

(There is no Religion higher than Truth)

THEOSOPHICAL FREE TRACTS

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THEOSOPHY AND SOCIALISM

"Theosophy is in the world to present the means by which each one can acquire knowledge for himself."

"Both Gospels, the Buddhist and the Christian, were preached with the same object in view. Both reformers were ardent philanthropists and practical altruists—preaching most unmistakably Socialism of the noblest and highest type, self-sacrifice to the bitter end."—H. P. BLAVATSKY.

Great political changes are taking place in India. Gandhiji, who feels the heart of the masses its hopes and aspirations, has well said that "he felt that a socialistic state was bound to come to being in India." (*Harijan*, 18th May 1947) In our country there is much talk of socialism, especially among the young, who most probably will not accept the statement of so great a socialist as G. D. H. Cole that Socialism is "a way of living in relation to others, without which at least as an ideal, I should find it impossible to live at peace within myself." Most young Indians who talk vociferously about Communism and Socialism do not know and cannot define what they mean and imply. There is much talk but little study; and, when study is prosecuted, it is partisan and not impartial; it is prosecuted not judiciously but for advocacy and propaganda.

For over half a century theories of Socialism have been defined, described and discussed throughout the civilized world. It is not our purpose here to discuss the worth, capacity and power for good, or the reverse, of all these, of what is very generally spoken of as Socialism. Even a casual student is aware of the fact that there are now in existence perhaps as many varieties of Socialism as, let us say, of Hinduism—ranging from Communism in Russia to that peculiar species of state control practised by the British rulers of India.

What has Theosophy to say on the subject? To begin with, H. P. Blavatsky wrote this in 1879: "Unconcerned about politics; hostile to

the insane dreams of Socialism and of Communism which it abhors—as both are but disguised conspiracies of brutal force and sluggishness against honest labour; Theosophy cares but little about the outward human management of the material world. The whole of its aspirations are directed toward the occult truths of the visible and invisible worlds. Whether the physical man be under the rule of an empire or a republic, concerns only the man of matter. His body may be enslaved; as to his Soul, he has the right to give to his rulers the proud answer of Socrates to his Judges. They have no sway over the inner man."

But to complete the subject something has to be added and we do it here.

THE HIGHER SOCIALISM

The study of Theosophy enables us to come to a realization of a higher type of Socialism than that which modern politicians, economists and socialists know of. To the temperament of that Socialism, bloodshed and warfare are foreign. That Socialism is based not so much on economic and political laws, as on moral and spiritual ones. It is the Socialism which gives and does not grab, which loves and does not hate. It is the Socialism that does not desire to push itself into a position of power where it will be a ruler over socialists and non-socialists, but it is a Socialism which brings peace and enlightenment to all alike. It is the Socialism that does not bring the proletariat to power but brings all unto the Kingdom of true

fraternity—the *common* welfare. It does not endeavour to level all by the process of pulling down those who stand on the upper rungs of the ladder of progress, but it seriously endeavours to raise all to as high a level of society as the highest among us have reached.

This Higher Socialism is based on the law of Universal Brotherhood. The Socialistic ideas prevailing today in the West also speak of the doctrine of Brotherhood, but that Brotherhood is a Brotherhood of bodies, a Brotherhood of feelings, a Brotherhood of mind, in short a Brotherhood of matter; the Higher Socialism does not believe that it is possible to defy the laws of nature and produce a Brotherhood of matter and forms, but it does believe in the possibility, nay in the certainty, of fashioning a Brotherhood of Spirit and Soul. We cannot make all people equal in mind and in bodies, but we can make all people equal by giving them an equality of opportunity to make progress as souls. This equality of opportunity is to be given to the Brotherhood of Souls, who in manifestation differ in intellectual and moral capacity, in faculty of expression and in efficiency of labour.

We therefore believe in a kind of spiritual Socialism, that observes the fundamental law of love against hate, that works not according to the principles of the rights of man, but on the basis of the Duties of man. The Socialism that we want to support is the Socialism that is based on the true international principle and does not express itself in a one-sided love for one's own country ~~right or in the~~ wrong, but a love that will set our own country right if it is in the wrong. We believe in the internationalism that will bring peace and harmony to the various classes in all the countries of the world. That Higher Socialism affirms that there are no small countries and no big countries, but that that country is really big which is living according to the principles of Brotherhood, according to the law of love, that is providing opportunity for all,

nationally and internationally.

The Socialism ordinarily talked about deals with those who are poor in the riches of the world; the Higher Socialism deals with poverty of many types. It stands for the removal of poverty not only of money but also of mind and of morals. The Higher Socialism taxes not only silver and gold, but also taxes the silvery qualities of the heart and the golden faculties of the head. It supplies the need not only of the economically poor and the dweller in the slums, but also of the mentally and morally poor and of those who dwell in the slums of the spirit and the soul. From everyone according to his capacity and to everyone according to his needs, is applied not only to those who work by hands, but also to those who work by heads and hearts. The Higher Socialism does not deal only with the labour market but also with intelligent aspiring human Souls who cannot live by bread alone.

The Brotherhood of Souls implies therefore the understanding of differences in manifested nature from a new point of view. In the materialistic world Brotherhood is often understood as equality of all men. In the world of differentiation this is not so; our vision of the world of differentiation is partial and not complete. For instance, in the economic world all men can never be equal; there will always be some who are rich and others poor; some wise and others less so; some good and others bad; some who are born creative geniuses and others born congenital idiots. But when we take a complete view of the world of manifestation in which a myriad differences leap to the eye, and when we see these differences in the light of Spiritual Wisdom, we find that there is an equality, for all men are rich and poor at the same time; that some are rich in one portion of their universe while they are poor in others. The Higher Socialism tries to manifest the power of this Spiritual Brotherhood in which each man is apparently different from the other and yet both are identically the same with all.

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