it is first necessary to consider how our thinking works.

#### How does our thinking work?

War originates in thought as we wrote in the previous article. Preparations for war are not made as long as war is unthinkable. The thinking climate in which conflicts or wars can arise is a summation of the thoughts of many individual thinkers. How does our thinking work? Just as you perceive external objects with your senses, you can consider thinking as the inner perception of thoughts. Thoughts are really living energies. They grow by the attention we give them. The clearer our image of an idea, project, or ideal, the easier it is for us to fulfill it in our lives.

Every human being is both a transmitter and receiver of thoughts. Now we can pack thoughts in words and communicate them, but we can also catch the thoughts of others without them being expressed or written down. And we are also continuously emitting a certain sphere of thoughts ourselves. So each person is not only responsible for his own thoughts, but also for their, sometimes unnoticed, dissemination to others. And if thoughts end up in a proper breeding ground, they can grow quickly and spread again, just as with the spread of seeds or viruses.<sup>(1)</sup>

#### Three types of thinking

As described in the article “No peace without vision”, there are different types of thinking. Here we distinguish the following three, which are typical for the average person:

1. *Thoughts of desire*  
Desire is a neutral force. It can be driven toward external matters such as physical strength, beauty, or possession, but also toward more inner subjects such as power, prestige, or wisdom.

## 2. *Intellectual thinking*

Intellectual thinking is rational, logical, and reasoned. It can come across as cold at times when it discriminates or pigeonholes things: it is x or y, 0 or 1, first a then b, et cetera.

## 3. *Thinking based on wisdom*

Wisdom thinking assumes unity and coherence and is characterized by insight and understanding. This type of thinking is still hardly awakened and developed in the average person.

Each type of thinking can be applied both selfishly and unselfishly. But if you allow your thinking to be dominated by desire, then you are more likely to think more separated or selfishly. Especially if that desire is towards something outside of yourself. Desire is longing for something you do not have; it is aimed at overcoming a lack. Wanting to become rich is craving for more money, ambition is craving for more status, influence or power. That lack, however, lies within yourself. You desire something because you think possessing it will make you happier or more complete. Selfish desire makes you more focused on yourself than on the totality.

As already mentioned in the first article, more of the Universal Wisdom has been published among humanity since 1875, to stimulate our thinking characterized by wisdom. This has provided a vision on reality based on the three universal core ideas: 1. boundlessness, 2. cyclicity and 3. fundamental equality. These are universal principles and they correspond to inner needs that everyone consciously or unconsciously recognizes: longing for



This sculpture shows us the moment when Prince Siddhārta, sitting under the Bodhi tree, is tempted and attacked by “Māra”, who symbolizes the totality of our own egoistical desires. Siddhārta remains in perfect peace, untouched. Source: sculpture carved into rock, in the Ajanta Cave No. 26, Maharashtra, India.

brotherhood, meaning, connectedness, justice, solidarity and the freedom to express your unique qualities and to be meaningful to the greater whole. If you *consciously* start from these three core ideas, this leads to the realization that 1. everything is essentially one, 2. that all beings are connected with each other – also cyclically, everything is reciprocal – and because all thinking and acting has an influence on everything else, you are therefore also 3. jointly responsible for the development of the whole. We explained this in the article “No peace without vision”.

Whereas desire thinking is focused on a lack, you can internally realize instead from the wisdom type of thinking that there is nothing at all to lack. You realize the unity of which you are an integral part. Everything is present in that unity and in essence also in yourself. It may not be expressed yet, it is latent. Even though you lack all kinds of external things, you then realize that internally you can learn more at any given moment, you can express your ideals and virtues or noble thoughts, and be there for others.

The intellectual thinking or logical reasoning fits in between these types, and can also be guided by either of those two. For example, you may come up with clever strategies to fulfill a particular desire for yourself, or you may use logic to explain to others why a particular ideal is worth pursuing.

Every person makes use of each type of thinking, but one type will always be dominant. Focusing on one of the types can be compared with tuning into a certain wavelength. For example, if you are focused on satisfying a desire for yourself, then you are susceptible to similar thoughts. Think about advertisement for some product, or a job opportunity that will pay you more or give you more influence. You reinforce that same mentality and will pass on those kinds of thoughts. However, if you are focused on the common good and how you can contribute to it, you will be much less susceptible to those types of thoughts. You are more likely to notice a certain wisdom from someone close to you or a movement that advocates human rights or peace, for example.

At the present stage of our human evolution, the intellectual type of thinking is developing in the average human being. It tends toward desire thinking because we have not yet fully mastered our intellect. The challenge is to awaken the wisdom type of thinking in ourselves and make it guide us. Everyone can do that: it is our natural development.



## **Society a sum of thoughts**

If we look at today's society – and especially Western society – it is clear that many people are unfamiliar with wisdom thinking and that selfish desire still too often dominates. Inequality between the rich and the poor is increasing. Many international policies are focused on self-interest: for example, trade agreements to ensure that one's own country's economy benefits the most.

We see that the more intellectual thinkers, through lack of wisdom, are tempted to selfish desire. Smart people then use their intelligence to differentiate themselves from others, for example. They start companies to get rich fast or work for a large salary for companies that allow a small group of people to get even richer.

When a smaller group of intellectual thinkers puts the interests of its own group first and thus abuses or takes advantage of the masses, there is an increase of inequality in power, status and wealth. In proportion to this, desire grows, accompanied by a sense of dissatisfaction and inferiority among the largest group of people. Polarization arises.

A society that is unable to answer the inner desires for interconnectedness and a meaningful life or one that is unable to help solve life's problems on a broad scale, makes people desperate and fearful. In this soil of discontent, the seeds of hatred germinate easily.

As Plato already described in his famous dialogue *Republic*,<sup>(2)</sup> a democracy can degenerate into a tyranny if a populist leader manages to sway the masses, is elected by the majority and grows into a tyrant. In more recent history, the rise of fascism is an example of this and we can also recognize characteristics of this in current times. With their thoughts of hatred populists tap into discontent and the sense of separateness among people. They offer seeming answers to universal human needs: a meaningful life, connection with others. By people who are desperate, these answers are quickly believed, even if they are limited and irrational.

Yet the thoughts that protect us from hatred are much closer to us. Moreover, each of us can help others protect themselves from hatred at any time.

We therefore highlight three core thoughts below that will show how they act as a shield against any form of hate speech:

1. Awareness of one's own responsibility: just as much for others as for oneself.
2. The awareness of unity and reciprocity.
3. The awareness of truth within oneself.

## **1. Awareness of responsibility as a protection against discontent**

A populist seeks to address existing discontent. He presents himself as an advocate of the people. For him to rightly denounce a certain injustice or disharmony in the first place makes him credible. He is seen as someone who tells it like it is. He describes the average man in an idealized and romantic way ("hard-working", "strong", "courageous", "intelligent"). He portrays him as superior to others and thus tries to appeal to vanity and personal desire. In a society where inequality is abundant and many people feel inferior, there is receptivity to such a thought. The populist claims to stand for "the ordinary man," but he also portrays him as a victim: as someone who is oppressed by external forces. He instills fear by claiming that these forces threaten the people and he promises to provide protection. He gives people the idea that they are not capable of directing their lives independently, of being self-reliant. In doing so, he makes an attempt to undermine the free will. He turns people who are insecure away from their own conscience and wisdom, slowly making them lose confidence in themselves.

These thoughts will not impress you at all if you realize that you are always responsible. That every action or thought affects the whole and that we are in control of our joint development. As a group, as a nation, as a country, as humanity and as a world with all the life that is part of it. Disharmony will not scare us off, knowing that we ourselves have a role to play in restoring harmony. We will not turn to discontentment, knowing that we can work for peace at any moment.

And we recognize, then, that true helpers and leaders will never portray others as victims of their circumstances, but will always appeal to that understanding, universal part in ourselves with which we take control of our own lives, with which we help ourselves (see also the article "Truly helping"). Former US President Kennedy once said in a speech, "Ask not what your country can do for you, but ask what you can do for your country."

## **2. Awareness of unity as a protection against division**

The populist often points at a scapegoat, an enemy or any object as the one to blame (the EU, Islam, the virus, terrorism, foreigners, China, neoliberalism, et cetera). By doing so, he converts passive unfocused discontent and fear into a focused active hatred against something, someone, or an entire group. The populist becomes a hate-

monger. This hatemongering may first begin subtly by arousing distrust or suspicion towards a particular group. If his ideas gain support, he creates a dichotomy: for example, “the people against the elite”, “us versus them” and “whoever is not for us is against us”. If people have little sense of purpose, then this idea of fighting *against* something can create the illusion that they are fighting *for* something. At the same time, just by being against something, they give up even more of their independent thinking and free will. For if everything from the other camp is inherently bad, then “the other camp” is in fact determining what they think and do.

Through the dichotomy, the hatemonger offers an apparent “camp of the good” fighting against evil. Some people hope to find connectedness by choosing a camp. And there is the prospect of redemption if “the enemy” is defeated. The hatemonger invents all sorts of empty rituals to subdue or intimidate the enemy, such as mass meetings, building a wall, or testing missiles. These are just rituals because most of the time these activities are not really effective, but they do make people feel like they are contributing to something or that actions are being taken.

The hatemonger generalizes who or what is to blame and does not describe it in detail, but assumes that it is self-evident and everyone will understand who or what he means. Because of the uncertainty about who belongs to which group, people may begin to distrust each other. People hesitate to speak out due to the fear of being put in one of the two camps. And people who place themselves in one of the two camps soon lose trust in the other. The hatemonger nevertheless offers perspective. There is clarity: you are either for or against. Even if it is black and white, at least there seems to be moral motives. In doing so, a hatemonger does not shy away from alluding to violence and refuses to condemn violence by others. According to him, the end justifies the means: everything is permitted to restore the honor and status of the people. This is how he nurtures a culture of fear.

The us-versus-them thinking sometimes spreads to the rest of the world according to the same formula: whoever is not in favor is against. Since many other countries will not have much interest in dealing with a selfish autocrat, they will soon be placed in the camp of the enemy. This may lead to a further loss of people’s confidence in the world and in humanity.

These thoughts of division will never get a hold of you if you are aware of your interconnectedness with all life.

Just as awareness of responsibility prevents you from looking for the solution to problems outside of yourself, your sense of unity prevents you from blaming or wanting to fight anyone. You then realize that the other is essentially identical to yourself. As H.P. Blavatsky says, “With the right knowledge, or at any rate with a confident conviction that our neighbors will no more work to hurt us any more than we would think of harming them, the two-thirds of the World’s evils would vanish into thin air.”<sup>(3)</sup>

Starting from reciprocity or cyclicity and karma across the subsequent incarnations, you also realize that violence is never a solution, and sooner or later will return to the actor. What you do to another person, you basically do to yourself. Even in a time of conflict, true leaders and helpers always show the way peacefully and courageously, think of Gandhi, Mandela or the Dalai Lama (see also the following article).

Even further than the awareness of connectedness, goes the awareness of the spiritual unity of all life. You then realize that your true purpose lies in supporting the development of the whole (see also the article “Lasting Peace”). Gottfried de Purucker says about this: “You know, I really believe that if our sad and suffering world today, hovering on the brink of disaster as it is, this world taken distributively as individual men and women, could learn the one simple lesson of self-forgetfulness, and the beauty, the immense satisfaction of heart and mind, that come from such self-forgetfulness, living for others, for the world, I honestly believe with all my heart that ninety-nine percent of the world’s troubles would be solved.”<sup>(4)</sup>

### **3. Awareness of truth within yourself as a protection against propaganda of hatred and (fake) news**

As mentioned, every human being is both a transmitter and receiver of thoughts. In our current digitized society, media play an important role in the dissemination of thoughts. The current war between Russia and Ukraine has been labeled as a communication and even a TikTok war.

When you realize that every thought plays a role in the total mentality, you also realize your responsibility for the thoughts you absorb and feed through the media. This is as valid in peacetime as in times of conflict.\* But during conflicts, the role of news and propaganda becomes more apparent.

We briefly consider two situations:

1. dealing with propaganda of hatred and fake news by parties seeking conflict or being in conflict;
2. following news about conflict situations when you are outside the conflict.

### **3.1 Propaganda of hatred and fake news before and during a conflict**

Hatemongers are only effective when people start believing in their limited version of reality, when their thought seeds of hatred start germinating and thriving in others. They therefore exclude other perspectives as much as possible.

If people go along with the separated us-versus-them thinking, then consciously or unconsciously they form a suitable breeding ground for misinformation and fake news in which separated thinking is confirmed. They are attuned to a certain mental wavelength and receive, nourish and spread thoughts that fit within their sphere of thought. Research confirms how this works: people are especially sensitive to misinformation and fake news if it confirms their existing thoughts.<sup>(5) (6)</sup>

Most people are not looking for conflict, which is why hatemongers often use fake news and misinformation to justify their struggle. This strategy is as old as there are conflicts in the world. The Roman emperor Julius Caesar, already portrayed in his *De Bello Gallico* two thousand years ago, the Celts and Germanic people as barbarians who posed a threat to Roman civilization, while he himself was the aggressor and enriched himself with his warfare (mainly through slave trading and pocketing the wages of fallen soldiers).

The history of falsified or manufactured pretexts for war is long and misinformation has recently played a major role in the post-September 11, 2001 war in Iraq<sup>(7)</sup> and now again in the conflict between Russia and Ukraine.

Conflict plays an important role for hatemongers to come to or stay in power. Especially in conflict, people tend to close ranks and choose a “strong leader”. Moreover, they feel connection when fighting for the homeland.

If a hatemonger gains power through conflict, he can

grow into an autocrat, dictator or tyrant. He restricts freedom of the press, silences independent thinkers and scientists, and prohibits free art and culture. In fact, he eliminates the wisdom type of thinking, of which freedom of conscience, the search for truth, spirituality, and art and culture are expressions. He can then also gain power over the media and ensure that people are presented with only his version of reality through propaganda. In this way, his thoughts of hatred are permanently spread and nurtured.

If the propaganda of hatred manages to reach a critical mass, at some point there can be a form of herd mentality<sup>(8)</sup> in which the thoughts of hatred of the collective come to dominate the free thinking and free will of the individual, and people merge into a kind of intoxicated state or hypnosis. In other words, when many people share and feed the same thought, a mental epidemic can occur.<sup>(9)</sup> The people have in fact enslaved themselves to the thoughts of the tyrant.

### **3.2 Dealing with news as a propagator of thoughts**

News media from parties outside the conflict also do not always provide a neutral, objective and impartial view. Many news sources, both digital and in print, have become dependent on advertising revenues. The more they are read, the higher their earnings. With that, selfish thinking with a desire aspect has taken on an important role, leading to a focus on curiosity and sensation. The emphasis lies on the exception, on wrongdoing, and therefore tends more towards negativity. Speed also plays a role: whoever is first with news has the best chance to get the most attention, but this does not always serve the truth. Researching sources, checking facts and hearing both sides of the argument take time. The same applies to interpretation: what is the significance of what we see around us? What are the underlying causes?

It is good to be aware of this when you are following the news. What source is the report coming from? To what extent has it been investigated and confirmed from multiple perspectives? To what extent are you resistant to go

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\* In a recent interview with the Dutch news platform *De Correspondent*, Danish professor of political science Michael Bang Petersen talks about his research on the role of misinformation and fake news in peacetime:

“I’ve done a lot of research on the reasons people share fake news. You see that even in peacetime people who experience conflict share the most. The Americans who spread the most fake news on Twitter are not stupid, not ignorant about politics, not uneducated, they are just citizens who really dislike the other political party. The big fake news sharers are Republicans who don’t like Democrats, and Democrats who don’t like Republicans.” Source: <https://decorrespondent.nl/13288/waarom-mensen-in-tijden-van-oorlog-eerder-in-nepnieuws-geloven/544267218264-5c06fc11> (in Dutch, but reference 6 points to a similar source).

along with the negativity that it may evoke, to go along with the call for attention, the quick condemnation and forming of opinions? Especially when you realize that you are always feeding a certain mentality and helping to spread certain thoughts. From that perspective, it is perhaps not surprising that one of the theosophical teachers strongly advised against reading newspapers at the time of a world war.\*\*

### Your protection: truth within

Persuasion does not come from outside, persuasion comes from within. If we are convinced of something deeply within ourselves, then no one is able to persuade us to a different point of view. It is like the sun behind the clouds, we know it is there. Inwardly we all have our values, our conscience, our insights and ideals, our sense of unity, and on top of that also the wisdom of others of many centuries, with which we can sharpen our inner knowledge.

The more consciously you direct your thinking according to your inner compass, the less susceptible you will be to thoughts that others, consciously or unconsciously, try to force on you.

The central question is always: is it true? In this regard, you can always listen to the voice of your conscience, you can check if the information is in accordance with the universal Laws of the Universe (think of cyclicality and karma)<sup>(10)</sup> and of course in accordance with the laws of your country.

It helps to go over these touchstones regularly, also because our insight is growing. Doing so will teach you to separate illusion from reality increasingly faster. At our symposium “Independent search for Truth – Find your way in a world of “fake” and “illusion” – Find yourself, be yourself” on September 25, 2022 we will elaborate on this.

### Protecting others from hate: propaganda for peace

Populists misuse the essentially virtuous inner longings for solidarity, sense of purpose and connection. They mention, sometimes rightfully, what people lack, but point for both the cause and the solution to external

circumstances. A half-truth is often more damaging than a complete lie.

Thus, most people do not get caught up in conflict out of evil. It is rather out of ignorance of the spiritual oneness with all life and the responsibility for our joint growth (the knowledge forming the inner protection mentioned above) that causes them to get caught up in a mentality of hatred.

It shows how important it is to build a universal vision of life that allows you to independently test ideas for truth and maintain mastery over your thoughts.<sup>#</sup>

Nowadays, we tend to have mostly negative associations with the word propaganda, but etymologically it means nothing more than to distribute, to spread.<sup>(11)</sup> So the answer to hatred, conflict and violence, is not fear, violent resistance or retaliation. What we need is propaganda of wisdom! *This* propaganda acknowledges at all times the *free will* and thus never aims to persuade people, instead it appeals to their inner wisdom. If thoughts of hatred can reach a critical mass, so can thoughts of love, compassion and peace. And when we nurture and spread these thoughts in ourselves and in society, we protect ourselves and others and these thoughts will make conflicts melt away like snow in the sun.

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9. See ref. 1.

\*\* This was by the way in an international community (Point Loma) where people of different nationalities lived together fraternally while their home countries were at war with each other.

# Read more about our courses Thinking Differently and Life Wisdom, with which we intend to do exactly this, here: <https://blavatskyhouse.org/courses/>

10. Read more about these Laws of the Universe in our symposium issues of *Lucifer* magazine “The Secret Doctrine. The Theory of Everything” in *Lucifer*, No. 4, 2020 and “Help to build the mentality of the future - seven sources of Wisdom and seven character transformations” in *Lucifer*,

No. 4, 2021, both also available for download from our website at <https://blavatskyhouse.org/magazine/magazine-archive/>.

11. Source: <https://www.etymonline.com/word/propaganda>.

## ≡ Inspiring theosophical texts on this subject ≡

Following are three short articles by Gottfried de Purucker. The first has already been briefly quoted in the article above and is entitled *The guerdon of self-forgetfulness*. The article appeared in *The Theosophical Forum* in March 1937, and is based on a speech given by Dr. De Purucker at one of the meetings of the Point Loma Lodge in San Diego, California. In this article, De Purucker demonstrates explicitly how self-forgetfulness is the protection against struggle and suffering and the solution to “ninety-nine per cent of the world’s problems”.

The second article, *Fear, the great destroyer*, appeared in 1939. Also, a short and powerful plea for universal love and self-forgetfulness, which drives out all fear.

Finally, in the article “*Vengeance is mine*”, De Purucker uses this biblical statement to show that harmony reigns in the universe. Moreover, with the brief explanation of the Natural Law of Karma – or cause and effect – he provides not only the ethical but also the logical basis for the ethical teachings from the first two articles.

## The guerdon of self-forgetfulness

Theosophy works a magic upon us which is grander by far than merely telling us of the undoubted and beautiful truth of our essential divinity. It transmutes our weak and often evil manhood into godhood. It teaches us to forget ourselves for others — for the world. It so washes our natures and our hearts and our minds of the personal and limited that in time we are led on even to forget ourselves and live in the universal.

To me this is the lost keynote of modern civilization, whirling as it does around the egoisms born in us. It seems to me that if we Theosophists can instil into the thought-life of the world, of our fellow-men, ideas, principles of thought, and consequent conduct, teachings of religious and philosophical and of scientific character and value, which will teach men, enable men to learn, to forget themselves and live for others, then I think we shall have done more than teaching men the undoubtedly sublime verity of their oneness with divinity — one of my own favorite thoughts and teachings! For even that can have an atmosphere of egoism about it, of spiritual selfishness. You know, I really believe that if our sad and suffering world today, hovering on the brink of disaster as it is, this world taken distributively as individual men and women, could learn the one simple lesson of self-forgetfulness, and the beauty, the immense satisfaction of heart and mind, that come from such self-forgetfulness, living for others, for the world, I honestly believe with all my heart that ninety-nine per cent of the world’s troubles would be solved. Politics would then become an engine of human achievement and not of selfishness and often destruction. Works of philanthropy would be considered the noblest in the world, because they would be guided by the wisdom of an awakened heart. For no man’s eye sees clearly when it whirls around the pivot of the personal self; but it will see clearly when its vision becomes universal, because then all in the field comes within the compass, within the reach, of its sight.

Am I not right, therefore, in believing that, beautiful as are the teachings which, as individual men, we can study in Theosophy, and great as will be the advantage that individually we shall draw from them, from these teachings, there is indeed something still higher in Theosophy which it alone, perhaps, in the world today teaches: that we reach our highest, our sublimest, peaks of achievement when we forget ourselves? And may we not find the same sublime verity at the heart of, as the essence of, the



burthen of, every one of the great religions of the past, provided we strip away the dogmatic excrescences born of the brains of smaller men?

Remember that true Theosophy is a matter of the heart-life, and the heart-light, as well as of deep intellectual understanding; but so many people do not realize this, and look upon Theosophy as merely a kind of intellectual philosophy, which is only a part of it.

Here is another thought: While the selfless life as taught in Theosophy is considered by us to be the most beautiful because universal and all-inclusive, yet can we properly be living such as a selfless life if we ignore those duties lying nearest at hand? In other words, if a man so yearns to help the world that he goes out into it and neglects duties that he already has assumed, is he doing the thing which is manly? Is he living the selfless life; or is he following a secret, selfish yearning for personal advancement? Is he even logical? Selflessness means never to neglect a duty, because if you do that, upon examination you will discover that you are following a desire, a selfish thought. It is in doing every duty fully and to the end, thereby gaining peace and wisdom, that you live the life which is the most unselfish.

— G. de P.

Gottfried de Purucker, "The Guerdon of Self-forgetfulness". Article in: *The Theosophical Forum*, Vol. X, No. 3, March 1937, p. 161-162.

In: *Wind of the Spirit*, 1st edition, 1944, p. 153-154, <https://blavatskyhouse.org/reading/gottfried-de-purucker/>.

## Fear, the great destroyer

The great destroyer is fear, horror, apprehension of what is going to happen to *me*. Fear is destructive because it is based on egoism. Think how true this is. If a man utterly forgets himself, fear vanishes because he no longer thinks of the effect that anything may have upon himself. Fear is a concentration of attention upon oneself in an expectancy of disaster happening to one. Lose track of yourself, forget yourself, and fear will vanish.

Fear is often said to be a protection, but a protection only to the weak whose second nature is to fear; it is never a protection to the strong. It is horribly destructive. Of what? Of self-composure, self-confidence. It undermines will. It often makes one cruel in one's treatment of others.

Fear is crippling. It stops the life-forces; it makes one shrink and tremble, for, harboring it, one no longer has the daring, the vigor, the strength and the power to go forth. Yet the timid man is always in far greater danger than the man who has no fear. Fear actually attracts danger. Your chances of safety are infinitely greater if you have no fear. Think it over.

Who would like to live in fear of his life, fearing everything that is going to happen, always slinking around the corner and running into cellars, and trying to go up and yet afraid to go up for fear he will fall? All his life would be a continuous horror. Whereas the man who has love in his heart, who recks not of what is going to happen to himself, how happy and joyful he is; and he is strong and affects others with his self-confidence. If fear ever comes into his soul, it is because for the time being he has forgotten.

Forget yourself, and fear will vanish. Do you know the royal way to the forgetting of the self — utterly losing track of the thought of self in your life? It is to love all things both great and small; for perfect love casteth out all fear. Do you fear the things you love? Never. You want them, you long for them, you yearn for them. Learn therefore to love, and fear will go; and you become strong; for love is a mighty power enchaind in the human breast.

Why is love so great a protection, outside of the fact that it casts out fear? Because its vibrations are infinitely harmonious; and fear is always shaken, distorted vibrations. The Divine is perfect harmony, and all beneath it can arise to that. But fear is inharmony, trembling, shattering, undermining vitality. Look at the picture of a thoroughly frightened beast or man. You say to yourself: Where is the love in that man's heart which would give him peace, strength and utter composure? He has lost it, he has forgotten it; if it were there, there would be no fear. And what is this perfect love which casteth out all fear? Why, it is simply living in that part of our own self which is universal. It is becoming allied with the Divine. Therein lies perfect peace, perfect harmony.

— G. de P.

Gottfried de Purucker, "Fear, the Great Destroyer". Article in: *The Theosophical Forum*, Vol. XXI, No. 1, January 1943, p. 34-35.

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## “Vengeance is mine”

There is no escaping ever Nature’s law that an effect follows upon a cause. There is no escape. No prayers, no petitions, nothing will change the sweep of the divine mandate: As you are and as your works are, so will be the fruits which you will produce. And they will be your children. Do good: good will come unto you. Do evil: nature will bring the very same inharmonious vibrations and reactions upon the evil-doer.

This is the meaning of the old Jewish Christian statement: “Vengeance is mine, sayeth the Lord. I will repay” — words that men have talked about and preached about in the Occident for 2000 years, and have not believed in sufficiently to trust in their power. In other words they have added evil unto evil by trying to check evil with evil, which is making the thing worse. Figure it out in the ordinary affairs of human existence. Revenge is no way to reform the evil-doer. You are but convincing him that he is right after all: he is going to get his revenge and you are attempting to revenge yourself upon him. Restraint at times, yes, certainly. But you cannot check evil with evil, you cannot fight fear with fear, you cannot fight hatred with hatred. Foolish men have been trying it for heaven knows how many millennia, and have they ever succeeded yet? The world itself is the answer.

Even our ordinary human laws in civilized society won’t allow a man to take the law into his own hands and retaliate. For they recognise the idiocy of it, and that it produces more evil than good. The ordinary principles governing human society contain more good sensible wisdom than nations apply to themselves, or than humans as individuals apply amongst themselves. The law won’t allow you to take the law into your own hands and seek revenge upon one who hurts you; and wisely, because the principle is based upon a profound teaching of wisdom. Nature won’t tolerate it.

Men have forgotten that what ye sow ye shall reap — not something else. Now, think what this means; and no matter how dark may be the day, no matter how desperate may be the situation, the worker of evil and the worker of good receive recompense in time exactly in proportion to the good they have wrought or the evil they have wrought. People forget that you cannot think thoughts of hatred without distorting your own character, which means weakening it, which means rendering it less strong, less brilliant, less intuitive, less penetrating. It takes

strength to be a good man, and to follow the Law, and that is a strength which grows mightily by the exercise of it.

Look what human society does. Human society protects itself. In accordance as human society is more civilized, the restraining of the evil is more humane. In proportion as human society is less civilized, the restraints imposed by human society upon the doers of evil are cruel, harsh, and unjust. And they do not last. Why? Because men and women intrinsically are decent. I have found decency even in the heart and mind of a criminal — one with a desperate character. Even such a man knew what decency was, but he had become psychologized by the idea that it was utterly useless for him to try any more because no matter how much he tried there was his record against him; his life would be just one long hell.

What you sow you are going to reap, and what you are reaping now is what you have sown in the past; and that is just what the world is experiencing now: the reaping of what it has sown. It won’t last, it is not eternal, it is only temporary. What we call the iron ages of trial and sorrow are succeeded by a gentler and kindlier age, until men grow tired of beauty and harmony, and invent the evil contributions and machinations of veritable genius; and then comes in a new dark age, a new age of horror, when men want to get all they can, and think they can get it without paying for it. They cannot.

That is a fine old saying of the Jewish Christian New Testament: Vengeance — no, it is not revenge; we can translate that as the bringing back of equilibrium, of justice, of harmony in the universe — Vengeance is mine. No sane man doubts it. We all know that if we mistrust ourselves nature will demand retribution. If we abuse our bodies, one part of ourselves, even by such small indulgences as ordinary evil-doing, it will not be long before nature will demand retribution, and we have pain, maybe disease. And all other disturbances of natural law and harmony have to be paid for. That is the grandest doctrine that human genius ever brought forth from the womb of cosmic truth. *There is no escape.* And see what a wonderful rule of conduct this brings into a man’s life. You can never get away with it, even if you try. There is no escape. You pay to the uttermost farthing, and then your new chance begins. You have paid your debt. That is our doctrine of karman, and some people who do not understand it may think it is cruel and unkind that nature should have her laws and exact retribution for disturbance of those laws, for the protecting of cosmic harmony. But



think what would make you obey if it were not so. Why, men would have no protection, the gods would have no protection. There would be no law and order. The re-establishment of harmony is nature's greatest and most wonderful procedure. It is the great thought of refuge of the good, the great principle of conduct of the good, and the warning to the evil-doer.

Take courage. Meet what is coming to you like a man, and if you have been at fault in the past you will pay your debt, and then you will be free with a clean sheet, to write upon it your new destiny. No longer will it be the warning of the Babylonian writing on the wall. But Nature says: Yes, child, it is finished. A new path now opens before you, a new chance. You are now free. You have paid your debt. You are out of the prison of fell circumstance.

It seems to me that there is nothing so comforting and so beautiful as to reflect that Nature around us, by which I do not mean only physical nature, but the divine womb of being out of which we came in the dawn of time, is still our Mother, Father-Mother, that we are children of the cosmic harmony, and that in that harmony lie infinite peace and happiness in our own daily lives, and a code of conduct which will fail us never. Do good and good will come back to you. Sow peace and peace will come to you. Give others a little of the joy that is in your own heart; then joy will come back to your heart, and in times of trouble the joy will bring peace. Sow evil in the world, and that evil, like the widening circles of destiny, will enclose you some day, and then it will be utterly useless for you to groan out to the gods or say: Why did this come upon me? You are paying your debt. It is painful, but once the debt is paid, you are free. Now isn't that a doctrine of comfort, sane, sensible and comforting in every way?

Gottfried de Purucker, "Vengeance is mine".

In: *Wind of the Spirit*, 1st edition, 1944, p. 155-158. Source: <https://blavatskyhouse.org/reading/gottfried-de-purucker/wind-of-the-spirit/>

## Each Human

### A PEACEMAKER



#### Key thoughts

» Your conscience is the gateway to your intuition and your Higher Self. By learning to listen to your conscience and intuition in times of peace, you are more capable of responding wisely in times of crisis, by making use of your intuition. It is a valuable guide that can keep you from getting carried away with lower instinctive tendencies.

» Keep thinking independently while morally checking yourself by asking the question: am I contributing to more or less suffering?

» Always try to see your actions in light of the bigger picture. Your duty is to live up to your highest moral responsibility. This is embedded in Universal Brotherhood. You always bear your responsibility to the best of your ability.

» Control your thinking and acting: not resigned (too passive), not impulsive (too active), but with sufficient wisdom (dynamic balance).

# Conscience and non-violence, weapons of moral power

**How to follow our conscience in wartime and not get carried away.**

The general mentality seems to focus on retaliation. The urge to retaliate stems from instinctive tendencies (e.g. fear, vengeance; see previous article) and ignores the more noble aspects in man. In this article, we will look at the more ennobling possibilities in a conflict situation. When faced with violence between parties and challenged to respond and take responsibility, what do you do?

In Ukraine, as in many other countries, all men (between the ages of 18 and 65) are required to defend the homeland. You can imagine that this causes all kinds of tensions. For example: fighting the enemy versus caring for family and fellow countrymen; social pressure to take sides; feelings of grief and retaliation versus the desire to live in peace; duty versus conscience. Everyone is tested for their human dignity. In a war situation, can one continue to act conscientiously and not get carried away by the urge to retaliate?

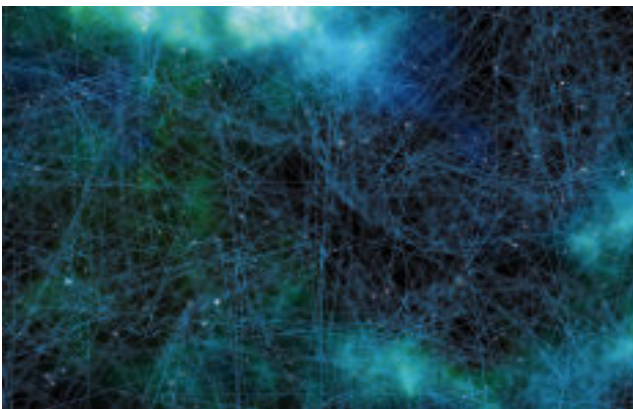
In searching for an answer to this question, we will examine concepts such as karma, free will, conscience and non-violent resistance as a means of restoring harmony.

#### Karma and free will<sup>(1)</sup>

Every situation is a result of a series of causes and because at every moment new causes are created, it is necessary to consider a universal law. In Theosophia, this is called the “law of cause and effect” or the “law of restoring harmony”. The Sanskrit word for this is Karma. It means on one hand “doing” or “action” (of a being) and on the other hand “effect”. Everything is connected with everything else and there is no being that can exist on its own. Every action of a human being has consequences for other beings, whereby nature, in a cyclical manner, also provides feedback to the causer. The consequences of our thoughts and actions sometimes come back to us immediately and sometimes only in subsequent lives. We create the “web of fate” through our thinking and acting. This web comprises our own future circumstances in connection with all other living beings, who are also nodes in the web.<sup>(2)</sup> In a sense, there is no individual karma, but it is always collective.

The motivation and the nature of an action determine the characteristics of the effect. A good listener under-

*Igor is an accountant and father of three children. He has watched the developments with dismay and feels overwhelmed by the war. He is worried about his family. While thinking about what to do next, he remembers the lessons he learned from his grandfather. He read him the fairy tales and legends from the Soviet countries and told him a lot about history. Grandfather was also familiar with Eastern wisdom and could therefore see developments in a larger perspective. In his thoughts, Igor heard his grandfather speak passionately about how people differ in their ideas about the causes of their problems. About fatalism and free will. About freezing, retaliation, ennoblement. About the dynamic restoration of harmony. Igor realises that he is facing the choice of reinforcing the spiral of violence or ... But how?*



We are infinitely interconnected with invisible threads of all kinds of qualities. A karmic web.

stands that there is no fatalism here, nor randomness or coincidence, but strict justice. What you sow, you will reap. In essence, karma is a doctrine of free will, because man is able to direct his actions either towards himself, with a characteristic of self-interest, or towards a dynamic harmonious cooperation with all people and with all living beings.

In the ceaseless chain of “cause and effect”, all living beings continuously create new causes with their actions. Therefore, it is essential to realise that we are part of a large organic cooperation. From our awareness of oneness and connectedness we can always choose actions that benefit harmony and contribute to a Universal Brotherhood. Or we can choose for ourselves, or our own limited group, from more personal motives. Each choice evokes in characteristic corresponding consequences.

We now proceed to “conscience” and “non-violent action”. In a world full of violence, can we follow our conscience and act without harming the whole? And can we cut the spiral and lay the foundations for lasting peace and co-operation?

## **The development of our conscience**

In our present phase of growth as human beings, we have developed thinking. We have the capacity to be self-aware. We can make conscious choices and have discernment. On our path as an eternally learning, reembodying soul, we have already had countless experiences and learned lessons from conflicts that lie behind us. Conflicts in which we were sometimes the instigator, or the victim, or perhaps the mediator between conflicting parties. Through experience, we learn step by step that we can grow above a conflict. And that a conflict always comes from within, never from outside. And also that the solution must come from within. All these ethical lessons are collected in our conscience. Our conscience is the repository of all our spiritual lessons from past lives. Spiritual lessons that far exceed our instincts. Lessons that we have developed through our thinking and that express reasonableness, logic, human peace-loving, justice and altruism. These qualities we have recorded in our noble ideals of human dignity.

They are also those spiritual lessons in which we learned that to steal is in fact to steal from oneself, that to harm one is also to harm all. Lessons that hate only brings more hate. Lessons in which we learned, sometimes through grief or suffering, that we are not separate, that what one does affects the other.

In all the Ancient Wisdom traditions you will find this universal life lesson expressed in the Golden Rule: do unto others as you would have them do unto you. Therefore, do those things that evoke in yourself and the other the most noble qualities, according to your highest moral standard.

## **The use of our conscience**

All the spiritual lessons which we have accumulated as a thinker, can be applied to our current daily actions. We do this by actively making contact with our Higher Self, in which our conscience is “stored”. If we further develop our capacity for understanding or intuition, we can receive greater insights and see the connections between all expressions of life.<sup>(3)</sup> If we consider the human being in the threefold division, body, soul and spirit, then we can see

the conscience as a “link” between soul and spirit. Or in other words: as an “aspect” of our higher mind, our learning part, whose lessons remain in our consciousness forever.



The place of our conscience, as a part of our Higher Self.<sup>(4)</sup>

Living in our higher aspects makes us less vulnerable to external stimuli, such as images in the media or in everyday situations and conversations. Often instinctive reactions are evoked, such as fear, hatred or revenge, which in fact we have long left behind. For we are not only the personal human being, but in essence we are much more. If we do not follow the inner advice of our Higher Self, but continue to react on the basis of our instincts, then the cyclical law of reincarnation and karma will bring us into conflict situations again and again. This will continue until we grow beyond it. With the knowledge that everything is potentially within us, we can choose to handle things in a more noble way by using our imagination, among other things. We can develop images of our ideal and try to realize them.

By living from your conscience and developing trust in your Higher Self you actually start two important things. First, you learn to control your lower, instinctive side more and more, and you are no longer disturbed by it. Secondly, at the same time, in a process of internalisation, you start looking for sustainable solutions within yourself. Our conscience is the link with our Higher Self, and the more we learn to live consciously within it, the more we open the way to harmony.

When this is inspired above all by our previous lessons in altruism, we seek those solutions that are satisfying and lasting for all. So for friend and foe alike. Then we not only draw from our “conscience”, but through conscience we bring ourselves into contact with our inner divinity, the aspect in us through which we experience the unity

of life. In this way we receive those intuitions and universal insights, through which we always do the right thing (or refrain from doing wrong) in every situation. Then you know. You are deeply convinced that these actions are the right ones for all. You understand the causes of conflict and know how to do the right thing for lasting Peace. Then you join with the true peacemakers that humanity has produced, forming with them a protective sphere through which instinctive feelings can no longer flow. This may sound like a splendid idealistic goal. Yet every human being is able to put it into practice to a greater or lesser extent, to act conscientiously.

## How to balance duty and conscience?

If our conscience is the aggregate of ethical lessons from previous lives, it is therefore different for everyone, because we have all gone our own developmental path. So the quality and extent of the conscience differ per person. As we learn to live more consciously from our higher aspects, we also open up more to our intuition, which causes the flow of direct knowledge and inspiration within us. Our conscience is a link in our mind that we can always use. But what does your conscience say when you are called upon to defend your homeland under the regime of your country? Is violence then justified? Can you appeal to the fact that you had to obey the command of higher authority?

In Buddhist writings it is said that a person, regardless of his position, is always morally responsible. “Orders from above, even orders from the king himself, cannot be invoked in your defence if what you have done is morally wrong.”<sup>(5)</sup> There is never any reason not to make moral judgements yourself.

Gottfried de Purucker in his article “Three things to remember”<sup>(6)</sup> is crystal clear about our highest inner moral duty to act from Universal Brotherhood. And in his article “Duty and the moral balance” (see p. 76-77), he writes that we should always try to fulfill our duty or dharma in the world to the best of our ability. He emphasises that it is our own duty and describes a circle that is growing bigger and bigger. And that is working both inwardly and outwardly. “Do the duty which is first at hand. Then all others will find their proper places. Thus, a man who is true to himself will be true to his family; he will be true to his country; and with the enlarging vision that this rule brings, he will be true to all mankind.”

The duty that is most directly in front of you depends on

the karmic circumstances in which you find yourself. There is a “hierarchy” of duties, rooted in unity. “The secret is to do your own duty wherever you are and at any time. You have a duty to yourself, to your soul. The first duty of all that a man has, is to think uprightly, to think cleanly, to live rightly, never to hurt a brother. Then comes the duty to his family, then the duty to his country; and to certain rare ones there comes a duty to the gods, or demigods. This is all included however in the one statement of a man’s universal duty to mankind which includes all.”<sup>(7)</sup>

The key to the balance between duty and conscience is the combination of living according to your highest inner morality (from your conscience) and fulfilling all your duties in the circle in which you find yourself, knowing that this circle is always growing. Let Universal Brotherhood be the keynote!

In the box on the right are two examples that show that taking one’s own responsibility in accordance with one’s conscience within a distressing situation of conscription can have an enormously positive consequence for the whole world.

## Grades of responsibility

Each individual has a responsibility that is appropriate in extent to the degree of his development, so also the degree of development of his conscience. Conscientious action is of a different scope for an average person than for a Buddha. Also, your responsibility is related to the karmic situation you are in. If you are a householder, then you have a responsibility to your family. If you are a minister of health then you have a different responsibility, and so on. However, each one is capable of acting, to the best of his ability, according to the highest moral standard that he has developed in his own conscience.

The way we can do that is by looking inside ourselves and observing our thinking. If we train ourselves in this observation we can develop discernment about the different qualities of our thoughts. This is also a basis of nonviolence.

## Non-violence

Much has been written about non-violence. Mostly it deals with non-violent resistance, non-violent action or non-violent communication. Many analyses have been made of the statements and actions of people like Gandhi and Martin Luther King Jr., from which “methods” have been derived. In this article, we will address the theo-

sophical insights on non-violence. The life of Gandhi is a beautiful practical illustration in this regard.

Madam Blavatsky, in *The Voice of the Silence*, has given a number of essential thoughts on a non-violent life. In short, it is about our spiritual development as human beings. By practicing the seven “perfections” or “Pāramitās,”<sup>(10)</sup> we develop fully in harmony with universal nature. They cannot be separated from each other, but we point at the Two Paths in particular. When we follow the “path of each one for himself”, we hinder the growth of the whole. When we follow the Path of Compassion, we are a source of spiritual nourishment for the world, a continuous flow of compassion that elevates

### Conscientious Russian officers prevent deployment of nuclear weapons.

There are two historical examples of Russian officers who, by using their conscience, prevented nuclear weapons from being used.

In the Cold War, during the 1962 Cuba crisis, it was Vasili Archipov who, under enormous pressure, kept his calm in a submarine from which contact with the outside world had been broken. He prevented one or more nuclear torpedoes from being launched.<sup>(8)</sup>

Another officer, Stanislav Petrov was watch commander in 1983 when the warning system indicated that the United States had fired five intercontinental missiles towards the Soviet Union. He judged the warning to be a false alarm and did not inform his superiors. Later it turned out that there was a malfunction in the system.<sup>(9)</sup>

These officers kept thinking for themselves during a moment of crisis and were aware of the far-reaching consequences if they had strictly adhered to the prescribed procedures. These examples show that when one individual follows his conscience, it has an enormous positive effect on the whole world.

humanity. This is the esoteric key of non-violence. By engaging in the growth of all, by being one with all, all our thoughts and actions become irradiated with compassion. When we find ourselves in a disharmonious situation, we ease the suffering of those involved and help them learn to live more harmoniously and build a better future in cooperation with each other.

An important aspect of compassion is that it does not mean that we just accept everything and let it just happen to us.

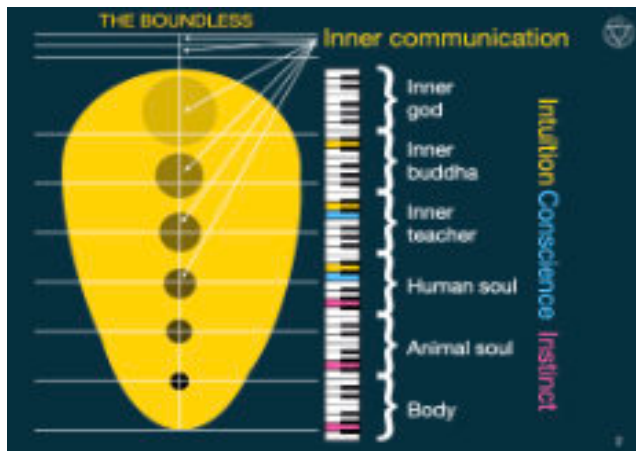


No, on the contrary. Acting with compassion sometimes means offering a counterweight, or resistance. Non-violent resistance. The non-violent resistance from a theosophical perspective is to help develop a new mentality.

*The call to arms arouses many feelings in Igor. He wants to serve his country, but shuns physical violence. He remembers a lesson at school about Gandhi and his doctrine of non-violence and thinks about how he can put this into practice. He digs into his memory: "What were Gandhi's principles again?" This raises questions such as: "What about the moral attitude of mind that is needed?" and "Do I have this moral power within me?". For the time being, he feels compelled by his duty to the fatherland...*

## Resonating and inspiring

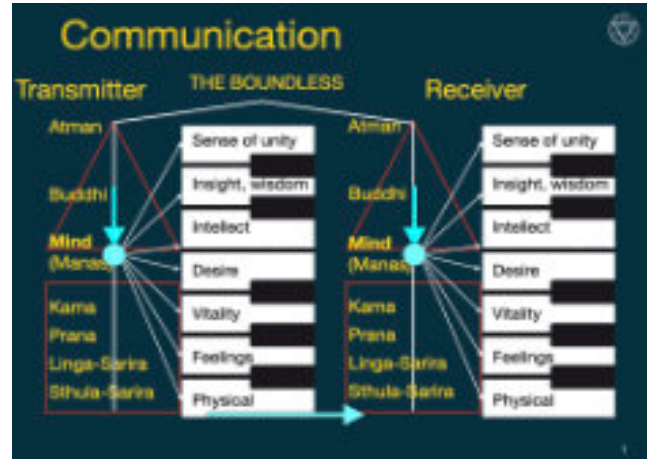
In Theosophy, we start from consciousness as the driving force behind all life. The human being is a centre of consciousness in a larger whole (in a spectrum from divine to physical). In human consciousness we recognise different aspects of thought. We can recognise and address these in ourselves and in others. The diagrams below give an idea of how we can communicate with each other from different aspects, so with different qualities.<sup>(11)</sup>



When we look at our inner communication, between the different centers of consciousness in our constitution, a picture emerges of resonance between aspects in those centers. For example between our instinctive aspects (pink), or between our human conscience and our inner teacher (blue).

As human beings we function as transmitters and receivers of thoughts. The metaphor of a keyboard can also help us to build a picture of how we influence each other

consciously and unconsciously. We can regard the different aspects of thought with their qualities as different tones. Those tones cause resonances on the same tones in another person. If we continue to focus on the more noble aspects of conscience and intuition, we will stimulate the other person to do the same.



If we complement that image with the aforementioned web in which we are nodes, we can easily see that our mental orientation influences the quality of the entire web of life. Together we determine the quality of the earth's thought sphere and we all have an individual responsibility in this. And with knowledge of our thinking, we can actively improve the quality for the good of all humanity.

## Non-violent resistance

We have outlined how, in the theosophical teachings, non-violence and compassion are practically synonymous. Here are some practical aspects of non-violent resistance. Non-violent action can be divided into several categories.<sup>(12)</sup> For example, non-violent protest and persuasion, which involves developing alternative thoughts and solutions. Another option is non-cooperation with unjust policies. Finally, non-violent intervention can be chosen, such as a sit-in or boycott.

It is important that non-violent resistance is seen as a dynamic process, so continually assessing the situation and choosing appropriate action. Gandhi's approach illustrates this as well. He did not have a comprehensive plan of action, but gradually determined actions based on principles that lie in higher human dignity. These he always addressed. Gandhi regularly fasted and meditated to let the voice of his conscience and intuition speak. Through his inner dialogue he always received inspiration for the next step.<sup>(13)</sup>

## Sacred means lead to sacred ends

Two concepts are central to Gandhi's thinking: Satyagraha (steadfast adherence to Truth) and Ahimsa (non-violence). According to Gandhi, ends and means must be equally pure. The end grows from the means; this is as logical as the tree growing from the seed. "When the satyagrahi faces opposition or attacks an evil situation, his own inner condition is more important than the external conditions. When he is armed with adequate moral strength he becomes invincible. Satyagraha is essentially a matter of quality rather than quantity."<sup>(14)</sup> Non-violent resistance offers the possibility of responding in many ways, without the use of violence. The effects of this can be seen at different levels. It always comes down to approaching the other from our highest moral values. By doing so we can inspire moral behaviour, protect human values and heal (shared) suffering.

## The power of non-violent resistance

Gandhi said of his non-violent resistance, for the benefit of all, that this is the most powerful weapon. There has also been research on this, for example by Erica Chenoweth, a sociologist who at first thought the "Mandela Method" naive. In the real world, she believed, power comes from the barrel of a gun. And to prove it, she built an enormous database with all resistance movements since 1900. "Then I ran the numbers, and I was shocked. More than 50% of the nonviolent campaigns succeeded

*Igor sees the consequences of the war around him and sighs. On the one hand, he cannot passively let the violence come over him, with all its consequences for his country and family. On the other hand, he realizes that reacting with violence only feeds more violence and suffering. A spiral that only leads both warring parties deeper into misery ... Despite his discouragement, he begins to think again. There must be a way to break the vicious circle of violence ...*

whereas about 26% of the violent ones did." And why? "The main reason is that more people participate in peaceful resistance. On average, more than eleven times as many, to be precise. And I'm not just talking about boys with a little too much testosterone, but also women and children, the elderly and people with disabilities. Once again, good triumphs over evil by a wide margin."<sup>(15)</sup> This research illustrates two things. First, that many people

prefer following their conscience and non-violent resistance to retaliation. Second, that non-violent-resistance can have a contagious effect, increasing support. This is exactly what we mentioned earlier in this article regarding resonance. In this case, resonance on the nobler aspects of people. In the three boxes on p. 74 and 75, we illustrate how we jointly give shape to the "conscience of the world".

These thoughts about our collective conscience are a promising final chord in this article about the power of our conscience and non-violence. With a sense of solidarity and altruistic motives, we can always use them as weapons, weapons of moral strength.

*Igor has brought his family to safety and is placed as a soldier in the front line of his besieged city. He sees the violence around him with horror. He feels the fighting spirit and the retaliation, but also the despair and sorrow. He thinks again of the lesson on non-violence. The teacher encouraged the pupils to think about this for themselves. He begins to think again about the principles of non-violent action and whether he can apply them in this terrible situation. He looks at the soldiers on the enemy front. He sees that they, just like him, are doing their "duty to the fatherland". Suddenly he feels an enormous kinship with the boys "on the other side". He makes a courageous decision and sees to it that the field hospital becomes a neutral safe haven where the wounded of both sides are treated equally.*

*In this most difficult situation Igor still followed his conscience. Others can do the same, although they may come to a different course of action from Igor. For example, one can imagine a people refusing violent resistance to an occupier but not cooperating in any way with the administration. Obviously, something like that will only work if a majority of the population can bear it. Another person who follows his conscience can flee his country and try to develop peace initiatives abroad. Yet another may refuse to take up arms and perhaps accept the imprisonment that this would bring with it in peace of mind. As we have said, conscience is the accumulated spiritual wisdom of a person. And people differ in their development.*

## The world's conscience

We have discussed the lifeweb of which we are a part, and that we are nodes of consciousness with a spectrum of qualities through which we all feed the thought sphere of the earth. Our individual conscience interacts with the “conscience of the world,” that collectively helps us to reduce the tendency to violent actions.

In the words of Gottfried de Purucker: “So perfectly well are these methods of civilization recognised as superior to those of savagery and barbarism, that modern governments as voiced by their representatives in all the nations of the earth strive with might and main to declare to a doubting world their purity of motives and their horror at having to turn to the last and final recourse, the bloody arbitrament of war. What does this mean? It means that the ways of peace are universally acknowledged as the right and proper ones; no nation today dare openly confess that it will turn to warfare for selfish and greedy ends. The conscience of the world is a very real thing; no body of men dare flout it with impunity; even when the air is full of the clamor of conflict, loud above it all ring the voices of those who proclaim the “wicked waste of war,” ... Our Theosophical Peace-work [...] is extremely effective, because it goes to the very root of the evil: the human heart and mind; and in proportion to the light that thus enters into the soul, is the heart regenerated, strengthened, purified of the thick dross of selfishness and greed [...].”<sup>(16)</sup>

## What were the peacemakers' sources of inspiration?

Where did the great individual examples of peace work and non-violence get their inspiration? And how can we learn from them?

History has produced many peacemakers, all of whom brought the same message of the possibility that lasting peace, justice and harmony is attainable for all. Think of the great sages like Gautama the Buddha, Jesus, Krishna and Mohammed. But also of great philosophers like Plato and Pythagoras.

Study their common message and make contact with your Higher Self. Research and verify the universal teachings they brought to their message. Examine the philosophy on which people such as Gandhi, Martin Luther King, Mandela, Desmond Tutu, Malala, and many others based their non-violent actions.

The world's teachers all taught the doctrine of non-violence. The Buddha did so in the *Pratimoksha Sūtra*. Jesus in the *Sermon on the Mount*. The Golden Rule has even become a common saying. “Treat others as you would like others to treat you”. We also do not have to look far to see that Theosophy has been a rich source of inspiration for peacemakers since 1875.

Tolstoy, for example, has worked hard in Russia to renew education and instill a morality of peace, equality and justice. H.P. Blavatsky saw in him a true theosophist who practised what he preached. Tolstoy had a strong connection with Eastern thought and also used theosophical sources in his work. He personally received from Blavatsky a copy of *The Voice of the Silence*, part of which he translated into Russian. Blavatsky translated some of Tolstoy's works into English and wrote commentaries on them in *Lucifer*.

When Gandhi was in England studying law, he came into contact with theosophists, with whom he studied *The Voice of the Silence* and the *Bhagavad-Gītā*. This brought the hitherto dead letter of his own religion to life. In his younger years in South Africa, he had an exchange of letters with Tolstoy, in the last year of his life. They recognised each other's kindred spirit. Tolstoy's work and letters inspired Gandhi greatly. The correspondence between Tolstoy and Gandhi was about the foundations of a just society and the way to get there through non-violent resistance. Gandhi, in turn, has been an inspiration to many, including well known people like Martin Luther King Jr. and Nelson Mandela.

## The conscience of the world in the persecution of the Jews

Research by Esther Struikmans shows that there were great differences between European countries during the Second World War in terms of collaboration with the occupying forces and the persecution of the Jews.<sup>(17)</sup> In Albania, Bulgaria and Denmark, all the Jews survived the war because of the humanitarian attitude of the population and in some cases the institutions.

“In all three countries, there was no tradition of strict obedience to the authorities: if necessary, people put their own conscience and humanity above official orders. For example, by refusing to hand over lists of names or to cooperate in deportations, especially to outside one’s own territory.”

In Denmark, the citizens and government together in one large rescue operation brought the Jews to safety in Sweden. They subsequently respected and protected their possessions, enabling the Jews to resume their lives after the war. In Albania and Bulgaria, the resident and fleeing Jews were protected as part of their “own” population.

For all three of these countries, “The refusal to be played off against each other as a population proved crucial: they closed ranks and formed one whole of Jewish and non-Jewish citizens”. [...] “What were the determining factors that made the Jewish population in these three countries end up so well? A tolerant mentality of the population, combined with a low level of anti-Semitism, certainly helped, particularly by combining it with concrete action and protest.”

Beautiful examples of Universal Brotherhood and the workings of the conscience of the world in practice.

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## Duty and the moral balance

**What is our duty in the light of our conscience? Here is a very valuable thought by Gottfried de Purucker.**

It is only the knowledge of blessed karman with its infinitely just measures of harmony which saves the man of mind and heart from being utterly discouraged. It is this key, to the man of the world when he understands it, which leads him up gentle gradations, upwards with an expanding vision; until finally he sees reality, as much of it as his mind can contain; and he knows that despite all his suffering in the world due to karmic necessity, fundamentally all is well.

Let no man harden his heart at this and think that he need not bestir himself to help others or to extend a helping hand or to give a draught of cooling water to the thirsty. Remember the old law that H.P.B. taught us: Inaction in a deed of pity becomes an action in a sin full of fate for you. You see why?

I wonder how many of us forget our fundamental teaching of Universal Brotherhood? Such simple words! They seem so trite, and yet they contain the doctrine of the gods. They contain, these words, UNIVERSAL BROTHERHOOD, the Law and all the Prophets. Remember that knowledge brings not only power but responsibility. What might be excused unto you when you are ignorant, will be counted against you when you know the Law. This is just one of the reasons why the Masters keep the higher teachings of Theosophy, the occult doctrines, (one of the reasons at least) so strictly secret. Much is excused of a man who does not know. Little is excused the man who knows and who remains inactive. Nothing is excused the man who knows, who has power to act, and who lacks the urge to act. He is guilty of a crime against Nature; and the only thing we have to watch, we students of our Ancient Wisdom, is this: let us never so act that we offend a brother or injure him. It matters not how right we may think we may be. It matters not how wrong we are convinced our brother is. Your duty, my duty, is to care for our own dharma. Forgetting our own dharma or duty, and presuming to judge a brother and thereupon

acting against him, offending him, is full of danger. The duty, the dharma, of another for you is dangerous. Therefore do not criticize.

Such simple truths, so logical, so clear, so appealing! Our earth would be a heaven if men would but follow them. And yet today men flatter themselves, and they flatter those in high public posts, for the same evil: thinking that struggle, punishment, hate, become a moral duty. Show me one passage by the Saviors of the world that endorses this, one single passage. You will not find it. The secret is to do your own duty wherever you are and at any time. You have a duty to yourself, to your soul. The first duty of all that a man has, is to think uprightly, to think cleanly, to live rightly, never to hurt a brother. Then comes the duty to his family, then the duty to his country; and to certain rare ones there comes a duty to the gods, or demigods. This is all included however in the one statement of a man's universal duty to mankind which includes all. Whether we call this class of "rare ones" just mentioned Mahātmans, or super-Mahātmans, Bodhisattvas or Christs, it matters not.

Do not for a moment imagine that I have uttered contradictions, that there will ever be a struggle between your sense of right to Y or your sense of right to X. There never will be. Impossible! If there is a conflict in your mind, it shows that your mind is not yet clear, that you are hanging on to something. When your mind is crystal clear to the spir-itual inspiration, you will have no doubts. Duty will always be clear before you; and I will tell you now that duty never calls for injuring someone else. The difficulty for us Theosophists is sometimes in moments of distress, when we are striving hard to know what is right, to *know* what is right. That comes of our imperfect spiritual and intellectu-al growth; and all we can do at such times is to do our best, keeping the principles of the rules before us: never injure another; be loyal to your word, be faithful to your pledge. Be honest, be cleanly in all things; be upright and harmless; wise as serpents, which means adepts; innocent or harmless as doves. The dove was in ancient times an emblem of the chela.

A great European once, when asked what he thought in a conflict of duties the most important to be, answered briefly: Do the duty which is first at hand. Then all others will find their proper places. Thus, a man who is true to



himself will be true to his family; he will be true to his country; and with the enlarging vision that this rule brings, he will be true to all mankind.

— G. de P.

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# Each Human

## A PEACEMAKER



### Key thoughts

- » Every person can truly help.
- » Starting from Universal Unity and Universal Brotherhood, we are all connected, and what we do impacts everyone.
- » To truly help is to contribute to the development of the whole.
- » And thereby support others in bringing out their inherent and noble qualities.
- » Knowledge of the Laws of Nature show us that we can provide help on three levels, by Inspiring, Protecting and Healing.
- » Education on Peace is vital for peaceful growth and development.
- » Truly helping the other can be made an attitude of life.

# Truly helping

In the preceding articles we have discussed what function we as human beings have on this earth. We have also looked at how disharmony and disruption can arise and what problems this can cause in society and how we as human beings grow by solving problems instead of putting them off. In this article we will look at how we can actually help in difficult situations, including in times of war and conflict. In doing so, we will also address touchstones which we can use when giving aid in order to truly help.

### An infinite circle of help

In the first place, most people instinctively feel the need to do the right thing and contribute when other people are faced with problems. Helping others is an expression of our inherent compassion. Every day we can see examples of this in our family, the neighbourhood we live in, and in society as a whole. We can also find this in one of the etymological meanings of the word helping, which stands for “a circle of fellow villagers.”<sup>(1)</sup> We can see this in such a way that people are not standing alone when faced with problems, but that these problems are solved in harmony with each other. We also find this principle in the life philosophy of Ubuntu in Africa. “I am because we are”, or in other words: the individual exists by the grace of the whole. This is one of the far-reaching ethical conclusions of this philosophy. Whereby

this is also used as a guiding principle to build a harmonious society. In the case of a problem or conflict, a circle is also literally made within Ubuntu society where every member of the village is invited to make a contribution. The basic principle here is that no decision is made until consensus has been reached for the solution of the problem. This Ubuntu philosophy does not stand alone but is found as an inspiring starting point in many places in the world. After all, starting from Universal Unity and Universal Brotherhood, we are all connected to each other, and what we do affects all.

### Conflict is a pressure difference

In the first articles it can be read how a conflict accumulates in the mental atmosphere of the earth. In doing so, it can be said that a conflict is a

difference in pressure, resulting in a highly charged friction between people or groups of people, who have chosen confrontation as their solution. And we have seen in the first article that this is an old way of dealing with problems. In fact, a pressure difference is a natural fact, because no two people are exactly alike. As a result, a stream of thoughts flows, as it were, from the consciousness of one of the groups to that of the other. This provides an opportunity for growth. Haven't we all learned from each other through differences in pressure. Think for example of your parents, your educators, and so on. And this principle is also reflected in the relationship between student and teacher. In other words, what in us makes us grateful to have learned something from another at one pressure difference and fight with each other at another pressure difference? Here we can say that when the pressure difference is interpreted in a selfish way, conflicts arise. Then one person stands opposite and not beside the other. Then the image of an enemy and victim arises and in time these images seem to become real. The result is that the pressure difference is trying to be resolved with struggle instead of consultation and respect for the other. In recovery, the principle of pupil and teacher can be applied; we will tell more about this later.

### **Several forms of help**

Now, when there is a problem or a conflict, all kinds of help are offered. On a practical level, money is given, food and clothing are collected and there are various initiatives to accommodate refugees. In addition, efforts are made at a diplomatic level to achieve conflict resolution with the starting point of ceasefire. Some countries try to bring other countries into their sphere of influence, or a country seeks affiliation with other countries because it believes that this will make them look stronger in the face of its supposed enemy. When we look at this, there is a whole palette of physical and mental help that is offered. Some religious leaders are calling for an armistice and dialogue, but no fundamental spiritual ideas are being offered to achieve peace. We also see that when aid is given, principles are simultaneously abandoned that were actually taken to prevent or contain armed conflict, such as not supplying weapons to countries that are engaged in struggle. This raises the question of how we can "really or truly" help and verify which help is really helpful.

### **Help from the spiritualistic view**

From the Theosophia, which is based on spiritualistic

principles, we see that we form a spiritual unity with each other, one big web of life, in which everything is inextricably connected to everything else and in which, as we have read in the first article of this peace magazine, we all live and develop together on planet Earth. From this thought, we assume that all living beings are divine in their core, because they originate from the One, Omnipresent, Boundless and Infinite Principle. Derived from this boundless life, Brotherhood is a fact of nature. The idea that arises from this is that every human being has all abilities (latent) within himself and can bring them into development. From a spiritualistic point of view, contributing to the development of the whole is thus the core of truly helping, or true help, in which we support each other in guiding those boundless spiritual divine abilities from the inside out.

We will answer the questions of help, that we have listed above, in light of the spiritualistic principle. Do we then help, for example, by giving clothing and food? Certainly, you can see that as a form of first aid, that is necessary and is done from compassionate feelings. We also help in receiving refugees, because in this way the development of the people who fled can at least continue. Conflict mediation, on the other hand, is also help that we fully support from a theosophical point of view, because then the focus is on development and respect rather than on stagnation caused by the conflict. The next article will be dedicated to this subject. Now, how is it then helpful to supply weapons? From the unity point of view, that is not real help. After all, weapons create more weapons, enmity creates more enmity, the bow becomes more and more tensed. This is the outdated "eye for an eye and a tooth for a tooth" principle, of which we all know does not lead to peace at all.

And then we have the question of how aid works in imposing sanctions? That requires careful consideration; it depends on who the sanctions are directed at. In any case, it doesn't work if it affects people who have nothing to do with it, and that is often the case. Moreover, sanctions often have a hardening effect which makes it even more difficult to start a conversation.

### **Building a bridge from two sides**

When you realize that from the Unity all fellow human beings are equal in their core, you will help from a total vision of life. When offering help, our point of departure is the equality of all people, so no one, no nationality, or race is excluded. The idea that one population is better

than another population is therefore a false idea that does not help or contribute to solve a conflict. Brotherhood means to maintain mutual respect in all circumstances or situations. You help to look for the interconnectedness and try to make others understand that what one party does affects the other party, but equally affects the whole. In fact, “the other side” does not exist. It is not just the warring parties that are involved in a conflict, but the entire global community is in turmoil. Those involved will have to learn to understand the perspective of the other in order to come closer to each other. The bridge is then built, so to speak, from two sides and also has two directions that run parallel. Then there can be free movement, exchange, from one side to the other and vice versa. Thus, when aid is given, one particular party will not be favoured, because you know that by doing so another party will be disadvantaged. The outer man is Ukrainian, Russian, Dutch, or English, but the real Man has no nationality.

## Helping with wisdom

We see that the way in which we help others is very important in order not to cause more problems. When you really help, you do this while keeping the totality in mind. You take the past into account and keep your eye on the future. This requires wisdom. You have to think carefully about the solutions and the help you offer. Spiritually as well as mentally and physically. This means: giving help from an attitude of compassion<sup>(2)</sup> and trying to discover the true causes of suffering and guiding our fellow men how these causes can be removed and restored. Knowledge of Nature is necessity for this. For this purpose, Theosofia offers us insight into three types of tasks that have been performed by the teachers of the Lodge of Wisdom and Compassion as long as can be remembered to help humanity in its development. These tasks are: Inspire humanity, Protect from negative influences, and Heal.<sup>(3)</sup> We will explore how we can apply them as guidelines when giving real help.

## Task of Inspiring

The first task in real helping is Inspiration. Inspiration can only take place from a higher, more spiritual person to a less developed person; think of a teacher who inspires his students. Someone who lives from the mindset of Oneness and Brotherhood will approach others from that mindset of Oneness and Brotherhood. His thinking and acting will awaken the same awareness in the other. He



From 2016 to 2019, the *Karuna Centre for Peacebuilding* in Rwanda set up many activities to sustainably remedy the traumas of the 1994 genocide. This program was called “Healing our Communities Program”.

will, so to speak, light the flame of interconnectedness. From this Universal spirit of Brotherhood we help each other in supporting the development of all latent capacities in our consciousness. Incidentally, it can also be the case that in certain situations someone who is usually less wise than another can inspire that other because he or she has a clearer insight at that particular moment. It also happens that when someone resonates with the inspiration, it can work its way back to the one who inspired. This is the case of a musician who inspires the audience, but through the feedback of the audience he is in turn also inspired. So we can always strengthen each other in our awareness of Oneness.

In difficult times like war, it is precisely inspiration that is needed and above all it is important to keep the spirit of Brotherhood alive.<sup>(4)</sup> This acts as nourishment for the soul, gives hope and confidence and helps to open people’s hearts to a greater truth. Katherine Tingley, in the long tradition of the Peace Movement of the Theosophical Society, has given an enormous impulse to this process of inspiration in the last century, as reflected in the articles of this Peace Edition. This stream of inspiration can be received by any person, thus allowing the Peace Impulse to be ever actively passed on.

Inspiration is also expressed in how a person deals with problems and the example he sets for others. The Dalai Lama, through his relentless activity for peace around the world, is a living example of how to inspire others. For example, in one of his letters, he writes that in all situations, even the most difficult ones, such as in the

situations between China and Tibet, he approaches each person as an old friend.<sup>(5)</sup>

## Peace Education

Messenger after Messenger has taught peace to the searching man. Education is of utmost importance, for knowledge of Nature gives understanding and peace. Peace education is always done from inspiration and harmony, for help should never be forced. Each person should always be able to make his choice on the basis of free will. In doing so, we can always focus on the wisdom part of the other, the universal part of the other individual, and awaken that awareness. After all, it is your inner knowledge that the best help you can give to people is by enabling them to help themselves, which is the deeper meaning of education. By inspiring or asking questions that encourage thinking, we help another to think *autonomously and independently*. And in doing so, we support bringing out what is latent in people.

Think, for example, of the blockages created in conflicts to confuse the mind, by spreading fake news. It is important to look for truthful sources that are independent. We should actually find the independent thinkers in this conflict and support them. In that way, people can continue to feel their independence and be able to think for themselves what the best solutions are given the situation.

Let us also consider utmost and foremost that we will give Peace Education to children. For children, with some help, easily recognize that conflicts are unnatural and unnecessary. We can teach them that differences in people are not a reason for conflict, but that growth and development can take place peacefully with respect for and in cooperation with others. After all, children are the very foundation of the society of the future.

## Task of Protection

The second task is Protection. The importance of protection has already been discussed in the article “Protection against discontent, division and hatred”. In the light of protection against negative influences, it is important that we learn to distinguish between the impulses of our lower nature and the influences arising from our conscience and intuitions.<sup>(6)</sup> When we get to know these two voices within ourselves, we develop discernment, so that we can always steer towards our most inner, noble influences, even in the midst of difficult periods and turmoil.

## Learning to recognize the two voices within ourselves

The first voice, that of the personality, is restless, urgent, will focus on problems rather than solutions and is more focused on oneself than on others. Think in this case for example of upcoming emotions, opinions and selfish interests. Our lower nature has a tendency to go along with the conflict and act destructively. The other voice is the voice of our conscience and intuitions. This is the voice from the heart and is connected to the inner wisdom, the most noble thing a human being has developed in himself.<sup>(7)</sup> This voice has the capacity to oversee seemingly complex problems from harmony and wisdom and to find sustainable solutions. It is a more silent voice that is present within us that asks us to look inward. It is our deeper core, expressing itself in a kind, deeply human whisper. We can recognize this voice because it is telling us when not to do something, and also when we are trying to do something good, such as truly helping others. This voice is warm, trusting, and powerful. In this light it is necessary to make conscience and spiritual intuitions work within us to the utmost of our ability, so that we can learn to distinguish truth from falsehood,<sup>(8)</sup> which is so necessary at times of conflict. In this way we help protect people from the influences of their lower nature. Indeed, when people are in touch with their conscience, they are able to find answers within themselves. If in a conflict situation both parties were encouraged to listen to their conscience and intuitions, harmony would prevail.

## Task of Healing

Healing is the third function we can apply in helping people. Healing is needed when inspiration and protection have not worked sufficiently; very necessary therefore during and after war situations. In the task of Healing the help comes down to quietly releasing the enormous pressure that erupts during conflicts. We cannot take on someone else's karma in this process, but we can be compassionate and help ease the burden of the karma,<sup>(9)</sup> by helping to soften people's hearts and strengthen their thinking,<sup>(10)</sup> so that all people can learn from it and this process can be an inspiration in the future. In helping to heal, we can realize that as humans we are the thinkers of the Earth. Therefore, another important task is to purify the mental impurity and focus on higher inspirational thoughts. At this level, we can work to form a continuous inspirational and healing sphere of influence for all that lives. In the spiritual realms, there is no time or space in



the sense of how we know it. Every thought has its contribution and is never lost. Your thinking has impact. This realization will therefore give all our thoughts and actions a beneficial characteristic. Therefore, the help we give will have the characteristic of kindness and harmony. We can be active in this sphere always and everywhere because we can always keep the keynote of inspiration and compassion in the background of our thinking.

### Healing to lasting harmony

In helping in conflicts, we know that it takes long sustained effort to work towards true peace after a war. For peace is only realized when it is present in the hearts of people (see also the last two articles of this issue). Often aid workers are still working for decades to help groups of people find their place in society again, to help them process traumas and to work permanently on peace processes. They always focus on promoting direct contact between the people of parties who were previously in conflict, with the intention that they will again recognize the *human* in the other. Healing is a self-recovery process; we can see it as a mental reconstruction. In giving help, the previous two tasks (inspiration and protection) are again important here. By offering a safe atmosphere, in which inspiration and education can take place in all aspects where it is needed, healing can take place. This is aimed at the intention that those involved can continue

Inspiring examples of the task of Healing include the reconciliation approach in Rwanda, where for years after the great conflict, young people from both sides (often from families with parents from conflicting ethnic groups) contacted each other in order to establish harmony and peace. Together, they rebuilt their society based on mutual respect and trust.

UNICEF works with children to raise awareness about unity and what happens when others are excluded. All children are given a stick of a certain color. The children excluded by the conflict are allowed to give a stick with a different color to other children who want to experience it, so that they can feel what it is to be “different”. This triggers valuable discussions among the children, in which they learn to talk to each other about what you can do when someone is excluded.<sup>(11)</sup>

their lives in a way that enables them to grow, to co-operate and live in harmony with each other. All this healing work is like sowing the seeds of peace for future generations and future incarnations.

### Helping from trust

“Let us therefore not look at humanity from despair” says Katherine Tingley, “but from immortal trust, with love for every human life. Optimism is one of the secrets of our Theosophical teachings. The soul is full of treasure, full of possibilities, full of potential qualities, and the Divine is in every human being.”<sup>(12)</sup> She is referring to the trust we should have in the inner self, the Higher Self. And that above all, when giving help, we should never give up, but be patient, knowing that seeds must first be sown and then they need time and attention to germinate. Therefore, give help without personal benefit and expectations. After all, we think in lives, in infinity. The solutions actually lie in what we are in essence, a spiritual divine being, although still in an embryonic phase, but still that means that the solutions must be sought in this light. And this may be in what our Teachers have expressed in their lives and work. We could say that *compassion* is leading in this regard. In other words, treat others as “you would like to be treated”, so that we can help each other as humanity to progress in harmony. All people will become a Buddha one day in the future.<sup>(13)</sup> Whether that Buddha is still sleeping, or awakening makes no difference in essence. In our ability to understand, to imagine how we would treat each other now if we were a Buddha and the other as well, we find a true key. Therefore, give people new, spiritual thoughts, which they can recognize in themselves,<sup>(14)</sup> for by inspiring people to go to their spiritual heart, we contribute to peace and harmony, everywhere in the world, as an infinite circle of spiritual help.

### Really helping as an attitude of life

In short, “really helping” is an active, wise way of taking responsibility.<sup>(15)</sup> It requires constant attention, not only during conflict but especially in peacetime. After all, a hero is not born in a war, but because he has worked on this inwardly during peacetime. You can never really help if, as a helper, you attach importance to results for yourself. This would also contradict the definition of contributing or supporting the *development* of the whole. Development comes from within. In the line of compassion, helping in this sense is also not a choice at the time or the

moment, but more of a life attitude. If we have the development of the whole in mind, then we are always a source of help. And then we have also helped long before a conflict can arise.

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## ⇒ Inspiring theosophical texts on this subject ⇐

### War versus patriotism

**These two excerpts are from *The Gods Await*, a book of statements by Katherine Tingley, published in 1926. In this interwar period, the horrors of the First World War were still very much in people's minds, but preparations for the new war were already underway. Arming and preparing for war can never lead to lasting peace, says Mrs. Tingley, not even as a pretext for defending one's own country. This is a message that is as relevant today as it was when she brought it.**

**These two fragments appeal to the head, but especially to the heart of man.**

#### **War is a proof of weakness: to keep peace is a proof of strength**

War, and preparation for war, and thought towards war: these are a confession of weakness. To maintain peace is a proof and manifestation of strength. I would not dare criticize the patriotism of any honest man, or reflect in

any way on those who do what they think is their duty; but a man's foes are they of his own household; and so it is with a nation. Our enemies are not outside, but within: in our own national mind and customs, our national aggressions and fallings short.

We distrust our neighbors because we distrust ourselves. I do not mean in this or that nation alone, but all over the world. We might all of us talk less about being proud of our countries, and work more for their spiritual advancement and regeneration.

It is universal ideals that the world is aching for today. We need to understand as never before that our responsibilities are not for ourselves alone, not for our own countries alone; but for the whole human family. Territory and trade may be much; national honor may be much; but the general salvation of human society here in this world — that is ALL.

#### **Patriotism, true and false**

The most vital need of every people on earth is permanent peace; and to get permanent peace we must create and sustain an international spirit or World-Patriotism, —

which will come as the result of recognition that what affects one nation, affects all; that as far as one ascends towards the peaks of knowledge and well-being, so far all others will follow; as deep as one may fall away from its ideals and into national selfishness, to that depth, or lower, in the nature of things the others will be dragged down too: that each nation must partake of the good and bad karma of all.

In a country that based its life wholly on principle and the spirit of human brotherhood, patriotism would be altogether a noble thing; and its aim would not be to set hearts beating at the sound of a drum, but to induct all minds into broader conceptions of the meaning of life. Were each nation to cultivate patriotism and national loyalty of that type, the world would soon be united in a universal beneficent system.

National interests ought to be dear to us: so dear that we should be eager to give our lives – in the living, not in the dying – to preserve the reality, the inner life and spiritual beauty of our countries; to protect the future generations and leave them a heritage of noble life, an incorruptible dignity of culture such as money cannot purchase nor brute force attain or defend.

The highest law of our being demands that we should build our nations on the rock of that enduring wisdom which belongs to the Divine Soul of Man, and rear up our children accordingly, that they and their posterity after them may not know the sorrows we have known, but build of the rich results of our strivings the foundation of the great Republic of the Soul — that Inner Republic of which all souls are citizens: that it may be established “on earth as it is in heaven.”

But to stand merely and narrowly for one’s own country is a suicidal substitute for patriotism; it is, eventually, a poisoning of the supposed object of its devotion; because it implies working against the general life and spiritual health of the world, on which the life and spiritual health of each nation depend. We cannot separate ourselves from humanity.

The curse of our nations is separateness. We are not agreed upon any scheme of life or thought or action. We are separated one from another by the imaginary interests of daily life; and competition carried too far is ringing the death-knell of our civilization. Money has become such a power as to make men lose sight of their souls and conscience, and forget that they are a part of Universal Life. Our half-interest in ourselves: devotion to the outward selves and ignoring of the inward and real: closes against

us the door to those deeper realms of thought where truth abides, and hides away from us the manifestation of the true and beautiful divinity latent within each.

The greed of the world is the death of the world. The man whose mind is occupied with trying to get control of others, that he may stand before the public as powerful and prosperous — that man is, from his soul’s standpoint, in his death-throes.

We forget that a future awaits us, – verily the gods await us, – and that there are more lives to be lived than this one; we ignore the spiritual will in man, and that godlike part of our own nature which now more than ever should be brought into action; for this is the beginning of a cycle, a pivotal time in human history.

Every age has its keynote: there was a period of political and religious despotism; this is one of inquiry, growth, and doubt. In proportion as we attain understanding of truth now, the evils that afflict the world will be eradicated as the cycle proceeds on its course. We are building the civilization of the future; and it is the first duty of the race today to see that the building is nobly done.

### **A secret pernicious propaganda**

And yet it is now, today, that beneath the surface and in the undercurrents of life, in certain strata of society – strata we need not here name – there is a force luring us towards our undoing, which, like a monster in a fairy-tale, is growing day by day in power, energy, and foresight for its own advantage.

What is the meaning of all this insidious propaganda, — this urging upon us of armed peace and preparation for war? This constant insistence on the fallacy that man, to hold his place, must stand ready to resist his fellow-men by violence? To me it is one of the most terrible things in the world to hear this said: That good can result from slaughter, or that it is possible to adjust rightly the conditions of the world by infringing on human rights. Have we not seen how quickly the psychological influence of evil and selfishness can sweep over a whole continent; how easily the mind of a nation can be diverted from right channels into wrong?

It would be better for the peoples of the earth to sink into sleep and never see the sun again, than to permit such another war as that we have recently suffered. I am thinking of the soldiers who die in battle: pitted man against man, and going out under the pressure of their bitter and bloodthirsty moods and the hatred, frenzy and madness of the conflict; and wondering to what condition the souls

of them will gravitate: wondering and questioning; because hatred begets hatred, and brutality begets brutality; and though we had colossal intellects and all the wealth of the world, we could not bend the divine laws of Nature to our desire.

I am thinking, again, of the effect of war on the generations that follow; and how something is lost out of the lives of all those born in war-time; so that monstrosities come into being, and strange examples of human kind: a new race breathing the atmosphere of hatred, and embittered from birth and before birth: not a few of them here and there, but a whole generation of the unbalanced.

And yet when the slightest suggestion is made that the country is menaced – and the newspapers love to print such suggestions, and are full of them – the majority of minds fly out at once to ideas of defense by brutality and violence; that we may have new wars and wars to devour the noblest of our men and kill off those whose lives should most be preserved to build up our civilization. ... And then we brag of our patriotism and sacrifices!

I say, before the drums begin beating and we hear the tramp of our loved ones marching deathward – before the phantom of death is stalking and ravaging through the land, – Oh that we would unfurl the banners of a loftier kind of patriotism!

Could you have armed peace in your family, in your dealings with your children and those whom you profess to love? Could you have a peace there, regulated, enforced and maintained with swords and bayonets and firearms? There is no substance in the idea at all: it is wholly false. A peace based on armaments is bound to be but a temporary makeshift: and its passing is bound to be always into worse bloodshed and horror.

### **Vistas of peace and nobler peace**

Fear and apprehension of war are becoming a chronic disease among all so-called civilized peoples: an old disease that hangs on and will never be healed until the world discovers the secret of true patriotism. There is no nobility in fear; it is a thing born wholly in the realms of personality, smallness, and selfishness, and has nothing to do at all with the Higher Self which is the hero in man; and no individual and no nation can make the slightest progress upwards until fear has been eliminated from his or its being.

In times of peace, we are told, we should prepare for war. In times of peace, were we decently fearless and had the

least spiritual insight, we should prepare only for a higher peace; and peace in every succeeding age should mean something nobler and grander.

For standing armies and navies we should have the wisdom of the Higher Man: which would include knowledge how to meet our brothers, not brutally in battle, but as Divine Beings should meet Beings equally divine.

For the great power of the Divine Universe is in every human heart, even the most wretched and unfortunate; and it does not take a life-time, it does not take a year, for a man to discover the God within himself. If he has the courage to face the issues he may find it in a moment of time.

Let him, seeking truth, force the doors of his own Soul, and all human nature will be revealed to him: let him find access there, and the desires and passions that have hunted him through life will disappear.

The light of the Soul shining in on the mind and coloring the life of a man: that is the Glory of God; that is the glorification of Man; that is the establishment of everlasting peace; for each one of us is a universe in little, and each one has all the secrets of time within himself.

And we might learn a lesson from the flowers in their quiet purity: that the Souls of us should blossom out into the Eternal; and that days and moments, men and events and things, might reveal to us continually new aspects full of promise and encouragement: until conviction came that life, which once seemed so dreary and tragic, is in its inmost essence Joy.

For life is this, in reality: To feel the nearness of the Infinite; to find the Great Knowledge in one's own heart; to rest in the house of unselfishness, looking for the Grand Ultimate in all things: looking for the beautiful and ancient Law. Life is this, in reality: The march of the Soul going home to the Supreme Spirit, to the Light of light, to the Life of life, to the Knowledge of knowledge.

Losing sight of the eternal in the transient, we fail to find the meaning of life. Had men discovered their true humanity, they would know that brute force can never, by any chance, under any circumstances, win any single real victory, or anything profitable at all. Winning by it, we lose; its victories are our worst defeats. It is the ignorance and timidity of the age that hamper us; and both can be traced back to heredity and the long generations of the past. Each man and each nation is an epitome of all humanity; and the disastrous belief in separateness proves that our gaze is wholly turned away from the Real and fixed on the objective plane.

There is but one true and legitimate battlefield: the Mind of Man; where the duality of our nature keeps us constantly at war: the only rightful war there is — the war of the God in us against the lower self.

The Kingdom of Heaven is within, and no one is so far from the light and the truth that he cannot turn tomorrow and find it; and then shall he work for the glory of God, and shall know the secret of so working; for God is in man, and through Man's heart may be made manifest; and the glory of God is the glory of humanity: of manhood; of womanhood and motherhood; of a home-life strong, pure, and beautiful; of a civic life lifted above all petty jealousies and differences; of an international world-patriotism based on the fundamental Brotherhood of Man.

### **Whom we should protect: and against whom**

We have come to be over-weighted with our exterior and worldly interests, and have lost that natural human equilibrium by which we might live undisturbedly in the spiritual side of our nature, making our minds subservient to our real selves, and using them as a means of service and growth; for we should regard the idea of adjusting national differences by brute force as an insult to the dignity of spiritual manhood.

We should see that the men we train for war — and whether we or they know it or not, humiliate in the training — might be trained wonderfully for peace instead: to be statesmen and teachers, the efficient guardians of their nations' peace.

We should no longer seek, as we have been doing for ages, to arm ourselves against our neighbors: our whole care should be to protect our neighbors against our own lower selves. Cultivate a fear of invasion, and you are moving far away from justice, far away from duty. Shame on the people that so distrusts its Higher Self and godlike abilities as to feel unable to resist invasion by any other means than brute force!

All nations since the beginning have had their great successes and periods of high achievement, followed by ages of spiritual and physical ignominy and the downward trend of their cycles; and we surely are in a cyclic decline and night-time now, and not in the day and splendor of our season; for we do not understand in the least the real meaning of life, individual or national: our patriotism has coarsened abominably, and we reflect the coarse aspects of it on other nations, — as they do the coarse aspects of theirs on us.

Do those who are interested in promoting armaments, and who believe that it is by brute force of arms that a country may be well protected: do they realize the power of psychological suggestion? Cruel influences can be made by constant reiteration to enter into the thought-life of a race; and to urge that some other power has warlike designs against us is actually to create warlike designs in them as well as in ourselves.

Those against whom we work up our propagandas of hatred, and who may be made our enemies tomorrow, are our brothers, and there is a way to reach them; and it is not by force, or menace, or insult, or the psychological suggestion created by piling up armaments. We have our brain-mind plans, our guns and ships and fortresses; we have our youth trained for battle and restless under the enforced inactivity of circumstance: and it is all a challenge and a daring of foreign countries. We dare and incite them to come over and test us: we announce to them our opinion that we and they are equally blind.

We have become so accustomed to believing that the victor is right that it has become a kind of creed with us and we bring up our children to believe in it. The side that wins is in the right; the defeated side is in the wrong: it is all a matter of brute force; and we take religion and our so-called God to support our miserable theory. It is insanity: the insanity of the age! Only insanity could confuse brute force with power.

And yet there is enough heroism on earth today to turn earth into a heaven; and I know that if the energy and time that have been wasted in warlike preparations had been given to preparations for peace, our nations would be stronger now than ever they were, and infinitely better protected.

The Soul of a Nation — the living essence of its being — is the aggregation of its thoughts, feelings, actions, and ideals, backed by the divine quality of the God Within: and to the degree that the people of any country nourish their National Soul with thought of that spiritual and godlike kind, to that degree their country is protected, impregnable, beyond the reach of violation. Look at it rationally, and you must see that this is the truth; but hug to your mind and heart the old contemptible fallacy that moral victories can be won by force, and you will go on being duped by foolishness and creating misery for yourself by sowing the seeds of war.

Nation against nation, brother against brother and family against family, we shall always be at warfare as long as we place dependence on our lower natures: on physical force,



or on the selfish interest, for the adjustment of those affairs which can only be settled by the spiritual side of man's nature.  
(...)

### **The true remedy**

If we can so easily be carried away by these war-fevers and psychological waves of confusion, why should we not be lifted by the opposite kind of force to heights of clear discrimination, and in place of finding flaws in foreign countries and preparing for wars with them, set ourselves to clearing of their weeds the gardens of our own countries' lives?

Why should not our eyes be fixed on Golden Ages to be, when the seeds of genius, dormant now in all human nature, shall be developed in the glow and sunshine of the Infinite Law; and the mountains shall be covered with the unselfish and courageous who walk the rugged paths with their eyes upon the light; and they will look down into the Valley of the Shadow that was, and see there no longer heartache and sorrow, ignorance and degradation; for their compassion and love will have kindled the hearts of the dwellers in darkness, and they too will have begun the grand ascent?

No man can take a step forward towards the goal of Human Perfection without becoming aware that hundreds are on the Way who started before him and are now in advance: he cannot see them with his eyes, but is aware of their companionship. The light that made brilliant every golden age of the past is still discoverable; for men and nations alike, every tomorrow may be a new day: a royal day of conquest, and the beginning of a progress that will never end.

For there is an undertone in human affairs, and the harmony of the Spheres pulsating: there is an anthem singing itself through the silence behind life: singing itself to the men of this world, and calling them homeward.

God is in the human heart: let but that Divinity be aroused until it sweeps in divinely forceful, freeing the general mind of the race from the rubbish of lies it has accumulated, so that men may see how superb life is!

The grandest music that ever was heard cannot express the glory and power of the Divine in ourselves and in the universe; yet one can find suggestions of it through one's own sufferings, aspirations, ideals, sacrifices, and courage to push on; and when we have gone through the round of our experiences, in our disappointment and unrest and loneliness we shall come back to the Great Reality and

make obeisance to the Divinity Within.

It remains in man even when man most ignores it: though it has been shut out from life, and but glimpses caught of it here and there; and though the limitations that have been imposed by the brain-mind wholly obscure its light.

For though a man wander from the path and err, in the economy of Nature he cannot be lost; and none is so far from the splendor of truth that he cannot turn tomorrow and find it within himself. He can rise above all the obstacles in life, and look down on and overcome them; because we are this Something More than we seem, — the highest expressions of life that we know of.

The hidden truth about us is, that we *do* love our neighbor as ourselves; though we have not found the way to express the love which we do not even know exists. But it is there: the love of our fellows sleeps latent in our hearts with the Deity that watches there; though we are quite unconscious of it, our very humanity implies its existence.

It is in the inmost depths of the nature even of the most brutal and debased: in us, and equally in those whom tomorrow we might come to look on as our enemies: whom we would kill, and delight in killing, were war declared. For wherever human life is, there the God is seeking its expression. It would put forth its leaves as the trees do; it would blossom like the flowers, and its blossoms would be deeds and thoughts full of gentleness and courage and beauty; it desires to sing as the birds desire to sing, and its song would be honor, friendship, justice, ringing through the clear serenity of our lives.

As it begins to push and urge itself through the mind and into the life of us, we shall see the light of it grow ever brighter and brighter in the world; until we too may echo the spirit of its grandeur, and be clothed in the glory of Those who have preceded us on the Way.

Katherine Tingley, *The Gods Await*, 1st edition, 1926, chapter "War versus Patriotism", p. 39-54 and 68-72. Source: <https://blavatskyhouse.org/reading/katherine-tingley/the-gods-await/>

## Each Human A PEACEMAKER



### Key thoughts

- » Every human being in his Higher Nature is part of the spiritual Unity.
- » Everyone has a conscience and based on that fact we can hold each other accountable.
- » The parties themselves must have the *will* to end the conflict through talks, if necessary under the insistence of the “conscience of the world”.
- » Wise people can, as mediators, guide the thinking processes towards harmony, but the parties *themselves* are mainly responsible.
- » The mediation process is a regeneration process in which degenerate thinking is turned around.
- » The more parties actually do support the process, the more sustainable the harmony to be achieved.

# Mediation based on unity

Prevention is better than cure. But what can we do when a situation has already escalated? How can we bring the conflict to an end in such a way that parties can continue to live together in harmony?

In the previous articles, we have considered, among other things, how conflictual situations arise in the mind and how they can be prevented. Then the question was raised: what does helping really mean? In this article further elaboration of that question is made based on the process of mediation.

**What is mediation? What purpose does it serve? And what does it take to make mediation successful?**

### Starting points

As stated in the first article of this special issue of *Lucifer*, there is Spiritual Unity. On this basis, Universal Brotherhood is a fact in nature.<sup>(1)</sup> The Higher Nature of every human being is part of that Unity.

Every human being has a conscience and based on this fact we can hold each other accountable. Our conscience is part of the Higher Nature of every human being and is the reservoir of ethical lessons, built up over many previous lives. It gives us hints what *to do* and what *not to do*. The more we learn to listen to it, the more it can serve as a moral compass. Research also confirms that most people strive to be conscientious and compassionate.<sup>(2)</sup> There may be differences of opinion about what is conscientious and what is not, because conscience is shaped by one's

own individual experiences and each person has a unique way of developing.

Nevertheless, a persistent appeal to conscience often leads to a non-violent solution of conflicts. If we turn inwards and connect with our conscience, also allowing the connectedness and spiritual unity of all beings to touch us deeply, we come to the realization that we should in fact transcend violence and that talking with each other is the only way back to harmony. An independent party in the role of mediator can strongly appeal to the representatives of both sides arriving at common ground that serves as a basis for resolution of the conflict.

An important precondition is of course that the parties involved in the conflict have the will to find a solution through talking. This will

can be strengthened in a positive way, based on the “conscience of the world” which would involve the world community – consisting of the governments and citizens of all countries – strongly urging the parties in the conflict to end it as soon as possible in a peaceful manner.

### The mediation process

Mediation is therefore a regeneration process to reverse degenerate thinking and aims to find a solution supported by all parties. To achieve this, it is necessary to start the process in the earliest possible stage. In addition, it is essential to uncover the root causes of the conflict. What has led to the escalation of tensions and negativity in thinking and what de-escalating thoughts can be built up together to counter these? In other words, where did thinking in separateness originate and what is needed to restore unity?

These root causes will not just be found with the warring parties, but equally with those indirectly involved, such as neighboring countries. A conflict between two parties is a conflict of the whole community. All parties are jointly responsible for the success of the mediation. A solution supported by the whole community will also be more sustainable.

The relations will certainly be sensitive in the beginning, so that emotions can run high, and it is easy for the parties to put forward reasons to allow the conflict to continue. On the other hand, the world’s conscience is such a reality that a country will be inclined to take it into account and therefore, for example, will not dare to declare openly that it continues to wage war for selfish reasons, such as conquering a piece of land.<sup>(3)</sup> Therefore, the process as such also requires vigilance.

Mediation works on a mental and physical level, but also makes an explicit appeal to the nobler qualities of the parties, for example when applying the means of non-violent communication. The challenge is to remain in balance with yourself and the other and to find each other at the level of *essential needs* thereby establishing an understanding connection.<sup>(4)</sup>

What the process might look like at different levels and in different phases will be explained later in this article.

### The mediator

The mediator is a facilitator of the thinking process. Above all, the ones chosen as mediators should be wise persons who have in particular psychological insight. They should be capable of discerning which aspect of thinking actively

dominates the people at the discussion table. And they should, for example, be able to shift the attention from the selfish, emotional or desire thinking aspect to the intellectual aspect making it possible to see the large connections and finally to the spiritual aspect, seeing the unity.

This is the leading role of the supervisor or facilitator of the mediation process. The mediator is neutral, objective and committed, and does not have a personal interest.<sup>(5)</sup> Mediators work from their Higher Nature. They have an inner conviction of the unity and connectedness of life and represent a living example of this. On this basis they have authority, and therefore try to appeal to the same qualities in the representatives of the parties. These qualities are, for example, universality, conscience, humanity and (mutual) understanding. By remaining committed, mediators promote trust and confidence which is essential to come closer to each other. Mediators work based on their own universal philosophy extending it for the service of the process yet not ever imposing their vision on the parties.<sup>(6)</sup>

It is up to the parties involved in the conflict *themselves* to come to a solution together. But as mentioned, those parties are not just the ones directly involved in the conflict. There are also all other parties in the world community that can contribute and realize their responsibility in a sustainable resolution of the conflict. However, the mediator’s role should inspire all parties towards building up *momentum* in order to achieve a “break-through” in the process.

Furthermore it is the task of the mediator to determine the root causes of the conflict. This will have to be done mainly by asking questions and listening to what the parties put forward. What are the conflicting interests or strategies to fulfill those interests? In addition, it is up to the mediator to show the parties what values they have in common. Think of democracy, the right to self-determination of a people, prosperity for everyone, respect for each other’s language and respect for each other’s religion. It is also important which values are behind the tensions, such as the unequal treatment of certain population groups. Are there any treaties that the parties have signed or is there a shared history? Everyone’s unique qualities also deserve attention. What makes a certain party indispensable in the bigger picture? Once all this is clear, the mediator can identify the opportunities for joint support and what may threaten this support. Those opportunities are based on the similarities in vision. The

threats may stem from the limited mandate that representatives have been given by their country, or a stubborn adherence to a narrow view of self-interest.

Another important point is that the mediator ensures as little outside interference as possible creating a safe zone for the parties to be open to each other's views and to consult their own supporters from time to time.<sup>(7)</sup> It is important to work in silence and to allow as little influence as possible from the outside world, because it could disturb the vulnerable balance and might be reason for the parties to maintain the conflict.

Once agreement has been reached on which direction the parties want to take together, the question is how to get there. It is important that the warring parties can withdraw respectfully without losing face. In this regard, the mediator can help build a so-called "golden bridge", over which the withdrawal can take place. In this way, parties can return to the people they represent with their heads held high.

The following quote illustrates how the foregoing can be put into practice with reference to Nelson Mandela's first meeting in 1993 with General Constand Viljoen, the representative of white Afrikaners in South Africa:

"It's a historic moment: the hero of the new South Africa standing eye to eye with the hero of the old. The peacemaker opposite the man mobilizing for war. "He asked me if I took tea," Constand will recall years later. "I said yes and he poured me a cup. He asked me if I took milk. I said yes and he poured me milk. Then he asked me if I took sugar in my tea. I said I did and he poured the sugar. All I had to do was stir it!"

As they talk, it's obvious that Mandela has made an effort to understand the history and culture of the Afrikaners.

Constand is impressed when Mandela draws parallels between the Viljoen family's struggle for freedom from the British a hundred years ago, and his own fight against apartheid. Most important, historians later note, is that Mandela talks to the military man in his own language.

"General," he says in Afrikaans, "there can be no winners if we go to war."

Constand nods. "There can be no winners."

That first meeting opens four months of secret talks between Viljoen and Mandela. Even President Frederik Willem de Klerk was kept in the dark, and few history books mention it today. Yet this was a pivotal moment in the history of South Africa. In the end, the former general was convinced to lay down his weapons and join the elections with his party."<sup>(8)</sup>

It is clear from the quote that Mandela had studied Viljoen's background and point of view and that both had the will to understand each other. Although Mandela was not, strictly speaking, the mediator in that situation, he succeeded, together with General Viljoen, in rising above the parties and their positions based on the vision of common interest.

## The parties

The parties participating in the mediation process are each represented by a peace team. This team consists of capable representatives with experience in diplomacy; knowledge of international treaties and a constructive attitude with a view to building a relationship of trust with the mediator. It is up to the peace teams to indicate what their mandate is and when they need to consult with their supporters. This is necessary because risk of harming the process increases if the teams do not adequately represent the interests of their country or organization.

As mentioned earlier, ideally not only the warring parties participate in the process, but also other stakeholders, such as neighboring countries, the United Nations, the Organization for Security and Cooperation in Europe and NGOs. The more parties there are, the stronger the mental image of harmony is built and maintained. It is similar to bullying in the classroom, which can only really be resolved when the whole class, the teacher and the parents are involved.

Spiritual leaders can also have a direct or indirect role. An example of a person directly involved in South Africa was Archbishop Desmond Tutu. He was the chairman of the South African Truth and Reconciliation Commission. The box on the next page, p. 91, gives an example of his inspiring thoughts from the *Ubuntu* philosophy that emphasizes the individual responsibility of every human being, because *every human being* can make a contribution as a peacemaker.

In the context of the conflict in Eastern Europe, it is also important to realize that in the Christian Eastern Orthodox Church, the concept of *deification* – that is, the deification of man – takes up a central position. Deification means that every human being should strive to develop more and more the divine in himself during his life.<sup>(9)</sup>

This is a universal thought that is also central to the Theosophia, as the Theosophist Katherine Tingley so often expressed in her calls for world peace on the eve of World War II.<sup>(10)</sup>

In short, there is a very clear responsibility for spiritual leaders to inspire and encourage the parties to be compassionate and helpful in all phases of the process.

**Quote from: Desmond and Mpho Tutu, *The book of Forgiving. The fourfold path for healing ourselves and our world.*<sup>(14)</sup>**

*"Ubuntu says that we all have a part in creating a society that creates a perpetrator. Therefore, I have a part not only in every conflict I may find myself in personally, but in every conflict happening right now in my family, in my community, in my nation, and around the globe. This thought may seem overwhelming. The gift hidden in the challenge of Ubuntu is that we don't need to walk the corridors of power to build peace. Each of us can create a more peaceful world from wherever in the world we each stand."*

## Phases of the mediation process

The mediation process consists of several phases:

1. Building trust
2. Truce
3. Consultation/negotiation
4. Agreement
5. Cooperation, and
6. Harmony.

The first phase is especially important because the parties must build up trust in each other on the broadest base possible: mentally (intellectually) and physically, but also on a spiritual level. This is followed by a number of – mainly intellectual – step-by-step phases like making agreements and laying them down in treaty form. These steps give further substance to the trust needed to finally achieve, in the last phase, true harmony physically, mentally, and spiritually.

### 1. Building trust

The first phase begins with the cessation of physical violence and the separation of the warring parties by means of a truce or “ceasefire”. If this phase is not immediately successful, the peace teams and mediator will have to diligently work on building the trust relationship. In doing so, it is important to take a very broad view on which parties from the world community can be supportive

and should be at the table.

The sooner this happens, the sooner a solution will be in sight, because the points of view and positions of the parties become more and more entrenched as the conflict continues.<sup>(11)</sup> And as the number of casualties increases, positions harden, hatred grows, and the idea can take hold that “giving in” means comrades have died for nothing. It is important to continually promote and instill trust amongst the parties until this trust takes root in them. This offers both parties the possibility of reconnecting with their Higher Nature, whereby they can enter the process constructively.

If the violence continues, one might consider placing an independent peacekeeping force between the parties for a predetermined, very short period (for the duration of the mediation process). This cannot last too long, however, because after a while the peacekeeping force will take on the appearance of an occupying force.

Further, the realization of unity of vision can begin by looking for commonality together at the following levels.

- Spiritual: to search for common core ideas such as brotherhood and compassion in order to quickly reach agreements on humanitarian issues.
- Mental: to (re)connect already existing treaties and alliances that aim at the safety of all, but also the protection of language, education and culture.
- Physical: exchange of raw materials and energy to provide the population with means of subsistence.

### 2. Truce

In the second phase, an actual “ceasefire” must be implemented. The task of the mediator is now to establish objectively which facts and positions of the parties are relevant in the mediation process. But above all which *values* and *needs* play an important role in putting a stop to thinking in separateness.

Consider, for example, the equal treatment of all population groups with regard to ethnicity, nationality, religion, or the freedom to speak a language.

### 3. Consultation/negotiation

The third phase is a crucial one. In this phase, the mediator tries to gain insight into the real causes of the conflict. It is important for the parties to come to a mutual understanding of each other's feelings, interests, and everyone's added value in the bigger picture. Where are the opportunities and threats and what are the common interests?



A method used in mediation is *Non-violent Communication*.<sup>(12)</sup> This involves putting people's feelings into words and then finding out what needs lie behind them. Founder Marshall Rosenberg said the following in an interview.

*Rosenberg:* "There are far more powerful ways of having peace talks than the ones we now engage in." (...)

*Interviewer:* "How would you engage these people in peace talks?" (...)

*Rosenberg:* "I help people speak a language of life – which is closer to the truth, just what everybody needs – and stay away from these enemy images that can easily sound like blame, criticism, attack." (...)

*Interviewer:* "What do you say to those who describe your ideas as naïve or utopian?"

*Rosenberg:* "I see a different world than the people probably do on the television and in the news. For example, I see the violence. I work in the places with the violence. But what they don't see are the people that I work with, who have a different world view. They have a different consciousness. And these people are spreading their consciousness rapidly. So, these people are what give me the hope that they are not hard to find in every country. (...)

I work in Rwanda with people that have had everybody in their family killed. So, I know what can happen in this world. But I'm working with people all over the world and that tells me it doesn't have to be this way. There's people who have survived all of that and never lost a consciousness that that isn't what our nature is. There's nothing we human beings like more than to contribute one another's wellbeing."<sup>(13)</sup>

The role of the mediator in this phase and all subsequent phases is paramount. Is the mediator able to shift thinking from emotional standpoints to mental starting points about the values and needs of the parties? Can the mediator already begin to anticipate later phases in which common values and common (supra-personal) ideals may eventually lead to reconciliation and strengthening of the bond in order to achieve real harmony?

In the meantime, trust in the consultations should be enhanced by opening safe corridors through which (non-military) people and goods can move freely.



In the village of Mbyo in Rwanda, Hutu and Tutsi, attackers, and victims of the 1994 genocide, live together as good neighbors. They meet every week in open discussions. The revolutionary idea for such a village came from a young priest, Deogratias Gashagaza, who is himself a Tutsi survivor. He brought this about, among other things, by convincingly showing that forgiveness is the path to happiness.

#### 4. Agreement

During phase four, the inventoried common interests are laid down in an agreement. In doing so, the parties must be given the opportunity to put as much of their *legitimate* interests on the table and to see them fulfilled as much as possible, based on the built-up understanding of each other's interests. The results are preferably communicated jointly by all parties involved.

In concrete terms, agreements will have to be made and elaborated on, for example, on the repatriation of people and the distribution of goods.

#### 5. Cooperation

In this phase, further cooperation will be defined and shaped by a plan for *joint reconstruction and reconciliation*. Hereby the role of *forgiveness*, as an aspect of *reconciliation* plays an important part. Spiritual leaders have an inspiring and conciliatory role in this. See the box on previous page about D. and M. Tutu for this. The process of reconciliation is a (often lengthy) developmental process to restore harmony.

In practice, large conflicts such as wars often involve large numbers of people who also fulfill the role of "mediator". For although wars are ended at the negotiating table, the conflict is not really ended until peace is reached behind the front door of every house. The processes of dealing with trauma and of reconciliation often continue many years after a war has ended. There are many examples of voluntary mediators who have played an important role

“in the field” in these processes of reconciliation. See the example of the Balkan Peace Team during the Balkan conflict in the 1990s.

Furthermore, in this phase actual cooperation between people and goods should be started with a view to joint reconstruction.

This is where the official mediation could end. Please note: true mediators, as healers of humanity and facilitators of the thinking process, are never finished with their task. Their role only becomes less necessary in a specific conflict once the sense of unity in the people has become more evolved.

## 6. Harmony

The final phase is that of (new) harmony. This means, a situation in which there is no reason for future conflict. This phase means that the parties have come to the conclu-

### Balkan Peace Team <sup>(11)</sup>

The book *People Building Peace II – Successful stories of Civil Society* gives many examples of (international) volunteers who fulfilled the role of mediator in the field.

An example is the international Balkan Peace Team in Croatia and Serbia/Kosovo.

A small group of volunteers tried to make a difference during the Balkan conflict in the 1990s. They did this by observing, by making their presence known and supporting local volunteers in their work.

They achieved the following effects, among others:

- a preventive function with regard to potential violations of human rights;
- a mediating role between local NGOs and international NGOs and organisations;
- a bridging function between local NGOs or between citizens and local authorities;
- mediation between NGOs of the “different parties” of the former conflict; and the role of advocate for, among others, groups of refugees;

The Balkan Peace Team was successful partly because it worked mainly on strengthening the self-reliance of the people and NGOs with whom they had to deal.



Four months of highly secretive meetings between Nelson Mandela and Constand Viljoen (both in the foreground of the photo) led Viljoen to disband his army and to participate in the 1994 elections.

sion that thinking in terms of separateness is an illusion and that there is a fundamental unity of all life, in short: that brotherhood is a fact of nature. It is no longer a question of “peace, in the sense of absence of war”, but of the true “peace of heart”. The foundation for this can already be laid by teaching everyone, from an early age, to develop the peacemaker in themselves and – should the situation still require it – to be able to fulfil the role of mediator.

## How to proceed?

During the mediation, the parties are brought back into contact with their Higher Nature, so that they recognize it in the other and are more aware of the Unity of all life. Next, the question is how the balance found can be sustained and deepened into a lasting peace. “Aftercare is a precaution” and this will be discussed further in the article on lasting peace.

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## ≧ Inspiring theosophical texts on this subject ≦

### The secret of human conflict

**This was one of the last lectures delivered by Gottfried de Purucker, shortly after the relocation of the Theosophical Society headquarters from Point Loma to Covina. It powerfully demonstrates that a difference of opinion should never lead to conflict, let alone war.**

I find it wholly consonant with fact, not only in human life but in the wondrous nature around us, that the secret of conflict not only amongst men, but even in the universe, is in the existing various degrees of ignorance, selfishness, and lack of what we humans call altruism, the last named being the noblest emotion that can possibly enter the human heart. It is only in altruism, in thinking of others, in putting others before ourselves, that we forget, each one of us, himself, and in the forgetting lose the pains and the sorrows and the little happinesses that we hug so close to us and call our selves.

Don't you see that the only pathway to wisdom and universal peace and utter happiness, is putting the whole before the insignificant, the many before yourself; and therefore living in the universal life instead of living only in your own small compass of vital comprehension? There is the secret of it all; and it is precisely this secret that the modern world, especially in the Occident, has utterly forgotten. It has forgotten that in self-forgetfulness is greatness, is peace, and is happiness; that our lack of peace and our unhappinesses come from hugging our little pettinesses and worries close to us; for these anxieties and hatreds gnaw the very fiber of our inner being, and then we suffer, we are hurt, and we raise our eyes to divinity or to the gods and exclaim: Why has this hap-

pened unto me, unto us? What have I done? What have we done? Yet the merest cognisance of spiritual and natural law should tell us that everything that happens in the great and in the small – because the small is included in the great – everything that happens, happens according to Law divine; and that misery and unhappiness and conflict and wretchedness and poverty and all the array of accompanying facts, arise out of human negligence to obey the cosmic law. It is just as simple as that.

Do you know, the great lost chord of modern civilization is forgetfulness of the fact in nature of universal brotherhood, which means not merely a sentimental or political brotherhood at all; it means that we are all of one common cosmic or spiritual origin, and that what affects one affects all, and therefore that the interests of the unit are insignificant as compared with the interests of the multitudes. But forget not that the multitude is composed of units, so that you cannot be unjust or cruel or do wrong even to a single unit without offending the whole. These are simple laws that have been hammered into the consciousness of mankind from time out of mind, from an age preceding ours so far back in the remote past that what we now call the eternal mountains were not even yet dreamed of and were sleeping in the ooze of archæozoic\* slime.

Now this lost chord, this forgotten truth, the forgetfulness of human brotherhood, can be expressed otherwise: the loss of the conviction that nature is fundamentally spiritual, and therefore is ruled by law, and therefore has compensation for meritorious conduct, and retribution for unmeritorious; and that these twain, the compensation and the retribution, are as infallible as is that cosmic law itself, for they are but the expressions of it. When a man allows these wondrous and yet so simple thoughts

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\* Geological era in which the planet had gotten a solid crust.  
(Translator)

to sink into his consciousness, so that they become a part of the very fiber of his being and of his feeling, no longer would he wilfully injure another. He cannot. It is no longer his character. He has drawn himself out of the mud, and seen the golden sunshine. He then recognises that fundamentally all is one, and that all beings are one, and that the unit is just as important as the whole, and that the whole is just as important as the unit; and that the unit within the whole is infinitely more important than the unit, single, alone. By the units themselves thinking in this way, the cosmic rule of harmony is preserved unto infinity.

That is what we have lost in the Occident: the conviction that we shall meet compensation or retribution for our thoughts and for our feelings; that good will infallibly come to us if we sow good and do good and think good, and feel right, and sow seeds of justice and honor and probity and decency in our conduct towards all other men — *all* other men, not merely 'my' friends, *all*. For the cosmos is a unity and knows no divisions or human separations. That is our sin. That is where we fail. That is the secret of all human conflict.

Now mind you, this thought, because of the very complex and stupid character of modern civilization, and because of this fact only, raises a bewildering series of embarrassing questions. But any man with a heart in the right place, can solve any such question because he is illuminated by the god within him, if he will allow his heart to speak. Then his judgment is virtually infallible. And when I say the heart, I do not mean emotion. I mean the man's instinct of upright honor and inner moral and spiritual cleanliness. The fact is, we of the Occident have been cowards entirely too long, always wanting to put the fault on someone else, because we cannot find a sufficient multitude to damn. So in the Occident we have erected a pure figment of our imagination, and we speak of it as Christ Jesus, and on his shoulders lay all our sins; and at the end we shall be washed white in the blood of the lamb if only we believe it. Ay, but how about those who have suffered under my evil doing? Because I am saved, does that help them? How about those whom I in my stupid, ignorant, and evil past, perhaps have given a shove downwards instead of the brotherly helping upward lift? How about them? Don't you see that those ideas are the complete reversion of a cosmic philosophy? Don't you see that it is all wrong? That it is not so important what happens to the unit; the greater thing is what happens to all others, the endless, toiling, hoping, working, suffering

multitudes. That is important, and every weakened unit knows it and feels it.

Now this inevitability of retribution, or of lovely compensation, is what we call the doctrine of consequences, the doctrine of karman: that what you sow you shall reap, either now or at a later date, and that there is no escape. You know it perfectly well in the ordinary things of life. It does not require any argument. If you put your hand in a flame, or touch a live wire, the fire is not going to not burn you because you are stupid and ignorant, and the electricity will not refrain from burning you or perhaps killing you because you don't know the laws of electricity, because you are stupid or ignorant.

Fortunately there is another and beautiful side to this. Our most wondrous teacher, the greatest friend we poor men have, is our sorrow. At first blush it sounds like a terrible thing to say, but if you just analyse it: what is it that trains the child to become aware and to become prudent and careful and thoughtful, and to avoid dangers in the future? Experience: the suffering of the burnt finger, or the stubbed toe, or the fall from the bough of the tree, or what not. What is it that softens a man's heart so that he can understand the suffering of others and feel with others? Sympathy, feeling together. It is when we suffer ourselves that we grow. Nothing softens the heart like one's own suffering. Strange and beautiful paradox, it puts steel into our character likewise. It makes us stronger. The man who has never suffered is without feeling, is a very 'involved' person indeed.

Who is the great man? The man who has never suffered, who does not know what suffering is? Or the man whose sufferings have given him strength, inner power, vision, who knows what suffering is, and because of his own recollection of that suffering, never will bring suffering upon others? With him the heart has begun to awaken. Consciousness is once more aroused to these simple cosmic verities.

You see then how wonderfully the universe is constructed, so that although we are stupid and ignorant, and lack the noblest feeling possible to human beings, which is altruism, love, and feeling for others, yet by our very sufferings and stupidities and ignorance we learn the better way, and with each step in learning we grow, we grow greater; and after a long period of this very slow and wholesome and painful evolutionary journey, we come to the point when we shall say to ourselves: No more of that. I have had enough. From now on I shall take myself in my own hands, and govern my life by self-directed evolution.



Hereafter I shall choose my path. Naught shall sway my will to this side or that. There is the goal, and that goal is a cosmic one. No longer shall I be a slave of fell circumstance. From now on I rule my own pathway. I choose my own destiny. I have seen the Law.

So the secret of human suffering is simply that, I think: the loss of the feeling of human responsibility towards others. And see how this affects our conduct. Who is the better citizen of two men, the one who knows that if he is a true man he will obey the laws of his country and do so gladly even if in his knowledge he may know that some of those laws are unfair, or the man who sets up a conflict in his heart against his own country? The latter is choosing precisely the wrong path, and is himself becoming a worker, not with the multitude of his fellow human beings, but in opposition to them, and in strife and conflict with them.

It is a strange paradox that once the soul begins to awaken and the eyes to open, because of the very complex and really I think disastrous state of modern life, the man who is earnestly trying to do his job, to do his duty in life, to live manly, uprightly, meets a thousand times more difficulties than the man who just goes along because, like the animals, he is too stupid to think. But would you be a mere human animal, not thinking, not reflecting, not having the godlike feeling of choosing your own way in life? Would you? The answer is simple.

It is, then, my conviction, and I do believe I am right because I have found myself corroborated by all the greatest thinkers whose teachings I have given a lifetime to study — I believe I am right in saying this: that human conflicts would end, and fairly rapidly too, if all men, which means you and me, which means everyone, were to realize his individual responsibility towards his fellow men. I think that just that one rule would run through all the fabric of human life from the highest to the lowest: our solidarity as units in a human hierarchy, so that what affects one affects all, whether for good or for ill.

I have often wondered how many men may think of these things in the silent hours of night, or when they are puzzled and anxious as to what course to follow, and are afraid to follow because the multitude does not follow. The multitude likes to follow what it thinks is enlightened selfishness. I cannot conceive a more diabolic or satanic notion than what is covered by that phrase, 'enlightened selfishness.' It is a deliberate obscuring of every noble intuition of the human soul. Just ask yourselves. Do they do a thing because the thing is beautiful and because it is

right and because it is just, and because it will bring happiness and security and peace to all men? No, these men of enlightened selfishness say "If I do it, it ultimately will be good for me and mine." Now suppose men in different parts of the world followed that gospel, what would you see? What you see today. And it can all be stopped, all human conflict. And mind you, I don't mean stopping differences of opinion, which is one of the most beautiful things about us humans. Differences of opinion, if honestly and courteously and altruistically cultivated, lend spice and enchantment to life, lend charm and beauty. The French have a wonderful proverb which you often hear me quote: *Du choc des idées jaillit la lumière.* — From the shock of ideas exchanged among men springs forth light. That is the principle of congresses and parliaments and unions and reunions of men: to exchange ideas and to skim off the best.

So I don't refer to differences of ideas. These are natural. I mean conflicts, hatreds, lack of respect for the other man, lack of seeing in him something which is as wonderful as what he can see in you. Have you ever tried just this little simple rule, looking into the eyes of some other man when you are talking with him; not trying to force your idea into his head as we all do; not trying to persuade him and make him believe as you do; but just looking into the eyes of that man. Do you know, you can see marvels, a world of hitherto unexpressed and unknown beauty there. That whole man's soul, if you just give him a chance, is ready to come out and meet you. But of course he may be just as much scared of you as you are scared of him, and just as much afraid of being a man as you are afraid of being a man.

I assure you that if men would trust each other, and expect decency from each other, they would get it. I have never known it to fail. I will tell you frankly I have never been betrayed in a trust I have given, because I have given my trust always without stint and as an appeal. It works, and it is the principle upon which modern business, the highest type, is based: mutual trust, mutual confidence, mutual honor; and when a man does not live up to these things, he very soon gets a rap. Isn't that so? You know it, just as well as I do.

Now, there is the whole thing in a nut-shell. I have actually heard it said that it is good for the human race to be in continuous conflict because it makes men strong. Yes, I have heard of pugilists, but I have never known any of them who have been especially famous for genius or for setting the world on fire with their brains or for changing



the course of destiny or of history. Pachydermatous human beings, thick-skinned human beings, have their value, but they are not exactly the type that we choose when we want a man to handle some very difficult, delicately balanced, and intricate negotiation. We always there need a man not only of brains but a man of heart, because the man of brains who has no heart cannot understand the other man who may have just enough of a heart-touch to give him a very heavy advantage over the heartless man. The man without heart is only half-built in psychology; he is at an enormous disadvantage. The other man will put it all over him. Heart and brain working together make the complete man, because there is the understanding of both the song of the heart and the philosophy of the mind.

Shall we continue these interminable conflicts? I think they will pass away. I think that beauty and respect are in the offing even now; and I think the way to begin is with ourselves. I with myself, you with yourself. First I shall be a good citizen to my country, no matter what happens, strictly obeying its laws. I shall be a true follower of the wisdom-religion of the gods, which is man's noblest heritage and his greatest aspiration. Life then becomes too full of interest, too packed with incident, too wonderful, for anything else to satisfy.

Gottfried de Purucker, "The Secret of Human Conflict".

Article in: *The Theosophical Forum*, Vol. XX, No. 12,

December 1942, p. 529-536.

In: *Wind of the Spirit*, First edition, 1944, p. 35-41. Source:

<https://blavatskyhouse.org/reading/gottfried-de-purucker/wind-of-the-spirit/>

# Each Human

## A PEACEMAKER



# Lasting peace

**In the previous articles, we discussed the causes of conflicts and ways to overcome them. But how do we permanently eliminate conflicts? What is lasting peace, and how do we achieve it?**

### Key thoughts

- » Lasting peace is based on timeless Knowledge of Life.
- » The Path to lasting peace is dynamic harmony *within* ourselves.
- » The more universal our wisdom and ideals, the more lasting the national and international peace.
- » By forming nuclei of universal brotherhood, we build a protective mental atmosphere in society.
- » Lasting peace is a dynamic situation: people and countries push each other forward to an ever more noble peace.
- » We create lasting peace by expressing the divine Harmony of the Universe in our lives.

The desire for lasting peace lives in every human being. We are strongly reminded of this when we find ourselves in disharmonious situations. Then this fundamental question forces itself upon us once again.

Lasting peace is much more than the absence of war. A state of peace that can just as easily turn into war, is not lasting. True peace is much more than an absence of conflict. Should we not deduce from this, that lasting peace must be sought in a certain quality and focus of our consciousness and will? How can we ensure that peace endures? How can we ensure that surging difficulties are resolved without conflict?

### Lasting peace is based on the eternal Knowledge of life

True peace must be based on the nature and workings of the universe. In the three fundamental principles of Theosophia we find the clues to lasting peace. These fundamental ideas have been treated in the earlier articles of this edition, especially in the article “No peace without vision”.

In brief, they are: *unity*, *cyclicity* and *equality*.

The idea of *unity* means that all beings are rooted in the same source, so, at our deepest core we do not differ from each other. We are fundamentally one. Being united also means that we are fundamentally connected to each other. So, brotherhood is a fact: what happens to one, happens to all. Nothing can exist separately from the rest.

Being the offspring of boundless Life, we carry boundless potencies in us. During alternating periods of activity and passivity (*cyclicity*) we gradually evolve those boundless abilities from within. Through our periodically recurring interactions with other beings, we gain experiences, we get the opportunities to learn and to make our dormant abilities active.

So, according to Theosophia, every being, and by analogy every society, is completely *equal* to any other, because each has the same limitless abilities within. We are equal, yet we all differ in character and active abilities, because we have all traveled a unique path. Being all different,

each of us has something unique to contribute to the world. So, each of us has a valuable, distinctive function in the whole.

### **Eternally working together**

When we see each other as inseparable, the realization grows that we can only move forward together. We will reap what we sow. With every sincere act of help we make friends, who will cooperate with us in this or a next life.<sup>(1)</sup>

With every attempt to reach our goals by force, we create disharmony, not only in the world but also in our own consciousness. This disharmony must work itself out in this or a future life — with all the difficulties which that brings along.

When we realize this, we will refrain from attempting to resolve any differences of opinion by means of violence or the threat of violence. With the prospect of eternal cooperation with all human beings, we will look for truly satisfactory solutions to problems.

There are, of course, differences in the degree of development of individual beings. A human being is presently expressing the thinking aspect of consciousness, while for example a plant is still developing the vegetative aspects of its consciousness. Similarly, there are quite different qualities to be discovered within human thinking: this was investigated in the articles “No peace without vision” and “The origin and prevention of war”.

The universe, and each part of it, can be seen as a great cooperation of beings, who in interacting with each other are developing their boundless faculties, for the benefit of the whole. We can see this as the natural course of Life: *everything lives and grows through and for each other.*

### **What is lasting peace?**

Based on the aforementioned, we can define lasting peace as follows:

*Lasting peace is a state of dynamic harmony. By this we mean a cooperation in which each person uses his developed qualities for the benefit of the whole and by the whole is enabled to do so — i.e. is enabled to develop his talents further and dedicate them to ennoble the world.*

Humanity is thus not a static, but a dynamic whole. All contribute to the best of their ability *spiritually, mentally* and *physically* to the progress of all, without anticipating any rewards for themselves. For it is all about the well-being of all mankind.

### **The Path to lasting peace in the world is dynamic harmony *within* ourselves**

We build our society ourselves. The characteristics of our society are those of all its members: each person adds his color and tone to the totality. All these characteristics together determine whether the groups in a society cooperate with each other, harm each other, or are indifferent to each other. Therefore, lasting harmony among the peoples of the earth begins within *ourselves*.

To what extent does harmony prevail in ourselves?

First of all, what do we mean by inner harmony? By this we mean that all our faculties, that all the “layers” of our consciousness, work together in harmony, in short, when every part in us does what it should naturally do. In our *spiritual parts* are to be found universal truth and wisdom. Those parts are our “Inner Teacher”, our conscience. They are the source of our ethical principles and self-transcending ideals. Our *intellectual parts* are able to work out those ideals practically, to transform them into sensible, well-planned actions. Our *desires, and our emotional and physical parts*, are the tools that enable us to live and work in the midst of this world. So, they are certainly useful aspects, but no wisdom can be found in the instinctive reactions of these lower parts. Nor are they “logical”. They should therefore play the role of servant. Only in our Spiritual Core, the true human being, lies the wisdom to perform the right actions. This is also the idea behind Plato’s comparison of justice, harmony, to a society in which the wisest people are in charge. Within ourselves too, the wisest part should be in charge.

Establishing harmony between those three parts of us requires taking some inner steps, which is what the next article is about. It is not a distant goal, this inner harmony; after all, we can live by our highest views and values each day. It is the Path of wisdom, hope and fundamental peace. The great challenge is to maintain that attitude! To let it be enduring. If we do that, fears, harmful desires and attachments, distrust and all similar feelings do not even have a chance to enter our minds. They do not fit into the dominant color and tone of our thinking. We immediately see through their illusory nature. We may experience them as a kind of passing tendency, but we do not let them guide us.

Dynamic harmony can thus be realized in the individual human being, and consequently also in society and in humanity as a whole. The point in each instance is that the spiritual faculties are leading and that the more physical faculties are serving.

## What creates lasting peace in ourselves and the world?

How does the inner harmony within us have its effect in the world? In this way: the more universal and wise our ideals are – the more they are based on Oneness, cyclical movement and equality – the more lasting the national and international peace achieved will be. After all, if the peace we seek includes only our own group – no matter how we define “our own group” – or includes only humanity without a commitment to all other Earthly life, we are already planting the seeds for future frictions, conflicts and stumbling blocks.

Three basic universal ideals are: (a) love for the boundless Truth, (b) love for all beings, (c) love for fulfilling one’s duties within humanity. What do they entail? Many insights can be found in the writings of the Spiritual Teachers of Humanity. We touch upon some of these insights. Then, in the following sections, we will discuss how to become resistant to conflict, and what a world where lasting peace reigns could look like.

### *(a) Love for boundless Truth*

A long-term ideal can only be trusted as a goal in life if it is based on knowledge of the true nature of the Kosmos, so, on Truth as much as we can grasp it. Every human being carries Truth within himself, in his spiritual parts, because we are an inseparable part of the Kosmos. By connecting with the inner and universal aspects within ourselves, we will develop, from within, an ever-clearer comprehension of Truth.

Truth is actually boundless. In other words, even the gods are still learning. We can always continue to enlarge our view of it. Love of Truth thus requires a continuous willingness to exchange smaller truths for larger ones. It requires continuous independent thinking. Only then will we be resistant to any wave of suspicion or accusation toward other people, toward other groups. This may seem self-evident, but it is precisely here that things keep going wrong in the world — with all its disastrous consequences (see articles “The origin and prevention of war” and “Protection against discontent, division, discord and hatred” in this issue). The love of boundless Truth is therefore a pillar of lasting Peace.

### *(b) Love for all people, for all beings*

We humans are much more than our material exterior and our lower thoughts and needs. We are gods in the making, and our spiritual core is already a center of

wisdom, peace, and harmony. We carry all spiritual wisdom within us.

Once we recognize what we Humans are, we will extend love and deep respect to all our fellow humans. We will not judge others. By living from our highest insights, we will be able to stimulate others to do the same. We will act, cooperate, from an unshakable trust in the divine essence of every Human being. And we will have the same attitude towards all non-human beings, who, after all, carry that same Kosmic essence within them.

### *(c) Love for fulfilling your tasks within humanity, within the Planet*

By this we mean: the persistent will to work for the development and well-being of the whole and to be increasingly more capable of doing so. Every nation, every human being, should be willing to fulfill their task in the world, to play a benevolent role by giving the most noble of themselves — to “give their life”, not by dying, but by living, *during* life.

That means giving up all those things and attachments that limit us in our growth of consciousness and that keep our society in the grip of shortsighted pursuit of self-interest. Everyone can do that, simply by acting according to those ideals that transcend individual or group interests, and to perfect these ideals. Katherine Tingley spoke in this context of *world patriotism*: loyalty to one’s society or country, but always from a spirit of human brotherhood: see the inspiring quote from Katherine Tingley’s talk directly following this article.<sup>(2)</sup>

## Preventing conflicts by radiating a protective thought atmosphere

How do we create and guard lasting peace in a world, in which not everyone is yet aware of the underlying unity of Humanity? In which many people are still easily carried away by waves of negative emotions towards others?

Lasting peace is not so much a certain external situation – if it was, we would always be dependent of external changes – but a way of looking at things, an attitude towards life. This means that each of us, every hour, can “live peace”. Nothing stops us but we ourselves. Thus, we form *nuclei of lasting peace*, in the form of individuals and groups who will not harm others and constantly seek the best ways to stimulate the expression of the higher potentials in each other and in their fellow human beings. Those nuclei of lasting peace act as examples for others. Is there anything in the world more convincing than a

living example? People who express their ideals, small or large, by living them, selflessly and naturally, are the strongest evidence that this ability belongs to human nature *per se*.

Our fellow human beings will start to recognize the enormous benefits of lasting peace. They will see its fruits: inner wealth and outer stability. The real life examples will make them think. Altruism is something natural. This is greatly explained by Gottfried de Purucker in the first quote following this article, called “Altruism”.

By developing us into nuclei of lasting peace, we simultaneously radiate an atmosphere of thought, which *plays an inspiring, protective and purifying role in society*. See the article “Truly helping”. Within an unselfish sphere of thought, conflicts have no chance: there is simply no breeding ground for them. Compare it to a team facing a major difficulty. Most team members are emotionally upset, but one person remains calm. He or she investigates together with the others what underlies the difficulty and discusses with all of them how it can be resolved. The emphasis is no longer on apportioning blame, or on defending your own position, but on all minds working together to find the best solution. The interaction takes on a constructive tone. That one person calms the collective thinking of the group and ensures that the best in each person comes out.

Because every person and every group of people working from Inner Harmony acts as a powerful mental transmitter (thoughts we send out in all directions, see the article “The origin and prevention of war”), many people elsewhere in the world will be stimulated to do the same — if they open their minds to such an impartial approach, aimed at the well-being of the whole community. Therefore, such an inspiring mental atmosphere has a wide reach.

### **International peace in practice**

Our world is full of tensions, some of which are now expressing themselves violently and some of which are still dormant. What will the world look like when groups of people understand that lasting peace is the only path that leads out of the cycle of violence and trauma?

Described below are only examples, which can evolve into even more inspiring actions. After all, every reform is the embryo stage of an even more fundamental reform. We are constantly evolving.

In an *actively* peaceful world, countries help each other grow. They exchange wisdom and knowledge. Adherents

of different religions study each other's sources. Scientists, including doctors, work together. Education reformers visit each other. Trade agreements are fair, meaning they provide development opportunities for economically weaker countries. *Countries propel each other forward*.

The principle of equality is put into practice, by not excluding or disadvantaging any country. As a result — because no one contends other groups and because there is confidence that goods will be shared, if necessary — no new tensions arise, no new resentments or traumas, no fears and material desires. As a result, conflicts are addressed at the root. There is a realization that every individual, and therefore every nation, carries all cosmic faculties in them, and we should help each other to express these.

And if there are problems, countries talk to each other, listening to each other's needs. When it comes to topics that are very sensitive, that stubbornly continue to undermine relationships, mediation is called in. Consider the mediating potencies of people who have gained respect worldwide, such as *The Elders*.<sup>(3)</sup>

### **Disarmament and protection of civilians and territory**

Many international treaties and declarations already aim at international peace and human dignity. If we keep our own promises, laid down in these treaties — even in difficult situations — we will immediately see a substantial relaxation in this world. A general and major disarmament can then be started.

A general disarmament based on mutual agreement is no chimera. It will benefit everyone. Why would we not limit the armed units in the world to just a police force in each country? For a practical example, see the box “The Example of Costa Rica”.

Functioning in such a police force requires a high ethical standard. A lot depends on proper training, not only physically, but also mentally and spiritually. In fact, we mean a kind of police that closely resembles the “guards” that Plato described in *The State*. The guards are described as servants of the state, of the whole therefore, who may only take on this function after a successful training, not only physical but also in wisdom, an intensive training of self-control.

These police officers are both courageous and gentle. They are taught to serve the welfare of all humans, whoever they may be. Sometimes this may require a certain amount of controlled force, for example, when a group



of people starts to act out of control. At other times their commitment, organizational ability and resources can be used for effectual help in emergency situations. Think of assistance after natural disasters, or the reception of refugees.

### **Lasting peace: an active mental attitude**

A state of lasting peace is dynamic because it is focused on inner growth. Each country tries to realize its higher ideals. Those attempts lead to consequences, which are undoubtedly valuable lessons for the next few steps. In short, each group of people, each country, in its own way translates the principle of universal brotherhood into practice. For only then do we truly learn. So, lasting peace is never just about outward consensus. Each learns most from his self-conceived, self-initiated sincere attempts. And it is precisely the results of all these different experiments, compared with each other, that makes us all wiser. In short, lasting peace is a very dynamic process: nations propel each other forward. Each person who expresses lasting peace elevates his society, and each society expressing lasting peace elevates humanity. The countless people who serve as an anchor of spiritual stability in their small circle, count just as much as the few who for one reason or another gain fame as peacemakers. Each generation has the task of passing on to the next generation their most universal capacities: not by imposing them but by explaining, inspiring, demonstrating by example. Lasting

peace depends to a high degree on education.

Lasting peace requires a clear view of a harmonious society, so it can be recognized at an early stage when things tend to go wrong. In the *Tau Te Ching*, Lau Tzu devotes a verse to the relative ease with which a disharmonious situation, when it is still small, can be repaired, thereby averting possible emotional and violent outbursts.<sup>(6)</sup> One need only think of the well-known long-term and repeatedly resurgent conflicts in the world, to see how much suffering can be prevented by such a timely recognition and solution.

So, lasting peace is an active attitude. It is not: waiting for things to go wrong. It is a continuous and active attempt to improve cooperation, inspired by a growing vision of the interconnectedness of all beings.

### **The Path before us**

All the inner steps we take in this life, we take with us toward our next lives. We start our next life with the vision and attitude we have acquired at the end of our current life. So, it makes perfect sense to keep our life path focused on lasting peace, till the last day.

Societies are also repeatedly reborn. Any group of people who work together will come together again as a group in a future cycle, through mutual attraction — with all the positive and negative characteristics and habits of that group.

Societies always go through periods of outward flourishing

#### **The example of Costa Rica**

That a country can focus all its policies on lasting peace, Costa Rica has proven. In 1948, the president at the time, José Figueres Ferrer, abolished the army. He did this after the country had gone through a bloody civil war. This made Costa Rica one of the few countries in the world without an army. The country was one of the driving forces behind the “Esquipulas Agreement”, a regional peace treaty signed by 5 countries. Also, Costa Rica has always been committed to non-violent solutions, nationally and internationally, whenever conflicts arose. This active peace policy took shape in Costa Rica itself through the development of good and free education for all and accessible health care. The abundant nature is protected and water is used for renewable energy. In Costa Rica, citizens, businesses and institutions are involved in policy-making, thus promoting internal harmony. In short, for Costa Rica, “lasting peace” meant much more than absence of war. What did Costa Rica achieve with this policy? Let us mention some international indexes: the country ranks relatively high in the Global Peace Index, making it the most peaceful country in Central America.<sup>(4)</sup> It also ranks high in the Positive Peace Index.<sup>(5)</sup> All this notwithstanding, there are also urgent problems in Costa Rica, such as income equality and the treatment of immigrants. The country has not yet succeeded in eliminating corruption. We therefore do not portray Costa Rica as some kind of “ideal country”, but as a country that proves that lasting peace can be put into practice, in today’s world.



The ideal human cooperation is one of *dynamic* harmony: each person gets the chance to develop their own characteristic potentials, and persistently use their developing powers for the well-being of the whole.

and strength, and through periods when this society functions more in the background of the world stage. Working for lasting peace means dedicating us, in peaceful and prosperous times as well as in times of crisis, to unselfish work for humanity. And when things become difficult, when our growth peters out or our possessions are destroyed, by natural or human-related causes, we do not give fear and selfishness a chance. In this way – rising

above the cyclical illusions of optimism and pessimism – we keep following the Path of universal brotherhood.

Lasting peace is to “bring onto earth what is already in heaven”. It is learning to express the keynote of the Heart of the Universe. There lies a vast field of Evolution before us!

What qualities does someone, who expresses lasting peace, possess? What does it mean in everyday practice? You will read about that in the following article.

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1. W.Q. Judge, “Friends or Enemies in the Future?” Article in: *The Path*, Vol. 7, January 1893, p. 321-323). In: *Echoes of the Orient*. Vol. 1, p. 315-317, second edition 2009.
2. K. Tingley, *The Gods Await*, p. 39-43. Source: <https://blavatskyhouse.org/reading/katherine-tingley/the-gods-await/>
3. Source <https://theelders.org>.
4. Source : <https://www.visionofhumanity.org/maps/#/>.
5. Source : <https://resourcewatch.org>, see under “positive peace index”.
6. Lau Tzu, *Tau Te Ching*. Verse 64.

## ≡ Inspiring theosophical texts on this subject ≡

### Altruism

**Gottfried de Purucker explains here, in a way that speaks directly to our hearts and minds, how normal, how universal, and how essential Altruism is.**

Human nature is so prone, when hearing about Altruism or reading about it, to imagine that it is something foreign to us, lugged into human life as a most desirable thing to follow, but, after all, highly impractical, and therefore impracticable — that it is not inherent in the characteristics of human beings to be altruistic naturally. In other words, they are all fascinated with the idea of isolated self-interest. Is not this virtually universal supposition of men utterly unfounded in Nature herself? For wherever we look, whatever we consider or study, we find that the individual working alone for itself is helpless; wherever we look in all the great kingdoms of the Universe, it is union of effort, co-operation in living combines – to use the slang of the street – which is not only what Nature

herself is working to bring about and therefore which we find everywhere; but that anything that runs counter and contrary to this fundamental law of the Universe, which is unity in action, produces disharmony, strife, and what in our own bodies we call disease. Health is that condition of bodily structure where all parts work to a common end in what we may call friendship, in what we may call union.

Consider the stones: are they not combines, are they not unions of individuals composing, making, producing, a thing? No single atom of any of the chemical elements of which any stone is composed is the stone itself. How about the lovely flower? How about the bodies in which we live? How about a single man? Could he produce the great works that men have bent their genius to achieve, alone? What is civilization but the combined efforts of human beings to produce great and noble effects in human life — increasing comfort, dispelling danger, bringing about the productions of genius from the greater men which redound to our own comfort and use. Show me a single instance where pure self-interest has produced

anything. We find naught, if we consult Nature in all her kingdoms, but unity of workings brought about by multitudes of individuals co-operating to a common end. And what is that but Altruism? Altruism is the word we give to this fact when we see its ethical significance, and this significance is in no wise, nor in any great way nor in any small, different from what we see in the world physical. Altruism means the one working for the all – Nature’s fundamental law in all her grand structures – and the all standing as the guard and shield and field of effort of the one. Think of the deep moral lesson, the deduction, to be drawn from this greatest of the universe’s — not mysteries but verities; so common around us that usually we pass it by unseeing, with unseeing eye. Show me anything that can endure sole and alone for a single instant of time. (...)

We are alle children – to use the vernacular of the half-philosophical schools of the day – of the Universe, of its physical side and of its spiritual and divine side. This being so, there is in every human breast an undying font not only of inspiration, but likewise of growth, of hope, of wisdom, and of love. (...)

Therefore, I do not see anything horribly hopeless about the world’s condition today. I believe not only that there is ground for hope, but that the undying spark of spirituality, of wisdom and love of altruism, always living in the human heart, will carry the human race not only out of its present series of impasses, of difficulties, but into brighter days, which will be brighter because wiser and gentler. (...) Within each one of us there is something divine to which we can cling, and which will carry us through!

Don’t talk to me about Altruism being something foreign or exotic to us, unusual, impractical, and therefore impracticable; for it is the only thing which perpetually lives, the only thing which endures for aye. ...

— G. de P.

Gottfried de Purucker, “Altruism”. Article in: *The Theosophical Forum*, Vol. XII, No. 5, May 1938, p. 289-292. In: *Wind of the Spirit*, 1st edition, 1944, p. 25-28. Source: <https://blavatskyhouse.org/reading/gottfried-de-purucker/wind-of-the-spirit/>

## On world-patriotism

**In this quotation, Katherine Tingley convincingly shows what lasting peace is based on. It is an excerpt from the quotation on p. 83-87 of this issue, which we repeat here because it captures the essence of the article “Lasting peace”.**

The most vital need of every people on earth is permanent peace; and to get permanent peace we must create and sustain an international spirit or World-Patriotism, — which will come as the result of recognition that what affects one nation, affects all; that as far as one ascends towards the peaks of knowledge and well-being, so far all others will follow; as deep as one may fall away from its ideals and into national selfishness, to that depth, or lower, in the nature of things the others will be dragged down too: that each nation must partake of the good and bad karma of all.

In a country that based its life wholly on principle and the spirit of human brotherhood, patriotism would be altogether a noble thing; and its aim would not be to set hearts beating at the sound of a drum, but to induct all minds into broader conceptions of the meaning of life. Were each nation to cultivate patriotism and national loyalty of that type, the world would soon be united in a universal beneficent system.

National interests ought to be dear to us: so dear that we should be eager to give our lives – in the living, not in the dying – to preserve the reality, the inner life and spiritual beauty of our countries; to protect the future generations and leave them a heritage of noble life, an incorruptible dignity of culture such as money cannot purchase nor brute force attain or defend.

The highest law of our being demands that we should build our nations on the rock of that enduring wisdom which belongs to the Divine Soul of Man, and rear up our children accordingly, that they and their posterity after them may not know the sorrows we have known, but build of the rich results of our strivings the foundation of the great Republic of the Soul — that Inner Republic of which all souls are citizens: that it may be established “on earth as it is in heaven.”

Katherine Tingley, *The Gods Await*, 1st edition, 1926, chapter “War versus Patriotism”, p. 40-42. Source: <https://blavatskyhouse.org/reading/katherine-tingley/the-gods-await/>

## Each Human

### A PEACEMAKER



#### Key thoughts

- » Due to our inextricable interconnectedness, we cannot live without affecting others.
- » The question therefore is not *if* we have influence but of what quality?
- » In this article we discuss five mental attitudes that allow us to build an inner protection against any form of separative thinking.
- » To the extent in which we succeed in accomplishing this, we contribute accordingly to the totality.
- » By inducing powerful thought streams of universal harmony and peace, we can help cities, countries and ultimately the world.

## What can *I* do?

## And what can I do *now*?

Whether we realize it or not, due to our inextricable interconnectedness we always influence the totality. What can we do *here* and *now* to let our influence be of a protective and helping force in the world? Or in other words: how to *be* a peacemaker?

In the previous articles we discussed our fundamental unity and how we, despite this unity and connectedness, blinded by a sense of separateness and self-interest fall victim to conflict. We explained the process of degeneration leading to conflict, and how we can find our way out of it as well as what it takes to establish real lasting peace.

But so far, we have been talking particularly about processes on a large scale, on a national and international level, about restoring harmony in the world between and within countries.

In this concluding article, we will zoom in further on *ourselves*, what each of us individually can do to contribute to world peace.

Every genuine person touched by the suffering they see is occupied with fundamental questions like: what can *I* do here and *now*? How can I possibly contribute to a solution?

These heartfelt cries are often accompanied by a sense of helplessness, for what, after all, is my influence? “I can do so little by myself” is a

common sentiment. But nothing could be further from the truth, for we always have an influence. We *can* make a difference, and we *can* contribute substantially to world peace. Because you *are* the difference, if you realize who you really are and have the will to *be* the difference.

#### The solution lies within ourselves

As above, so below. The behavior of humanity reflects all individuals, so what we see happening on a global scale has its origins in ourselves: the degeneration; the emergence of discord; a hostile view of “the other” and the start of a conflict ... Yet the solution – restoring the harmony, a sense of unity – is also within us. Peace in the world starts with peace within ourselves. Therefore, in this article we go inwards to discover where we can find the solution within ourselves and how to “activate” it.

In the article “The origin and prevention of war”, we showed that the cause of conflict is always a matter of *mentality*. A lack of independent

thinking and a moral compass, makes people easily influenced by propaganda. The cause of conflict, of disharmony and suffering, can always be traced back to a limited vision of life, of thinking in separateness and self-interest, in other words: a lack of *wisdom thinking*. How do we develop this everlasting part of ourselves where this wisdom already resides — the realization of our essential oneness?

The key to understanding, knowledge, and wisdom, is self-identification with the God within.<sup>(1)</sup>

In the previous article we mentioned that we are gods in embryo. That we have a spiritual center where wisdom, peace and harmony are *already now* present. It is that divine part of us, from which all those characteristics emanate that give expression to the fundamental unity of life; our highest ideals of a peaceful society, our sense of justice and unity. Everyone can develop these qualities within himself. It is up to us to attune ourselves to this inner source, and this choice is 100 percent ours. We ourselves are the only reason that we have not realized it already. At each and every moment we have the choice to go inwards and actively connect with our center of universal wisdom.

And it is the activation of these inner qualities that offer protection from being influenced by propaganda and fake news. When we live in this part of ourselves, we are no longer “blown back and forth like a leaf by the wind of public opinion and manipulators” as described in the article “No peace without vision”. These inner qualities provide us with an inner moral anchor, which simply prevents us from being sensitive to any hate speech and psychologizing.

### Five steps to a powerful inner immune system

But how do we do this? The answer is as simple as it is true: by applying those divine characteristics, by becoming a *living expression of it*. Of course, this is easier said than done, but we are not alone in this, for help in this direction can always be found in the Theosophia. In his *Esoteric Instructions* Gottfried de Purucker gives five universal advices,<sup>(2)</sup> five character traits or mental attitudes, to activate, to develop that inner wisdom. It is a training in universal, impersonal Love, which literally forms our mental immune system, allowing us to rise above any susceptibility to conflict.

What are these rules? What is so special about them, and why are these very qualities important? This we will explain by showing why they provide an inner protection against thoughts of separateness and disharmony.

What are these rules? What is so special about them, and why are these very qualities important? This we will explain by showing why they provide an inner protection against thoughts of separateness and disharmony.

### Never retaliate

The first one speaks for itself: never retaliate. In the previous article, one of the pillars for lasting peace was “love for all beings” and if there is one thing that goes against this, it is retaliation. An eye for an eye, a tooth for a tooth is a mentality that belongs to our past and leads to a world in which everyone is blind and toothless. According to the law of karma, the characteristic of the consequence is always in accordance with the characteristic of the action.

A vicious dog has never improved by kicking it. Years of experience in criminal justice have shown that punishment or retribution does not make people better and therefore is not providing sustainable solutions. In the light of karma, retaliation means planting a seed of hatred in the consciousness of both parties that sooner or later will have consequences corresponding to the seeds of hatred sown. Retaliation is the recipe for a spiral of violence that will continue to repeat itself.

Hence Lau Tzu says in the *Tau Te Ching*, “I am good to people who are good. I am also good to people who are not good. Because Virtue is goodness.”<sup>(3)</sup> Only goodness can dispel evil as only light dispels darkness. We find the same idea in the Sermon on the Mount from the Bible, in which is stated that we should never repay evil with evil, and in case someone strikes you on the right cheek you should turn the other toward him as well. It is the well-known “love thy enemy.”

### Never justify yourself

The next rule is more subtle than retaliation and that is: never justify yourself. Self-justification is less obvious perhaps to refrain from than something as crude as retaliation, and yet it is no less important. Quite the contrary. Why is it so? Because by justifying yourself you focus on that part of yourself that believes you are separated from the other, which only reinforces the feeling of separateness in yourself.

Of course, there is nothing wrong with clarifying a



misunderstanding in a calm, impersonal way in order to avoid disharmony. But self-justification as it is meant here, concerns defending a *personal* feeling of injustice. This in fact feeds the antagonism of I and the other – “the other who wrongs me” – and that always has a restrictive effect.

Strengthening your self-centered personality hardens your own sphere and narrows your consciousness, putting you in a state where the chance of argument and conflict increases. By refraining from justifying yourself, you minimize the chance of creating discord.

Moreover, like in the case of retaliation, self-justification entails the continuance of a negative chain of cause and effect. This may need some further explanation: the law of karma implies that everything that happens to you, is the result of your own actions. The moment any injustice happens to us, we do not know what we have ever done or not done, that causes us now to be confronted with the consequence, with this “injustice”. In any case, it is a consequence that has come to you in response to a cause that you have previously set in motion yourself. That is just another reason not to justify yourself, even if it *seems* justified. Karmically, due to your own actions, you always end up in those circumstances that are strictly just. “Let your deeds speak louder than your words”, is therefore the advice of the great teachers of the world. Let your deeds be noble and beautiful, and you need not to be worried about anything. Leave it to the Karmic Law. It is exactly the same principle Lau Tzu shows us by being good for the sake of goodness, so that correspondingly goodness is stimulated in others. Therefore, do not defend personal injustice with words, but answer it with righteous action, the only truly effective way to prevent future injustice.

In the article “Conscience and non-violence, weapons of moral power” we talked about following your conscience in conflict situations. The more you succeed in this the more your actions will align with your conscience. And when you experience having done the right thing, your inner universal part will be more present and active reflecting the just experience of your circumstances. It causes an all-encompassing sense of righteousness, which brings an inner peace, letting the feeling of resentment increasingly fade into the background, until it will eventually disappear completely over time.

### ***Learn to forgive; learn to love***

Perhaps the most important of the five inner attitudes is

the following: learn to forgive, learn to love. Both previous rules, the refraining from resentment and self-justification, concern the controlling of yourself, your own feelings. Forgiving and loving unconditionally goes further. It is a matter of actively putting yourself in the position of another person, by *identifying yourself with the other*. By doing this, you forget yourself and activate that more inner part of your consciousness we described before as that center of universal wisdom, which realizes the connection with others.

Learning to forgive has everything to do with understanding, with the will to really understand the other. It requires the deeper insight that allows you to distinguish between an act and the one who committed the act. An act that you may rightly reject, but you do not limit its performer to just that act. You disapprove of the act, but *never* the person who performed it. You are able to recognize the learning soul behind the actor who, just like you, learns by trial and error.

Forgiveness is an inner understanding of the reincarnating man, who at some point was unable to control his own personal feelings. Hence the beautiful French saying: *Tout comprendre, c'est tout pardonner* (to understand everything, is to forgive everything). Try to put yourself in the position of the other. What prompted one to act like this? And instead of thinking about retaliation, you wonder what the other person needs to overcome his weakness. Like Etty Hillesum, a Jewish woman who assumed the good in every person even in the concentration camp. Instead of feeling fear and hatred, she wondered what went wrong in the camp warden's soul, and what she could do to help him return to his humanity, his true soul part.

Forgiveness is sometimes mistakenly confused with weakness, with letting someone walk all over you. But this example shows that exactly the opposite is the case: it takes inner strength to be able to rise above a personal feeling of resentment and hurt, to rise above that part of yourself that feels like a victim. Because true forgiveness is based on realizing that the other person is more than just that one act, and that you yourself are more than your personality who feels victimized. In this way you raise both yourself as well as the other person above the conflict level.

Forgiveness and impersonal love are therefore the best protection against disharmony, it is literally your inner immune system against any form of separate thinking. And therefore, they are also the most important character

traits for preventing conflicts, now and in the future, because you cut off the roots for any future disharmony. If you are able to forgive and love impersonally, then the previous two traits will naturally follow. It is a training in moral strength, removing all ground for the idea of an enemy.

***Do not keep brooding over real or imaginary injustice***

The first two rules – abstaining from revenge and self-justification – are about restraining yourself from *expressing* displeasure that you experience. This rule – do not fret over real or imagined insults – goes a step further, a step inward, so to speak. Its purpose is *to get ahead* of that feeling of displeasure by *not allowing the idea into your mind at all* of being attacked or insulted, or even of *being able* to be insulted, and thus not giving it a chance to settle in.

In the previous article we discussed the prevention of conflicts by building up a protective thought sphere in which conflicts do not get a chance because there is simply no breeding ground for them. Exactly the same applies to ourselves, within our own sphere of thought. Thoughts are not toll-free; sooner or later they find their way out in the form of words or physical actions. By allowing inner, mental disharmony you strengthen disharmonic forces that will irrevocably express themselves in outer disharmony.

That in doing so you are not only harming the other person but also yourself is clearly explained in the following quote from W.Q. Judge:

Each punitive attitude assumed by me acts both on my brother and myself, producing in him a tendency to repeat the act condemned, and increasing in me whatever seeds of evil I may have.<sup>(4)</sup>

G. de Purucker elaborates on this a bit more and describes very clearly what exactly takes place, even in your own consciousness, when you condemn another person just in thought:

The scientific reason is that the man who judges others warps, shrivels, distorts, twists, his own mind; because usually when we judge our brothers, adversely that is, unkindly, we imprint on our own souls a mark of unkindness, and distort the fabric of our consciousness equivalently. (...) If, for instance, I judge my brother as being a dishonest man – I will use this as an example – then on my own soul I

leave a print of dishonesty because I had this thought so strongly in my mind it prints itself in my own mind, in my own soul; and my own mind becomes dishonest because I think so much about it, and because it automatically follows the psychic twist that I have given to it. I warp, distort, twist, my own soul.<sup>(5)</sup>

Here we recognize the deeper explanation behind Marcus Aurelius' so true statement, "One becomes what one thinks." Therefore, avoid fretting over real or imagined insults, for this only weakens your own mental resistance to disharmony.

But also help others in this regard! This insight also immediately shows the responsibility to protect others from themselves when they harbor feelings of revenge. For example, when people gossip, subtly change the topic of conversation, help someone overcome their negative feelings on the basis of their own wisdom.

***Control your-self: keep the peace, be silent, be quiet***

All the previous rules aim at controlling your personality. Do not lose yourself in emotions of hatred and separateness, do not be susceptible to negative influences of dichotomy and psychologization. Self-control means to be master of your thoughts and actions. A continuous vigilance of which quality of thoughts you allow and which you do not. This is true meditation: an active contemplation and monitoring of your thoughts.

By consistently applying the previous four rules, you create the condition for being able to do this. By applying them, by living them, your activity of consciousness shifts more and more inward, toward that inner wisdom from which you are able to oversee and control your thoughts.

That inner harmony and mastery that radiates outward is therefore a natural consequence of applying the previous four rules. You are friendly and calm under all circumstances; selfish thoughts no longer have a chance to take root. You receive an attack or accusation with patience. You no longer react from a blind urge to act – which belongs to the instinctive part that feels separate from others – because you have risen above it. From a supra-personal attitude you control yourself and oversee the situation. We saw a good example of this in the article "Conscience and non-violence, weapons of moral power", in which naval officer "Vasili Archipov kept his composure under enormous pressure and thus managed to prevent a catastrophic disaster from the launch of nuclear torpedoes".



All beings are inseparably connected. For instance, if we think of a particular star in our Milky Way, our thought will reach that Star Being, and that being will also respond to our impulse.

Thus, this self-control and calmness certainly does not mean passivity, it is precisely the result of actively applying compassion. Silence, then, does not mean that you say nothing, but that you do not react impulsively to personal insults and attacks. That you silently adhere to principles of truth and justice and take action when you see others being wronged. From that inner calm, you are also an inspiration to others to find that same peace within themselves.

### Every man a peacemaker

Returning to the central question we started this article with: in what way can I contribute to world peace? How does it help the world if I develop the above-mentioned qualities in myself? For this we bring back to mind as we explained in the article “Protection against discontent, division and hatred”, that thoughts are essential things, real phenomena. We then discussed that we as humanity collectively build up a thought sphere, whereby each person as sender and receiver of thoughts is responsible for the quality with which he feeds the thought sphere and thus influences his fellow human beings. And in this mutual influence lies the fundamental fact that we can *always*, and *every moment* make a contribution to peace. How everything in that inseparable interconnectedness of life influences each other is evident from G. de Purucker’s statement that “A thought of mine will touch with the most delicate finger of influence the remotest

star in the galaxy and will affect that star by so much, just as I am affected by all thoughts around me.”<sup>(6)</sup>

By practicing the above five mental attitudes, we are not only building our own mental immune system, but you are fundamentally contributing to the immune system of all of humanity, because we are inextricably linked on a mental level. Katherine Tingley brilliantly describes the power that can come from this in her speech she gave on the occasion of the outbreak of World War I. The entire speech is included in this theme issue after this article.

Well, don’t you know that if we could generate a flow of thought like this, we would be able to change the countries and help our own country and our own city? All this is possible. It is the divinity in humans, the immortal aspect of humans, that must be awakened.

(...) If you could have in your heart tonight that mercy, that selfless love for humanity, if you could free your mind, a dynamic force would go out, in currents that you cannot see nor understand, but which would nevertheless go out and touch the hearts of the suffering; it would be a wave of help, a wave of light.<sup>(7)</sup>

We simply cannot think, cannot live without influencing others. Every sincere effort from the heart to help others will have its effect. Every effort of universal and impersonal love has a corresponding effect on others. What we send of inspirational thoughts will always be picked up by like-minded people from the sphere of thought.

Current conflicts between nations, of course, you cannot solve alone, but you can be *fundamentally part of the solution*. A very important observation in this context from Mrs. Blavatsky is that the cause for the suffering in the world is not due to those who are evil, but to the apathy of the vast majority who remain passive. Therefore, be the change you wish to see, for what you are yourself, what you *live* in quality and intensity, you contribute correspondingly to all humanity. You always have the choice. You *have* influence and you *can* contribute to universal harmony and peace. When we activate Divine Wisdom within ourselves, we can truly inspire and nurture in mental areas strong streams of spiritual thought power with which we initiate lasting change from within. Everyone can do it, every attempt, every step is one. Every human being is a peacemaker!

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3. Lau Tzu, *Tau Te Ching*, verse 49.
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7. Katherine Tingley, "In what way can we help?" Translation of: "Op welke wijze kunnen we helpen?". In: Dutch *Het Theosophisch Pad*, January 1915, Vol. 4, No. 5, p. 185-186. See also the text quoted below.

## ≧ Inspiring theosophical texts on this subject ≦

### How can we help?

**The following are excerpts from a speech by Katherine Tingley, delivered at San Diego on November 15, 1914, for the benefit of the Fund for Aid to Belgium. The power of thought can be used to bring about peace.**

If we try to place ourselves from our present surroundings and imagine ourselves being in the countries where the war is raging, we will be able to get a better understanding of the conditions prevailing there, and what a great need there is not only for material help, but also for the kind of help that meets the silent pleas of those who are suffering, of those who desperately ask: why?

All day long I have dwelt in my imagination among the group of men and women on the battlefields, among the old men and women and children, upon whom the shadows of this terrible war have fallen. I wondered if I could read into their minds and hear and understand their words and what questions they ask. Think of the questions they must have! Do you not believe that there are many who in devotion to truth, in their religious aspirations, until this hour of trial, have felt that there was an afterlife, that there was a merciful God, and that mercy was to be found with God? But if we were to ask them now, be assured that they would tell us something entirely different from what they have always said before. They would ask: *What does all this mean and where is God? Where is God?* And saddest of all is, that those who live in these shadows of doubt and fear endure these sufferings of which you and I are not aware, because their faith is shaken, not only

in God, but also in their fellow man. And these suffering men and women, in their silent pleas, address the desperate question not only to the people of the neutral countries, but to all mankind: "Why is it this way; why was this allowed; why has my faith been destroyed? Where is God? Why do I have to be punished like this? Why did my children have to be killed; my house burned down; my family torn apart; my children and I persecuted and left with a lack of necessities?" Thus we know that after we have sent food and clothing, there is something more they need.

Oh — we sleep, and all things show that this is the age of spiritual darkness otherwise you could not remain contentedly seated where you are; you could not go to your household; you could not close your eyes at night; you could not feel the splendor of the sunlight when you awake in the morning or listen to the singing of the birds. If this were an enlightened time, if you were all in the light you could not do this. You would be so restless you would have to do something. The urge of the divine Self would make you speak, and if you could not speak to all the nations of the world, then you would still speak from the rooftops and street corners. You would want to do something, not only to help the exterior man in his suffering, but you would try to alleviate the burdens and answer the silent plea of these disheartened souls on the other side of the ocean.

Now, don't you know that if we could generate a stream of thought like this, we would be able to change the nations and help our own nation and our own city? All this is possible. It is the divinity in man, the immortal aspect of man, that must be awakened. Oh when that feeling, that knowledge comes at the very moment when

the effort is made for the study that leads to enlightenment, all doors are opened and the veil is lifted, and then comes a state of consciousness which will inspire us all along the long road with courage and strength and vigor to overcome the obstacles, the strength to meet the difficulties of life, the strength to follow the path of duty, learning to live for the benefit of humanity and helping to still the heart cries of the starving.

So it seems to me, my friends, that if we shall do something for the suffering nations in war, we must begin to do something for ourselves; we must bring our hearts into harmony with the higher things of life. And indeed, I know some of you will smile, but I tell you that if you could have that mercy, of which Christ uttered the possibility, when he said: "Greater things than these things shall ye do" — if you could have that mercy, that selfless love for humanity in your heart tonight, if you could free your mind, a dynamic force would go out in currents that you cannot see nor understand, but which would nevertheless go out and touch the hearts of the suffering; it would be a wave of help, a wave of light. It would be a royal spiritual complement to the noble efforts of the women in this city and elsewhere, who work for the material support of these people. I cannot imagine how anyone could question that. And moreover, consider that if each one here could strike these higher chords of feeling, such a power would emanate from it that it would change people's minds, and in this change each one of you would receive something that cannot be expressed in words. There is a blessing in which every human life can partake by striving selflessly, by bringing the spiritual side of our nature to the fore, by a trust so deep, so true, so sincere, that it makes the mind receptive to encompass the Infinite. At such a time and under such circumstances you would be able to understand the words "I will arise and go to my Father" in the right way.

K. Tingley, "Op welke wijze kunnen wij helpen?" ["How can we help?"]. Article in Dutch journal: *Het Theosophisch Pad*, January 1915, Vol. 4, No. 5, p. 185-186.

Unfortunately, we have not been able to retrieve the English original of the Dutch translation of this important speech by Katherine Tingley. By necessity, we have had to translate the Dutch translation back into English. For this we apologise.

## Forgive, and learn to love

**The following excerpt is from the chapter "Esoteric Discipline, Forgiveness and Impersonal Love", from *Esoteric Teachings* Volume I, by Gottfried de Purucker. This chapter describes the five mental attitudes discussed in the article. The quote below clearly shows the positive and peaceful influence we have on our surroundings, when we address our own shortcomings and truly learn to forgive and love.**

Instead of trying to kill the faults in others, kill the faults in yourself, and then, if everyone does this, the whole world will be at peace. Human beings are always very active in seeing the little mote in others, but they rarely see the beam in themselves. The better way, the kindlier way, is to try to help others and not to humiliate them through their faults. You cannot kill the faults in your brother. It is his work. Your duty is to kill the faults in yourself. Therefore be an example. Set the example yourself, and you won't need to worry about others. That example will be like shining light in a dark night. Indeed, the world is full, especially today, of people who pass their lives in criticizing others and in criticizing uncharitably. It is perfectly true that some things must not be condoned. The things themselves it is our duty to condemn, but let us do it abstractly, not trying to kill out the faults in others and forgetting our own. Be yourself the example; it is the best way in which to kill out the faults in your brother. Forgive, and learn to love. These are the two great rules of chelaship and they are not easy rules to follow. This rule does not mean to love wrong things; it does not mean to love vice in others; but it means to love what is beautiful and noble in others and to let these others see that you have that love for what is beautiful and noble in them; and, being human beings, they will try to live up to the reputation they will instinctively feel that they have or possess in you. Make the call for the better and nobler thing, and that call will be answered.

G. de Purucker, *Esoteric Teachings*, Vol. 1, *Chelaship: its Nature and its Tests*. Chapter "Esoteric Discipline – Forgiveness and Impersonal Love", p. 116-117 (1st edition, 1936), p. 157 (I.S.I.S. edition, 2015).



# Lectures on peace

The Theosophical Society Point Loma is carrying on the long peace tradition by presenting to people, wherever possible, ideas of Oneness and Universal Brotherhood supported by countless theosophical explanations.

Not only is this Peace issue of *Lucifer* a continuation of this tradition, we have also carried the message of peace in many lectures. You can find them on our YouTube channel.

In our upcoming lecture series, we will also give ample attention to peace. You can attend lectures on our website. If you wish, you can also actively participate in the studies we are organizing following those lectures. You can find all the information regarding this on our website, <https://blavatskyhouse.org/>

Below are the peace lectures for our 2022-2023 program.

## **The spiritual impulse of Helena P. Blavatsky**

Oct. 10, 2022 Universal Brotherhood: the Way of Peace

## **Inner Peace and Outer Peace**

Nov. 13, 2022 The peace within you

Nov. 27, 2022 Do ideas change the world?

## **Peace, freedom and free will**

Dec. 11, 2022 Karma and free will

Jan. 8, 2023 Working for the liberation of all life

## **Dealing with turbulence in your life**

Jan. 22, 2023 Stoic philosophy on peace of mind

Feb. 5, 2023 The peace of Tao

## **Universal Brotherhood**

May 14, 2023 One Life, One Path, One Destiny for all beings

May 28, 2023 Universal Brotherhood, a fact in Nature

## Colophon

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The activities of the I.S.I.S. Foundation (International Study-centre for Independent Search for truth) are based on:

1. The essential unity of all that exists.
2. By reason of this unity: brotherhood as a fact in nature.
3. Respect for everyone's free will (when applied from this idea of universal brotherhood).
4. Respect for everyone's freedom to build up their own view of life.
5. To support the developing of everyone's own view of life and its application in daily practice.



## Why this journal is called *Lucifer*

Lucifer literally means Bringer of Light.

Each culture in the East and West has his bringers of light: inspiring individuals who give the initial impulse to spiritual growth and social reform. They stimulate independent thinking and living with a profound awareness of brotherhood.

These bringers of light have always been opposed and slandered by the establishment. But there are always those who refuse to be put off by these slanderers, and start examining the wisdom of the bringers of light in an open-minded and unprejudiced way.

For these people this journal is written.

“... the title chosen for our magazine is as much associated with divine ideas as with the supposed rebellion of the hero of Milton's *Paradise Lost* ...

We work for true Religion and Science, in the interest of fact as against fiction and prejudice. It is our duty – as it is that of physical Science – to throw light on facts in Nature hitherto surrounded by the darkness of ignorance ... But natural Sciences are only one aspect of SCIENCE and TRUTH. Psychological and moral Sciences, or theosophy, the knowledge of divine truth, are still more important ...”

(Helena Petrovna Blavatsky in the first issue of *Lucifer*, September 1887)