

THE DANGER OF NUCLEAR WAR AND EVERLASTING PEACE†

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I

On the 8th August 1982, when the World Assembly against Atomic and Hydrogen Bombs was held in Japan, the U.S. Government declared to start the production of neutron bombs. The destructive power of nuclear weapons, and its cruelty and inhumanity would be clear to anyone, who would see the photos of the bitter damages caused by the dropping of atomic bombs in Hiroshima and Nagasaki in 1945. It is reported that neutron bombs do not destroy any tank, any building, but annihilate all human beings, all living things in it. But would they decrease any bits of cruelty or inhumanity of nuclear weapons? No, not at all. Moreover, behind them a vast amount of nuclear weapons is already accumulated in the world. The use of any nuclear weapons at any localized range of operations has a large possibility to bring about a total nuclear war. At the same time we must warn against another possibility, that the populations at localized ranges, for example, of East Asia or of Central Europe might be destroyed to nothing and North America would survive without any hurt, even when the government of the U.S.A. might give the first strike of nuclear weapons.

This situation shows that today the history of human beings faces the greatest crisis that it has ever experienced. History itself stands now before the enormous force that would deny even its existence. Therefore, without any consideration about this crisis,—I dare to say—we could not perhaps speak anything on the meaning of history—not to mention the meaning of life.

II

We have the following prospect concerning the future of human history.

First, the realization of socialism or communism through the elimination of capitalistic exploitation and class antagonism. —The total development of personality and individuality would be actualized. The completion of democracy, the extinction of state as political power, etc. would also be realized.

Second, the realization of everlasting peace. — Without the elimination of class an-

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tagonism antagonistic relations among nations would not cease to exist. C. Marx said that the international law in the new society where labor rules is peace. Lenin emphasized the greatest significance of the complete elimination of any oppression among nations.

Thus, we may maintain that the present stage of human history will be characterized as the process of transition from capitalistic to socialistic (further to communistic) world system, and at the same time from the system, where war is principally inevitable, to the new system, where the order of true peace would be finally established. In other words, the present stage of human history may be characterized as the unity of these two processes, which could not be divided, both aiming at the realization of the world system of democracy, peace, freedom and equality on the earth.

In this connection I will indicate two points.

One point concerns the situation that war may occur even between socialistic states. To our regret, today we cannot naively regard all socialistic states as belonging to the peace forces. The existing socialistic states seem to have not a few difficult problems awaiting solution, especially with regard to the way, how to realize democratic rights of people domestically as well as internationally.

Another point concerns the development of the non-aligned movement. In the process of this movement the efforts to establish a new international economic system and to realize general complete disarmament have persistently been pushed forward. The elimination of nuclear weapons is the most urgent step towards disarmament. Peace is indivisible.

III

Though we have a historical prospect of the realization of communism as well as everlasting peace, now we encounter the inevitable situation that, as mentioned above, the enormous force against this historical prospect has been produced in history itself in the form of an appearance of omnicide-weapons. Mephistopheles says in "Faust" (Goethe), "I am the Sprit that denies!" He also says, "Part of that power, which always kills the Bad, and always works the Good." In striking contrast with this, nuclear weapons appeared as an unconditionally negative force in incarnation of badness itself, because they would destroy in a flash all human efforts for goodness to nothing. The production as well as the use of them is regarded as an emergence of a new form of estrangement (Entfremdung), which would essentially differ from any other forms of it, i.e. as an emergence of the ultimate or extreme form of it. They would bring entirely to naught all human life, labor, culture—in short, history itself.

Thus in the present stage of human history there stands before us a most urgent task to eliminate nuclear weapons and to remove the danger of nuclear war. This task would be included as an inevitable moment in a sublime task of mankind to realize enduring peace.

IV

Now we hear sometimes nihilistic opinions. In reply to the question, "does mankind deserve living or surviving?," some say, "to begin with, no one deserves living, and more-

over the fact that mankind exists on the earth has no value in itself." Others say, "destruction is one of the fundamental laws of Nature, and therefore any destruction, including murder, would not be regarded as a crime under the aspect of Nature (*sub specie naturae*). The complete annihilation of mankind, not to mention the murder of any man, is one fundamental act with the aim to return back to Nature the capacity of creation which we have formerly been entrusted by Her." From these opinions it might be concluded that even if nuclear war occurs, it matters nothing, whether hundred thousands of men would be cruelly killed or not, whether mankind in general would be annihilated or not.

Here we want to recollect "Stockholm Appeal (1950)." It maintains that the government which will use atomic weapons first, ought to be condemned for a criminal act towards human beings. In this appeal we can surely ascertain the thought, that human being deserves living, and that everyone has a right to live in peace and no one is permitted to deprive others of this right — in other words, the thought of the dignity of human being as well as of the unalienable importance of his life.

Those who believe in a supernatural being, God, would think that the meaning of life is given to mankind by Him, and those who do not believe in Him, would think that life has a fundamental meaning in itself. If human being is a supreme one to himself, he has his own unalienable sovereignty in himself. Therefore the proposition, that life has a supreme meaning by itself, must be regarded as the fundamental premise (*archē anypothetos*) of all our philosophical considerations concerning human life. This fundamental premise has been established and would be continuously reaffirmed in future by human practice over thousands of generations through history.

Greek philosophers thought that mankind deserves living, and sought for the wisdom, not how to live merely, but how to live well (*eu zēn*). Although opinions differed among them concerning the way of living well, they agreed, that the wisdom how to live well should be sought for.

In one of the Buddhist sutras "Dhammapada" we read, "All men love life. Likening others to oneself one should neither slay nor cause to slay" (130). This is a famous precept concerning the prohibition of killing. The sutra continues, "The self is the lord of self; who else could be the lord? With self well subdued a man finds a lord who is difficult to obtain" (160). We know that Buddha taught the dignity of personality and recommended everyone to cultivate his ethical self. Furthermore, the next precept seems to show the way to accomplish everlasting peace. "Not at any time are enmities appeased here through enmity but they are appeased through non-enmity. This is the eternal law"(6). We must know that enduring international peace and security could not be attained on enmity, violence and hate, that is, on the arms race, particularly burdened with nuclear weapons.

As is well known, C. Marx considered human being not merely as natural being (*Naturwesen*), but also being for himself (*für sich selbst seiendes Wesen*), and grasped human activity as self-realization (*Selbstbetätigung*) of his essential powers. Human history has developed and will develop as processes of human activities, i.e. of self-realizations of essential powers of individuals. The meaning of life and history is therefore essentially united as one and indivisible. Those who believe, as well as those who do not believe, in God have both a responsibility to join forces in order to inherit and to develop the history of mankind on the earth. Today we may affirm self-realization of essential powers of human being above all in his ardent endeavor to eliminate nuclear weapons and, in the long run,

to accomplish everlasting peace.

V

The World Assembly of Religious Workers for General and Nuclear Disarmament (April 22–24, 1981, Tokyo) ascertained “in the light of the precept of “non-killing”, which is common to every religious faith” “the significance of re-examing and deepening the recognition that the existence of human beings, surrounded both by sentient and non-sentient beings, is deeply rooted in living harmoniously with Nature and allowing Nature to sustain mankind.” The Declaration continues, “In other words, we must note that the penetrating principles over the choice between “Life and Death” must start from this awareness, and our view on rights, i.e. the “right to live in peace” or “right to refuse to kill” must be based on such a philosophical principle.”

Today a simplest, clearest and gravest wisdom is demanded of mankind concerning the choice between life and death. In order to choose life and to eliminate all nuclear weapons, it is unconditionally necessary to make up a broadest and closest solidarity as soon as possible among all the peoples of the world, regardless whether they believe in God or not.

Here I want to call to mind several grave sentences from “Appeal for Peace,” which was read by John Paul II in Hiroshima on February 1982. He read, “To remember the past is to commit oneself to the future. To remember Hiroshima is to abhor nuclear war. To remember Hiroshima is to commit oneself to peace. To remember what the people of this city suffered is to renew our faith in man, in his capacity to do what is good, in his freedom to choose what is right, in his determination to turn disaster into a new beginning. In the face of the man-made calamity that every war is, one must affirm and reaffirm again and again, that the waging of war is not inevitable or unchangeable. Humanity is not destined to self-destruction.” He continued, “To the Heads of State and of Government, to those who hold political and economic power, I say: let us pledge ourselves to peace through justice; let us take a solemn decision, now, that war will never be tolerated or sought as a means of resolving differences; let us promise our fellow human beings that we will work untiringly for disarmament and the banishing of all nuclear weapons: let us replace violence and hate with confidence and caring.” This appeal gave a deep impression on peoples all over the world.

In conclusion, I would say that it is now urgently demanded of all the peoples with good will to join together in the sacred task of working for human survival, to develop as soon as possible a broadest and closest solidation among all the peoples for the prevention of the danger of nuclear war as well as for the elimination of all nuclear weapons, and that it is ardently expected to establish an international system of everlasting peace. It is this system that has been entertained as an ideal in the heart of mankind among various sufferings of war, oppression and poverty from ancient times.