

The Journey from Conflict to Non-Violence

Talk at the United Lodge of Theosophists, London UK. Sunday, 2nd June 2019

Quotations

On War; and on the Higher & Lower Self

...There is a constant struggle between the lower and the Higher Self, in which the illusions of matter always wage war against the Soul, tending ever to draw downward the inner principles which, lying midway between the upper and the lower, are capable of reaching either salvation or damnation.

Patanjali's Yoga Sutras, Preface

Furthermore, the "War in Heaven" is shown, in one of its significations, to have meant and referred to those terrible struggles in store for the candidate for adeptship, between himself and his (by magic) personified human passions, when the inner enlightened man had to either slay them or fail. In the former case he became the "Dragon-Slayer," as having happily overcome all the temptations; and a "Son of the Serpent" and a Serpent himself, having cast off his old skin and being born in a new body, becoming a Son of Wisdom and Immortality in Eternity. (See Part II. on the Satanic Myth).

The Secret Doctrine, 2:380

Krishna then proceeds to tell Arjuna that, it being impossible for one to remain in the world without performing actions, the right practice is to do those actions (duties of life whether in war or peace) which must be done, with a heart unattached to the result, being satisfied to do what is deemed the will of the Lord within, for no other reason than that it ought to be done. He sums it up in the words:

But he who, restraining his senses by his heart, and being free from attachment to the results of action, undertakes active devotion through the organs of action, is worthy of praise.

Bhagavad Gita Chapter III

“Whatever there may be in these traditions, and whatever may have been the place where a civilization more ancient than that of Rome, of Greece, of Egypt, and of India was developed, it is certain that this civilization did exist, and it is highly important to science to recover its traces, however feeble and fugitive they may be. (pp. 13-15).”

This last tradition corroborates the one given from the "Records of the Secret Doctrine." The war mentioned between the yellow and the black men, relates to a struggle between the "sons of God" and the "sons of giants," or the inhabitants and magicians of Atlantis.

The Secret Doctrine, 2:223

Q. In the case of a nation that engages in war, thus encouraging the lower instincts, would it not draw into incarnation lower egos ?

A. In the case of each ego in a body, the results will depend upon the motive which actuated him in engaging in war or in any other direction. A nation is composed of individual units, the nature of the action in any given case depending upon the ruling motive of the individual. If the motives of the units engaged in war were for justice and freedom, regardless of the necessary war-like acts, then when the objects were obtained and peace resumed, those units would still be actuated by the same motives and would draw egos of like nature. The condition of war may equally provide greater opportunities for self-sacrificing righteous action, and for selfish license and debasement; which it shall be depends upon the nature and choice of the unit. A nation has no existence apart from the units which compose it. A selfish peace will result in greater per versions than any number of wars waged for righteous purposes; selfishness lies at the root of all sin, sorrow and suffering.

Answers to Questions on The Ocean of Theosophy, Robert Crosbie, p 117

Q. Will those who are killed in this war [1914-1918] follow the line of anger and battle when they incarnate again?

A. "Every human being has a definite character different from every other human being", and this is true whether in war or peace. As the character and tendencies are in peace, so they will be in war, for both peace and war are conditions and do not in themselves change character. The question is, "Does war of necessity change an individual's character?"

There is no reason to think so. One of good character and tendencies would be likely to have these strengthened by the trials and self-sacrifice entailed by the conditions of war; in another in whom character and tendency were not good, the same conditions might afford opportunity for intensification of evil tendencies. It is all a question of the individual character and motive and the lessons learned, that form the basis for future incarnations.

Answers to Questions on The Ocean of Theosophy, Robert Crosbie, p 131

H. P. Blavatsky often gave her opinion, and that of her Masters, that:

... it is only Theosophy [in its broadest sense as Universal Wisdom and "well understood"], that can save the world from despair, by re-enacting the social and religious reform once before in history accomplished by Gautama the Buddha; a peaceful reform, without one drop of spilt blood, permitting everyone to remain in the faith of his fathers if he so choose.

To do this, one would have only to reject the parasitic plants of human fabrication which at the present moment are choking all religions and cults in the world. Let him accept but the essence, which is the same in all; namely, *the spirit which gives life to man in whom it resides*, and renders him immortal.

Let every man inclined to good find his ideal - a star before him to guide him. Let him follow it without ever deviating from his path, and he is almost certain to reach the "beacon-light" of life - TRUTH; no matter whether he seeks for and finds it at the bottom of a cradle or of a well.

The Beacon of the Unknown by H. P. Blavatsky

"Nonviolence or ahimsa is the law of the human race and is infinitely greater than, and superior to, brute force." – Mohandas K. Gandhi