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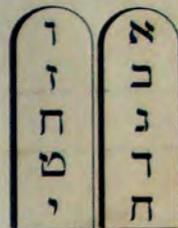
The JEWISH THEOSOPHIST

*Devoted to the study of Judaism in the light of
Theosophy and Theosophy in the light of Judaism*



שאו שערים ראשיכם ושאו פתחי עולם ויבא מלך הכבוד:
מי הוא זה מלך הכבוד יהוה צבאות הוא מלך הכבוד סלה:

*Lift up your heads, O ye gates, and be ye
lifted up, ye everlasting doors, for the King
of glory shall enter. Who is the King of
glory? The Lord of hosts—He is the King
of glory.—Psalm XXIV.*



VOLUME I

SEATTLE, WASHINGTON, SEPTEMBER, 1926

NUMBER 1.

ENB



Light and Harmony

Judaism aims not to separate, but to unite mankind, and this principle is greatly emphasized in *The Talmud* by Rabbi Meir. Concerning the passage, "Man shall observe the law and live in it," he said: "Holy Writ says not Israelites, not Levites, not Priests, but *men*; therefore the Gentile who observes the law stands on the level with the High Priest." "Walk before every man in modesty and humility," he says further; "not only before your co-religionist, but before every man."—From "Selections from the *Talmud*," by H. Polano.



"In all the world there are two kinds of people—those who know, and those who do not know; and this knowledge is the thing which matters. What religion a man holds, to what race he belongs—these things are not important; the really important thing is this knowledge—the knowledge of God's plan for men. For God has a plan, and that plan is evolution. When once a man has seen that and really knows it, he cannot help working for it and making himself one with it, because it is so glorious, so beautiful. So, because he knows, he is on God's side, standing for good and resisting evil, working for evolution and not for selfishness."—J. Krishnamurti in "At the Feet of the Master."

*113D

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SEPTEMBER, 1926

NUMBER 1.

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The Association of Hebrew Theosophists extend hearty wishes for a happy and prosperous New Year to all friends and readers of THE JEWISH THEOSOPHIST.



GREETINGS



HEARTY GREETINGS to all our brother and sister Jews and to all Fellow Theosophists. Greetings to all! There is a new meaning that takes root these days within the hearts and minds of all men, a joyous meaning that causes life to flow with more abundance into the ideals which flower in the great garden of life, and whose flower we offer individually and collectively for the helping of the world. Many are the blossoms that are being created in this period of transition and offered on humanity's common altar for the emancipation from selfishness, ignorance and superstition, their efficacy and beauty depending on the measure of sincerity and divine wisdom with which they are nourished.

It is that wisdom, that divine and underlying wisdom which forms the flower that the Theosophical Society is offering to the world. The flower is moulded from "the body of truths which forms the basis of all religions and which cannot be claimed as the exclusive possession of any." For it is the body of truths that synthesize religion, science and philosophy and as such Theosophy is rightly named from "Theo-Sophia" or Divine Wisdom.

The members of the Theosophical Society are obligated to a very simple principle, and one for the lack of which the world has ever suffered; Race against Race, Religion against Religion and Nation against Nation; yes, even man against his own flesh and blood. UNIVERSAL BROTHERHOOD is the name of that principle and it is the essence of the first object of the Theosophical Society, which is "To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or color."

It was only fifty years ago that two great servants of humanity, one an American gentleman and the other a noble Russian woman, founded the Theosophical Society. After fifty years of the faithful service of leaders and members, not a corner of the world is now without access to Theosophy and to the ideals of the Theosophical Society. Its national organizations embrace forty-one countries with lodges and members throughout all the world.

The Society's motto is "There is no religion higher than Truth." The gist of its message is, "Seek the truth and live it." Truth is to be found everywhere, among the peoples of every race, every nation, within every religion and above all

within the innermost self of every individual. Live what you have, live it unselfishly, and so shall you know the truth yea, become one with it.

The Theosophical Society has been instrumental in presenting the world with a priceless and modern literature, the authors thereof being men and women of all races, nations and creeds, or perhaps of no creed whatever. All have to a greater or lesser extent unveiled the beauty of Truth, thus presenting a leaf to the volume of Theosophy and to divine wisdom for which every human heart is yearning.

Happily among these contributors there are to be found many Jews. It would be truly unthinkable not to find Jews helping in so glorious a task, for rare indeed is the work of uplift in which a Jew had not had a hand.

And what of Judaism? Judaism with its mission of peace! We Jews who are members of the Theosophical Society feel that only a fragment of the beauty of Judaism has so far been presented in the light of Theosophy. We feel that that gift of love is yet to be presented. A number of Jewish Theosophists have already done some creditable work along the lines of comparative study of Judaism and Theosophy. Our good co-religionists in the Theosophical Society have drawn abundantly from the treasures of Judaism, for that is the true spirit of the Theosophists, to search for the beautiful in diversity in order to reveal the splendor of the underlying unity.

But much more, more indeed, remains to be done, and the privilege is yet ours to be of service to Judaism and Theosophy and thus to wisdom which is the source of all Joy. Every religion has its share to offer to Theosophy, and Theosophy has the capacity to enrich every religion, Judaism included. Thus as good Jews, we find ourselves quite naturally Theosophists. That is obvious but it must not satisfy us.

We can give something of the life of Judaism, something which we, as Jews, feel. As Jews, that is our duty, our privilege, our opportunity. Shall we miss it? It is only the living realities of Theosophy and Judaism that blend so beautifully. The intellectual manipulations are important indeed, but they are only the raw materials. Let us then not fail to beautify that wondrous flower of divine wisdom of which Judaism is so much a part, and thus shall we also extol Judaism in the highest.

The principal object of the Association of He-

brew Theosophists is to study Judaism in the light of Theosophy and Theosophy in the light of Judaism, and this magazine is devoted to that purpose. We call upon all leaders, thinkers and teachers of Judaism to co-operate with us, whether or not they are members of the Theosophical Society. All seekers after truth are Theosophists at heart. Send us acceptable articles. Please do not hesitate to communicate with us.

Address *The Association of Hebrew Theosophists, American Section.*

President and editor in charge of THE JEWISH THEOSOPHIST, Henry C. Samuels, 323 Fifteenth Avenue North, Seattle, Washington.

Secretary-treasurer, Louis B. Ball, 1031 Bennett Avenue, Long Beach, California.

Publicity department, E. F. Silberman, P. O. Box 657, Milwaukee, Wisconsin.

The Association of Hebrew Theosophists is an international organization, founded at Adyar during the Jubilee Convention of the Theosophical Society, 1925. THE JEWISH THEOSOPHIST is published by the American Section of that Association of which those named above are the officers. Jewish members of the Theosophical Society hold full membership in the Association of Hebrew Theosophists when they join, and that is also arranged to include membership in the international body. All others are associate members, Jews or non-Jews. Complete information is fully embodied in the following pages.

HENRY C. SAMUELS.

Appeal to Members of the T. S.

(Reprinted from *The Theosophist*, April, 1926)

Dear Brothers:

As you know the second object of the T. S. is the study and comparison of different religions with a view of bringing to light the fundamental truths of each, and of demonstrating the unity of their origin. During the fifty years of its existence the Society has made a great step in this direction, yet for certain religions much still remains to be done along this line. Members belonging to different faiths have made a study of and published works on the religions which concern them, but up to the present no single work of any importance on the Jewish religion has found place in Theosophical literature.

It was in order to try to fill this gap that the Jewish Theosophists, twelve in number, who met at Adyar for the Jubilee, founded the Association of Hebrew Theosophists, the objects of which are as follows:

1. To study Judaism in the light of Theosophy and Theosophy in the light of Judaism.
2. To spread Theosophical teachings among the Jews.
3. To undertake any other activity which could aid in the realization of the objects of the association.

The association accepts as full members all Jewish Theosophists; and as associate members all those who are interested in its objects. The annual subscription for both full and associate members is 5s.*

The association proposes to bring to light all the hidden spiritual riches of the Jewish religion. A

profound study in this last in the light of Theosophy will undoubtedly lead to the increase of Theosophical information in this field, while this same study will help the Jews to understand their own religion.

We invite all those who are attracted to such studies to join us, and if possible to collaborate with us in personal work of the kind that the association has sketched in its programme. Interesting contributions will be published in one or other of the Theosophical magazines, or in special organs.

One of the first signs of the activity of the association has been the decision to build a synagogue at Adyar, following the example of other groups which have already erected or are in the course of erecting, places of prayer for their respective faith: Hindu and Buddhist temples have already been completed and opened, the foundation stones of a Parsi shrine, a Muhammadan mosque, and a Liberal Catholic church have already been laid.

A subscription list to cover the cost of erecting a synagogue was opened during the convention. A thousand rupees (about seventy-five pounds) were collected on the spot.

The foundation stone of the synagogue was laid by Dr. Annie Besant, in company with many other of our Theosophical leaders, at an impressive ceremonial with appropriate prayers in Hebrew (translated into English).

We appeal to Jewish Theosophists all over the world to join us and to organize themselves in every country, forming small committees which

will be responsible for collecting subscriptions for the synagogue, and which will undertake to work through the medium of the local press and in other ways, for the realization of the objects of the association.

Pending the organization of each country and the choosing by the central committee of accredited representatives, we ask the members and donors to be so good as to send their gifts for the synagogue at Adyar to the general secretary of the Theosophical Society of their section, who will forward them to the treasurer of the association.

It is with full confidence in the solidarity and spirit of sacrifice of Jews the world over, that we rely on their understanding of the importance of the association, and what the building of a synagogue at the headquarters of the T. S. will mean.

We count on their generous response to our appeal to enable us to raise an edifice which will be worthy of its symbolic mission. For this syna-

gogue will stand above all as a symbol of the Jewish religion, placed as it is at the headquarters of the T. S. on the same footing as the other great religions of the world.

The first committee of the association is formed as follows: President, Mons. Gaston Polak, 45 rue de Lozum, Brussels, Belgium; secretary, Mons. M. Cohen, rue Dunav, 16, Sophia, Bulgaria; treasurer, Mons. J. H. Perez, P. O. Box 769, Cairo, Egypt.

For any further information please apply to one or other of the members of the committee.

For the committee,

G. POLAK, *President.*

(*Editor's Note*—The first committee as named above are also the present international officers of the Association of Hebrew Theosophists.)

*Complete information as to membership is given on page 7.

The Adyar Synagogue

An Appeal by S. S. Cohen, Secretary of the Adyar Synagogue Committee,
Adyar, Madras, India

At the Jubilee Convention of the Theosophical Society, with its forty-one national sections, which was held at Adyar, Madras, in December, 1925, to celebrate the fiftieth year of its existence, a movement was started, which, we are convinced, will promote in a unique manner mutual understanding and good-will between the different religions of the world. The Theosophical Society has for one of its principal objects the comparative study of religions so as to establish the essential unity of principles and ethical teaching which underlies all of them. It was felt that the great mission of reconciling the religions of the world as varying expressions of the same cardinal Truths would be helped forward by the founding at Adyar, Madras, which is the international headquarters of the Theosophical Society, of places of worship for the followers of the different faiths.

A Hindu temple and Buddhist shrine have already been built and foundation-stones have been laid for a Christian church, a Moslem mosque and a Zoroastrian fire temple.

It was felt by the members of the Jewish community who came to the Jubilee convention at Adyar from different parts of the world, that this important and necessary movement would be entirely incomplete if it did not include a synagogue. They therefore at once secured a sum of

money (Rs. 1,000) to warrant the beginning of a building, and the foundation stone was laid by Dr. Annie Besant, president of the Theosophical Society, on December 30, 1925.

The estimated cost is Rs. 20,000, and a committee was appointed to collect the balance of Rs. 19,000 and supervise the construction of the synagogue.

We, therefore, appeal earnestly first to members of the Jewish community and also to members of other faiths who believe in good-will, mutual tolerance and the brotherhood of religions, for their liberal and prompt support.

Subscriptions may be kindly remitted to "The Treasurer, Adyar Synagogue Committee, Adyar, Madras (India)" or to the secretary-treasurer of the Association of Hebrew Theosophists in America, Louis B. Ball, 1031 Bennett Avenue, Long Beach, California.

Jewish Theosophy aims to restore to the Jewish people the Jewish mysteries which existed at the time of Moses, Solomon, The Temple, the Prophets and the Essenes.

Be humble, if thou wouldst attain wisdom; be humbler still when wisdom thou hast mastered.—
Voise of the Silence.



MADAME BOZEN BRYDLOVA RUBIN
Author of "Io Unveiled."

Why Every Jew Should Join the Association of Hebrew Theosophists

By BOZEN BRYDLOVA RUBIN
Milwaukee, Wisconsin

EVERY Jew should become a Theosophist. *First:* Because in order to become a Theosophist only two things are required—a belief in the Brotherhood of Man and a tolerance of all religions beside that of one's own. Every Jew believes in the Brotherhood of Man, and it has been his sad misfortune that the rest of the world has not shared this belief with him. Likewise, the Jew has always been tolerant of all other religions, and has humbly gone his own way, worshipping in his own way, and letting everyone do the same. Consequently every Jew is qualified to become a Theosophist.

Second: Because the Jew has never been properly understood by the Gentile. Theosophy makes it a point to study the religion and tradition of all peoples, to criticize none and to make everyone of each faith a stronger adherent to his chosen religion. Hence Theosophy will tend to make the Gentile see the Jew in his true light and to endow Judaism with its rightful heritage.

Third: Because Theosophy is not a religion! It is an organization existing solely to encourage the study of comparative religion, philosophy and science, each and all alike. Instead of persecuting the Jew because of his religion, the Theosophist

hails him with welcome, because he brings into the society a grand old faith that is worth studying and heeding.

Fourth: Because Theosophy is devoted to study. Thus it will assist the Jew in becoming a better Jew, inasmuch as it will aid him in understanding his own religion better. Few Jews are aware of the wonders of their ancient faith. Its lofty ideas have become almost buried by the sands of time and neglect. When the Jew acquaints the Gentile with the truth of Judaism, he shall have in him an advocate and ally.

Fifth: Because Theosophists draw no distinction between race, creed, sex, caste or color. Therefore, the Jew enters the organization with no feeling of timidity or misgiving.

Sixth: Because Theosophy investigates the unexplained laws of nature and the powers latent in Man. Ancient Judaism contains a wealth of mysticism concerning these two subjects and constitutes a valuable source of study to the Theosophist.

The Association of Hebrew Theosophists will make the Hebrew a better Theosophist, likewise a better Jew.

Information to Prospective Members

Objects—The objects of the Association of Hebrew Theosophists as formulated at Adyar during the Theosophical Jubilee convention are as follows:

1. To study Judaism in the light of Theosophy and Theosophy in the light of Judaism.
2. To spread Theosophical teachings among the Jews.
3. To undertake any other activity which could aid in the realization of the objects of the association.

Only two things are binding on every member of the Association of Hebrew Theosophists of the American Section.

1. The acceptance of Universal Brotherhood without distinction of race, creed, sex, caste or color.
2. Absolute tolerance to every person's relig-

ious opinion. A member is not permitted to interfere with any religious opinion of anyone.

There are two classes of membership:

1. Active membership: All Jewish Theosophists, Fellows of the Theosophical Society, will be accepted as full members.
2. Associate members: All those interested in the objects, Jews and non-Jews, will be accepted as associate members.

Only active members may vote.

The annual dues for both full and associate members including the international dues are \$2.25.

Complete information will be gladly sent to anyone upon request. Kindly write to the National Secretary and Treasurer, Louis B. Ball, 1031 Bennett Avenue, Long Beach, California.



DR. ANNIE BESANT
International President of the Theosophical Society.

Comments by Dr. Annie Besant

It is very interesting to notice the signs that Theosophy is more and more attracting members of the great religions. Last month we printed a proposal from the Christian Mystic Lodge of London for the formation of a T. S. Christian League. Now we have a suggestion for an Association of Hebrew Theosophists. I welcome all such ideas, for the study of each religion by its own members can only make them value it more, and also help them to feel how much they have in common with other faiths. The Theosophical Society does not seek to convert any one from his own religion; it only offers additional light, which often reveals treasures in each religion that have sometimes been overlooked. Mr. G. Polak, of Brussels, Belgium, is the president of the Hebrew Association; Mr. S. S. Cohen, Theosophical Society, Adyar, is the secretary, and Mr. J. H. Perez, Esq., of Egypt, is the treasurer. The foundation stone of a Hebrew synagogue was laid in the Headquarters estate in December, 1925, and there should

be some Hebrew resident to take charge of it when it is built.—*Annie Besant* (from *The Theosophist* of February, 1926).

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We print a very interesting communication from M. Gaston Polak, the general secretary of the T. S. in Belgium, on "The Association of Hebrew Theosophists." I am very glad to welcome the association; it would indeed be splendid if some of the nation which ignorantly rejected the World-Teacher when He came to them, using the body of a Jewish disciple as His vehicle, should welcome Him on His return 2,000 years later. Who knows what word He may have for the ancient people to whom He came on his previous visit, when He manifested Himself in Palestine. Will He lift them up again among the nations of the world? St. Paul looked forward to such a revival of his people, and likened it to "life from the dead."—*Dr. Annie Besant* (from the April, 1926, *Theosophist*).

Schedule of Dr. Besant's American Lecture Tour

Dr. Besant is scheduled to arrive in America in August, 1926, in time to attend the 40th annual convention of the American Theosophical Society, to be held at Chicago, Hotel Sherman, August 28 to September 1, inclusive. She will also lay the corner stone for the new headquarters building of the American Theosophical Society at Wheaton, Illinois. Dr. Besant will be accompanied by Mr. J. Krishnamurti, Head of the Order of the Star in the East, and other notables of the Theosophical Society. Dr. Besant will tour the country during September, October and November, lecturing in many major cities. Her public lectures will be under the management of the Pond Bureau of New York. The August *Messenger* announces the following engagements for Dr. Besant, which is only a partial list:

Sept. 2, Chicago (afternoon); Sept. 9, Minneapolis; Sept. 13, 14, Seattle, Wash.; Sept. 15, Vancouver, B. C.; Sept. 17, Spokane, Wash.; Sept. 19, Portland, Ore.; Sept. 20, Tacoma, Wash.; Sept. 24, San Francisco; Sept. 27, Oakland, Calif.; Sept. 28, San Francisco; Sept. 30, Los Angeles, Calif.

Oct. 4, Los Angeles, Calif.; Oct. 5, San Diego, Calif.; Oct. 6, Long Beach, Calif.; Oct. 7, Holly-

wood, Calif.; Oct. 11, Houston, Tex.; Oct. 13, New Orleans; Oct. 15, 16, Cincinnati; Oct. 18, Chicago; Oct. 22, 23, Pittsburgh; Oct. 25, 26, Detroit, Mich.; Oct. 27, Cleveland, O.; Oct. 29, Rochester, N. Y.

Nov. 1, 3, Toronto, Man.; Nov. 4, 5, Buffalo, N. Y.; Nov. 8, New York City; Nov. 10, Washington, D. C.; No. 15, 16, Boston; Nov. 17, Brooklyn, N. Y.; Nov. 18, New York City.

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REINCARNATION

"As a man throws away worn-out garments and puts on new ones, so does the Spirit cast off a worn-out body and take to himself another."—*Bhagavad-Gita*.

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The Jewish Theosophist will publish articles on Jewish Mysticism, the Kabala, Theosophy and Religion, Occultism and Esoteric Judaism, and all who seek to understand the Divine Wisdom will welcome this publication, as well as those who are especially interested in the study of Judaism in the light of Theosophy and Theosophy in the light of Judaism. Subscription to the Jewish Theosophist is \$1.00 a year, in advance

Theosophy and the Theosophical Society



THE Theosophical Society was founded by Madame H. P. Blavatsky and Col. H. S. Olcott in New York in 1875. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines. Dr. Annie Besant is international president.

The Three Objects

First—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.

Second—To encourage the study of comparative religion, philosophy and science.

Third—To investigate the unexplained laws of nature and the powers latent in man.

No person's religious opinions are asked upon his joining, nor is interference with them permitted, but every one is required to show to the religion of his fellow-members the same respect as he claims for his own.

The Society has no dogmas, and therefore no heretics. It does not shut any man out because he does not believe in Theosophical teachings. A man may deny every one of them save that of human brotherhood, and claim his place and his right within its ranks.

Liberty of Belief

Theosophists realize that just because the intellect can only do its best work in its own atmosphere of freedom, truth can best be seen when no conditions are laid down as to the right of investigation, as to the methods of research. To them Truth is so supreme a thing that they do not desire to bind any man with conditions as to how or where, or why he shall seek it.

The future of the Society depends on the fact that it should include a vast variety of opinions on all questions on which differences of opinion exist; it is not desirable that there should be within it only one school of thought, and it is the duty of every member to guard this liberty for himself and for others. The Theosophical Society is the servant of the Divine Wisdom, and its motto is: "There is no Religion higher than Truth." It seeks in every error for the heart of truth whereby it lives, and whereby it attaches to itself human minds.

Every religion, every philosophy, every science, every activity, draws what it has of truth and beauty from the Divine Wisdom, but cannot claim it as exclusively its own, or as against others. Theosophy does not belong to the Theosophical

Society; the Theosophical Society belong to Theosophy.

Our Search for Truth

The Theosophical Society is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good will, whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as a partial expression of the Divine Wisdom, and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

What Theosophy Is

Theosophy is the body of truths which forms the basis of all religions and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway of a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings and thus justifying them at the bar of intelligence as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths and Theosophists endeavor to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

The essence of Theosophy is the fact that man, being himself divine, can know the Divinity

Whose life he shares. As an inevitable corollary to this supreme truth comes the fact of the Brotherhood of Man. The divine life is the Spirit in everything that exists, from the atom to the archangel; the grain of dust could not be were God absent from it; the lofty seraph is but a spark from the eternal Fire which is God. Sharers in the one Life, all form one Brotherhood. The immanence of God, the solidarity of Man, such are the basic truths of Theosophy.

Secondary Teachings—The Invisible World Around Us

Within recent years the progress of science has revolutionized the ideas about matter and shown the perfect reasonableness of the theosophical teachings of an invisible world that occupies the same space as the visible world—not a heaven and a hell far away from the earth but all three here, yet completely separated from each other. This is possible because the different grades of matter of which they are composed freely interpenetrate each other. The space in a bowl can be occupied by a sponge and by water that fills it, because the latter grade of matter interpenetrates the former.

While science knows, thus far, only two grades of invisible matter it knows enough of them to confirm the common sense of the theosophical hypothesis that there are many other still rarer grades of such invisible matter and that an invisible world of matter, force and life exists within and about the physical world.

The theosophical conception of heaven and hell is as scientific as its other teachings. Heaven and hell are states of consciousness arising from a man's right or wrong course of life. His punishment for wrong doing does not come because of the wrath of God but as the natural effect of the causes he himself generates. A cruel or gross life naturally has back of it cruel and gross thoughts and desires. Now, these thoughts and desires have their corresponding effects in matter.

Reincarnation

There are but three explanations of human inequalities, whether of faculties, or of opportunities, or of circumstances:

1. Special creation by God, implying that man is helpless, his destiny being controlled by an arbitrary and incalculable will.

2. Heredity, as suggested by science, implying an equal helplessness on man's part, he being the result of a past over which he had no control.

3. Reincarnation, implying that man can become Master of his Destiny, he being the result of his own individual past, being what he has made himself, and capable of shaping his future

by learning and using the laws of evolution.

Reincarnation restores justice to God and power to man. Every human spirit enters into his human life a germ, without knowledge, without conscience, without discrimination. By experience, pleasant and painful, man gathers materials, and builds them into mental and moral faculties.

The savage of today is the saint of the future; all tread a similar road; all are destined to ultimate perfection. Pain follows on mistakes and is ever remedial; strength is developed by struggle; we reap, after every sowing, the inevitable result, happiness growing out of the right, sorrow out of the wrong. The babe dying shortly after birth pays a debt owing from the past, and returns swiftly to earth, delayed but for a brief space and free of his debt, to gather the experience necessary for his growth.

Genius inheres in the individual as the result of many lives of effort, and the sterility of the body it wears does not rob the future of its services, as it returns greater on every rebirth. And so in every case the individual past explains the individual present, and when the laws of growth are known and obeyed, a man can build with a sure hand his future destiny, shaping his growth on lines of ever-increasing beauty, until he reaches the stature of the Perfect Man.

The Masters of Wisdom

A Master is a term applied by Theosophists to denote certain Beings Who have completed Their human evolution, have attained human perfection, have nothing more to learn so far as our part of the solar system is concerned. These great Beings constitute a Brotherhood, and are members of the Hierarchy which governs the world, and is guiding and forwarding the development of the race. They call Themselves the Elder Brothers of humanity, and voluntarily incarnate in human bodies in order to form the connecting link between human and superhuman beings.

They permit those who fulfill certain conditions to become Their disciples, with the object of hastening their evolution, and thus qualifying themselves to enter the great Brotherhood, and so assist in its glorious and beneficent work for man.

At certain times in human history, in serious crises, in the transitions of one type of civilization to another, members of the occult Hierarchy, Masters and even loftier Beings, come out into the world; normally They remain in retired and secluded spots, away from the tumult of human life, in order to carry on the helpful work which would be impossible of accomplishment in the crowded haunts of men.

Some members of the Theosophical Society have

"The Kabala, Its Doctrine, Development, and Literature," C. D. Ginsburg.

"Bible Testimony to Theosophical Truth," by a Fellow of the Theosophical Society.

(Note: The last two books are listed by the Macoy Publishing and Masonic Supply Co., 45 John St., New York.)

Occult

"The Inner Life," C. W. Leadbeater.

"Light on the Path," Mabel Collins.

"The Bhagavad Gita," translated by Annie Besant.

"The Voice of the Silence," H. P. Blavatsky.

"Thought Power, Its Control and Culture," Annie Besant.

"Man Visible and Invisible," C. W. Leadbeater.

"Hints to Young Students of Occultism," L. W. Rogers.

Karma and Reincarnation

"A Study in Karma," Annie Besant.

"Reincarnation, the Hope of the World," Irving S. Cooper.

Special Subjects

"Man and His Bodies," Annie Besant.

"Man's Life in Three Worlds," Annie Besant.

"Death and After," Annie Besant.

"Clairvoyance," C. W. Leadbeater.

The World Teacher

"The Coming of the World Teacher," P. Pavri.

"The Message of the Star," P. Pavri.

"The Lord's Work," C. Jinarajadasa.

In Story and in Symbol

"Brother of the Third Degree," Wm. Carver.

"The Idyll of the White Lotus," Mabel Collins.

"The Great Teachers" (for children), H. Whyte.

"Flowers and Gardens," C. Jinarajadasa.

Of General Interest

"Civilization's Deadlocks and the Keys," Annie Besant.

"Evolution and Man's Destiny," Annie Besant.

"The Meeting of the East and the West," C. Jinarajadasa.

Who gains wisdom? He who is willing to receive instruction from all sources. Who is the mighty man? He who subdueth his temper. Who is rich? He who is content with his lot. Who is deserving of honor? He who honoreth mankind.—*Sayings of the Rabbis.*

There is a courtesy of the heart; it is allied to love. From it springs the purest courtesy in the outward behavior.—*Goethe (From Thoughts of the Great.)*

SCHOOLS OF INITIATION AMONG THE HEBREWS

By DR. ANNIE BESANT

(From Chapter I on the Hidden Side of Religions in *Esoteric Christianity.*)

Nor were the Hebrews without their secret knowledge and their Schools of Initiation. The company of prophets at Naioth presided over by Samuel formed such a school, and the oral teaching was handed down by them. Similar schools existed at Bethel and Jericho, and in Cruden's Concordance there is the following interesting note: "The schools and colleges of the prophets are the first (schools) of which we have any account in Scripture; where the children of the prophets, that is, their disciples, lived in the exercises of a retired and austere life, in study and meditation, and reading of the law of God. . . . These schools, or societies, of the prophets were succeeded by the synagogues." The Kabala, which contains the semi-public teaching, is, as it now stands, a modern compilation, part of it being the work of Rabbi Moses de Leon, who died A. D. 1305. It consists of five books, Bahir, Zohar, Sepher Sephiroth, Sepher Yetzirah, and Asch Metzareth, and is asserted to have been transmitted orally from very ancient times—as antiquity is reckoned historically. Dr. Wynn Westcott says that "Hebrew tradition assigns the oldest parts of the Zohar to a date antecedent to the building of the second Temple;" and Rabbi Simeon ben Jochai is said to have written down some of it in the first century A. D. The Sepher Yetzirah is spoken of by Saadjah Gaon, who died A. D. 940, as "very ancient." Some portions of the ancient oral teaching have been incorporated in the Kabala as it now stands, but the true archaic wisdom of the Hebrews remains in the guardianship of a few of the true sons of Israel.

The precepts are compared to a lamp; the law of God to a light. The lamp gives light only so long as it contains oil. So he who observes the precepts receives his reward while performing them. The law, however, is a light perpetual; it is a protection forever to the one who studies it.—*The Talmud.*

Seek not to pour the world into thy little mould,
Each as its nature is, its being must unfold,
Thou are but as a string in life's vast sounding board,
And other strings as sweet may not with thine accord.

—W. W. Storey.



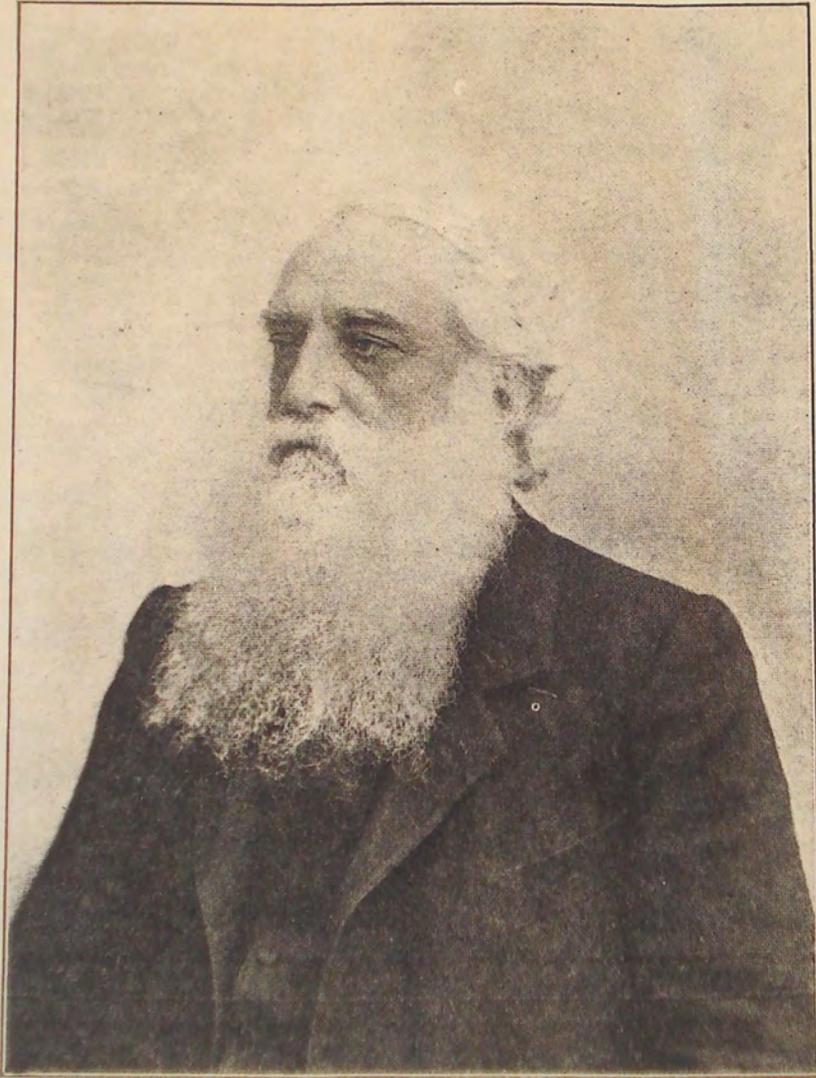
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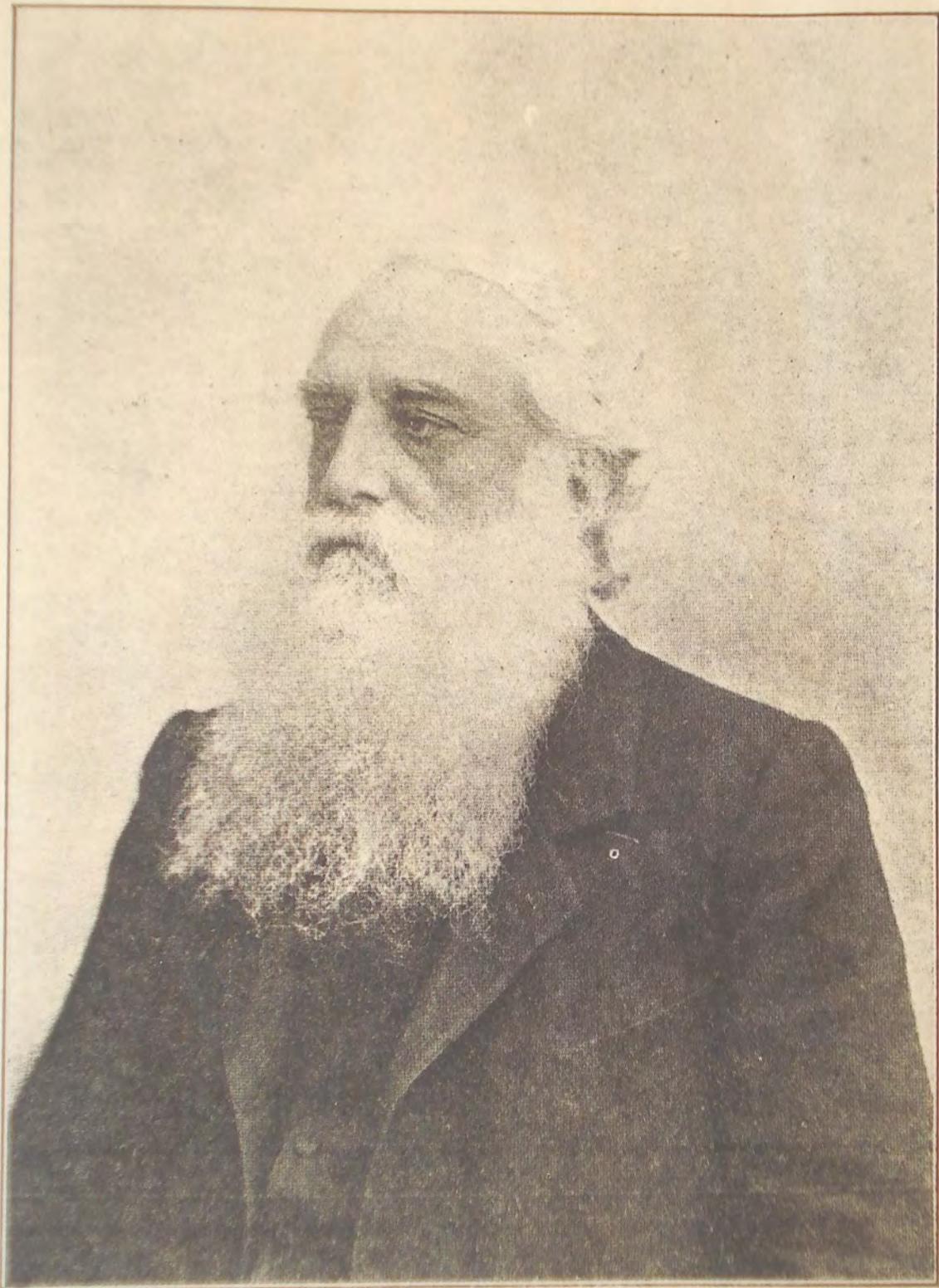
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An Appreciation

We wish to thank all T. S. Lodges for their splendid co-operation in the matter of furnishing names of their Jewish members and their Jewish friends.

Many letters from all parts of the country have been received wishing for the success of this great work, assuring their good will and offering assistance in all our undertakings whenever needed.

We are indeed grateful for the sympathy and interest of the T. S. membership in our organization. May we be of service to the T. S. and Theosophy.

ASSOCIATION OF HEBREW THEOSOPHISTS
AMERICAN SECTION

HAPPINESS

There is only one good—that is human happiness.

Every man ought, to the extent of his ability, to increase the happiness of mankind for the reason that it will increase his own.

Happiness is the end—virtue the means—and anything that wipes a tear from the face or man is good. Everything that gives laughter to the world, laughter springing from good nature, that is the most wonderful music that has ever enriched the ears of man. And nothing can be more immoral than to waste your own life and sour the lives of others.

Here is a little short creed, not very hard to understand, that has in it no contradictions. It is this:

Happiness is the only good. The time to be happy is now; the place to be happy is here; the way to be happy is to make others so.

The source of man's unhappiness is his ignorance of nature.

Happiness is the true end and aim of life. It is the task of intelligence to ascertain the conditions of happiness and when found the truly wise will live in accordance with them.

Happiness is wealth. We can be happy without being rich—without holding office—without being famous, and we are not sure that we can be happy with wealth, with office, or with fame.

By happiness is meant not simply the joy of eating and drinking—the gratification of the appetite—but good, well being, in the highest and noblest forms. The joy that springs from obligations discharged, from duty done, from generous acts, from being true to the ideal, from a percep-

tion of the beautiful in nature, art, and conduct. The happiness that is born of and gives birth to poetry and music, that follows the gratification of the highest wants.

There is one good—happiness. There is one sin—selfishness.

Happiness is the bud, the blossom and the fruit of good and noble actions. It is not the gift of any God; it must be earned by man—must be deserved.—*Selected.*

THE LORD OF HEAVEN

The seven heavens cannot Thee enfold,
Sustained by Thee, they do not Thee sustain.
They hymn Thee since Thou madest them of old,
And when they perish, Thou shalt still remain,
O mighty God!

So great Thy majesty and manifold,
How canst Thou lodge in tabernacle's span?
Such glory no circumference can hold,
For Thou art vastly mightier than man,
O Lord, my God!

—Solomon Ibn Gabirol,
Translated by Israel Zangwill.

“There is no end of My divine powers, O Parantapa. What has been declared is illustrative of My infinite glory.

“Whatsoever is glorious, good, beautiful, and mighty, understand thou that to go forth from a fragment of My splendour.

“But what is the knowledge of all these details to thee, O Arjuna? Having pervaded this whole universe with one fragment of Myself, I remain.”

—The Bhagavad Gita, X 40-42.
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NOTES AND COMMENTS



THE need for a fresh, revivifying influence in modern Judaism is well brought home to one upon reading the article of Rabbi Leo Jung, "Jews and Jewishness in America," in the *May Jewish Forum*. A leading Reform rabbi says to him (an Orthodox rabbi): "I admit that Reform Judaism is a failure, but you will have to admit that Orthodox Judaism is one, too." The rabbi thus appealed to does not admit this failure, insisting that true Orthodoxy has not been given a chance; however that may be, he paints a gloomy enough picture of modern American Orthodoxy. "In our camp," he says, "there is much desolation and more despair," and emphasizes this by pointing to the lack of reverence for "Shul," the lack of true Jewish spirit in the home, and the fact, most disquieting of all, that "the average teacher of Hebrew, to whom we are entrusting our child, does not practice what he preaches and does not believe what

he teaches." Things certainly are amiss in the House of Israel. And they will remain so till the American rabbis begin giving the people the spiritual food they need.

* * *

The editor of *The Jewish Life* sizes up the situation in a sentence when he says, in a recent issue, that religious leaders must preach less, and teach more. It has become the fashion in recent times for the pulpit to be used for the purpose of literary and dramatic criticism. Cultural development is very wonderful indeed, but the religious teacher has a higher function to perform, and should not be swayed by what the people *seem to want*, attempting rather to satisfy their *need*, even though they themselves do not know most of the time just what that need is: People want to know about *life*, and because they do not get any satisfaction on this most vital of subjects, they turn away from their religion. If the hearts of the

ANNOUNCEMENT

THE NEXT NUMBER of THE JEWISH THEOSOPHIST will be issued in December, and we can safely predict a very interesting number. There are already four fine articles on file from two of our present contributors, Bozen Brydlova Rubin and "Sophia." In one article Mrs. Rubin presents the Kabala, defining its value and its relation to modern times, while the other article is based on Reincarnation from a Jewish point of view. "Sophia's" articles deal with the mystical and spiritual side of Judaism. In both cases the authors present their subjects ably and in a scholarly manner. Some of those articles may be published in the intervening bulletin (announced on contents page) as we expect other contributions from our leaders in the Theosophical Society.

With the next issue another column will be added for Questions and Answers, and all questions on Judaism and Theosophy and the objects of the Association of Hebrew Theosophists are most cordially welcomed. They will be answered as promptly as possible. Mrs. Bozen B. Rubin has very kindly offered to take charge of the "Questions and Answers" column.

Committees of Jewish Theosophists are being formed in as many cities as possible throughout the country with the object of facilitating the work of the A. H. T. Complete details are not available now, but will be given in future Bulletins. A more complete table of contents for the next issue of THE JEWISH THEOSOPHIST will also be announced in the forthcoming Bulletins.

Send in your subscription to THE JEWISH THEOSOPHIST, also the names and addresses of your friends who would be interested in receiving a sample copy. We trust that local lodges will also give us their best co-operation in this matter.

people be not touched, if their souls be not uplifted, all else is in vain.

* * *

An interesting little article appears in the issue of the *Jewish Forum* just quoted, in which the editor points out "the tendency through Scriptures toward vegetarianism . . . apparent both in the Pentateuch and in the Prophets," remarking that "we know of no more effective way (to create currents of thought in the direction of peace and harmony) than by the elimination of the use of animal flesh."—A thorough-going Theosophical maxim.

* * *

The *Ojai*, a weekly newspaper published in Ojai, California, has recently mailed 3000 sample copies to people throughout America, in which they sum up their policy as follows:

"News worth printing, comment that is lively but never spiteful, opinions vigorous yet contributory, not arbitrary; seeking to lead thought rather than follow."

The peaceful atmosphere of the entire make-up of the paper is a delightful change from the usual newspaper. The news items are selected and presented with a fine spirit of calm and interest. Mr. Frank Jared is editor and Mr. Fritz Kunz associate editor.

THE JEWISH THEOSOPHIST sincerely wishes The *Ojai* world-wide success in its policy.

* * *

A very interesting bulletin is being issued by the T. S. headquarters in the interest of the building fund of the new T. S. headquarters building at Wheaton, Illinois. The reports of contributions to the building fund appear favorable, and we hope there are many Jews among the contributors.

* * *

Jewish members of the Order of the Star in the East we hope will also respond generously to the appeal of Mr. Kunz, the national representative, for the Star Headquarters Fund at Los Angeles.

* * *

Perhaps only Jewish Theosophists, or Jews who study Judaism and Theosophy deeply, realize at this time the full significance and privilege of having a synagogue at Adyar, the home of all religions, where adherents of almost every great faith already enjoy the privilege of having their houses of worship established. But events are shaping fast these days and peoples of every religion shall soon know the heritage that is theirs, and the glory that crowns all seekers after Truth. Present reports indicate that work on the synagogue at Adyar is not progressing on account of

insufficient funds. It is hoped, therefore, that contributions will be forthcoming from all Jews as soon as they hear of it. Quite a number have already responded creditably, but so far only a start has been made. One of our members who prefers to remain anonymous has given the A. H. T. a good financial start, but more funds are needed and it is hoped that many will follow his example. Contributions will be acknowledged in the next issue of the *Jewish Theosophist*, or in special bulletins. Kindly send all contributions to the Secretary-Treasurer, Louis B. Ball, 1031 Bennett Ave., Long Beach, Calif.

* * *

Interesting meetings are being conducted in many parts of the country under the name of "Fellowship of Faiths" for the purpose of promoting peace and better understanding between religions. These meetings are usually held in churches or synagogues. A program from Boston, Mass., shows the following religions represented: "Baha'I, Buddhist, Christian (Catholic and Protestant), Confucian, Hindu, Jewish and Muhammadan." Rabbi Harry Levy is listed as having represented the Jewish religion, and a Jewish cantor, the Rev. Ervin E. Wolloowich, rendered the devotional songs. Further information in regard to those meetings may be had from R. G. Tyler, Massachusetts Institute of Technology, Cambridge, Mass.

* * *

The reasons for an organization among Jewish Theosophists are well stated in an article in the *Theosophist* for April, 1926, on "Theosophy and Modern Judaism" by Mr. A. Horne of San Francisco. "The orthodox Jew," writes Mr. Horne, "keeps to the letter of the law and fails to see its mystic meaning. The liberal Jew disregards the letter but fails likewise to see its spirit." In effect, the writer says, that many Jews with spiritual instinct have entered other religions and cults in an effort to satisfy their mystic craving which is lacking so much in modern Judaism. He further states: "The same yearnings, again, have brought some (Jews) to the Theosophical Society, but here, fortunately, instead of estranging them from their race, as other religious bodies have done, they have been encouraged rather to seek for the beauties of their own faith, and have no doubt often been inspired to go back and work among their own people, and share with them the inspiration, the joy, of their newly acquired outlook on life and the universe." Mr. Horne urges all Jewish Theosophists to organize to the end that the mission of Judaism may be perpetuated and achieved.

Every Jew should read "At the Feet of the Master" by J. Krishnamurti, because it contains the underlying teaching of all religions. It is a little book which contains priceless treasures, and is written most comprehensively. Retail price 5c a copy. For sale everywhere, or direct from the publishers of the million edition. The Order of the Star in the East, 638 Roanoke Building, 11 S. La Salle St., Chicago, Ill.

* * *

We had also hoped to publish the photographs of the international officers of the Association of Hebrew Theosophists in this issue, but to date the photographs have not arrived, so they will be published in the next issue.

* * *

"The new life is not a new excitement, but a new exultation—not a sentiment but a satisfaction. We renew ourselves, not by indulging our appetites, but by improving our tastes. As we acquire keener perceptions, finer discriminations, sounder judgments, newer purposes, deeper loyalties, do we gain in newness and freshness and freedom. . . . Above all, we should seek to outstrip ourselves, to outdistance our highest achievements, to grope into the unknown for the new quality and the new purpose which shall antiquate the supreme quality and purpose of the moment. Thus shall we remain young amidst the aging toll of the relentless years."—*Rabbi Abba H. Silver, The Temple, Cleveland, Ohio, in the "Renewal."*

—:—

Jewish Calendar 5687 תרפ"ז 1926

Rosh Hashonah (New Year)—Thursday and Friday, September 9 and 10.

Tsoim Gedalyohu—Sunday, September 12.

Yom Kippur—Saturday, September 18.

Sucoth—Thursday and Friday, September 23 and 24.

Choil Hamoied—September 25 to 28, inclusive.

Hoshano Raboh—Wednesday, September 29.

Shemini Atseres—Thursday, September 30.

Simchath Torah—Friday, October 1.

Rosh Chodesh Cheshvun—Friday and Saturday, October 8 and 9.

Rosh Chodesh Kislev—Sunday, November 7.

Chanukoh—December 1 to 8, inclusive.

Rosh Chodesh Taves—Monday, December 6.

Asoroh Bataves—Wednesday, December 15.

Yom Hakoster—Sunday, December 19.

—:—

"What you observe in others you will in time cause others to observe in you."—*Aaron Wirpel.*

CORRESPONDENCE

Extract from a letter received from Brother S. S. Cohen, of Adyar, Secretary of the Adyar Synagogue Committee

"You may render a very great service to the Association by bringing in all the Jewish brothers of your Section and by spreading among them these ideas of studying and contributing the fruit of their study in the form of articles to be published in your sectional magazine, till we shall find a way to found an organ of our own.

"It will be also desirable to prepare, with the help of the rabbis in America, a form of prayer-book in *Hebrew* to be used in our Adyar Synagogue. You know that Jewish prayers nowadays are very dry from the spiritual standpoint, and lack any sense of high aspiration. If we could give them a theosophical tone, in connection with the Jewish traditional ritual, it would be highly appreciated."

* * *

Extract from a letter received from Brother S. I. Heiman, 32 Carlton Crescent, Southampton, England

"Though for years I have thought of the possibility of doing something to theosophize Judaism, I have always thought that the particular time was not propitious; most other Jewish F. T. S. seemed apathetic to the idea, and I myself had wondered if the last breath of Judaism had been breathed.

"Your letter along with the news of the forming of the A. H. T. (I think 'Jewish' might have been used instead of 'Hebrew') leaves me with no doubt as to the work that we might do. There is no doubt that there are tens of thousands of Jewish people who would be glad to find a more philosophical and spiritual—in fact, a theosophical—presentation of their religion.

"We had our national T. S. convention last week, and I tried whilst up in London to get into touch with Jewish F. T. S. The Jews to whom I spoke, despite their previous indifference, seem now to be keen on doing something, and I am hoping a British section of the Association may be formed. How we shall work I do not know. I am hoping that we might meet and decide on our lines of activity shortly. The difficulty lies in the fact that we are a small number, and scattered. I should be very grateful to receive any ideas you may have that might be of use to us.

and I hope to let you know how we get on.

"The following are some ideas that have occurred to me:

"1. The organization of study groups, and individual research into Jewish history, mysticism, etc., and comparison with other religions.

"2. The writing of articles and giving lectures, through the Jewish press and Jewish societies.

"3. The supporting of the Adyar Synagogue, and if possible to form a synagogue on theosophical lines in large cities where there are large Jewish populations.

"4. The writing of theosophical books specially intended for the Jewish people.

"5. The revision of the Prayer book.

"6. Ritual in the synagogue.

"7. A ritual for Jewish youth (like the Round Table).

"8. The holding of national and international conference of Jewish F. T. S.

"I hope to hear from you at some time. My conclusion may I re-echo your prayer that our brothers may grow to see the Light in their ancient faith once more."

* * *

In a letter dated June 26, Brother Gaston Polak, International President of the A. H. T., writes approvingly of the organization of Jewish Theosophists in America, and he expresses the hope that through our zeal the aims of the Association will come nearer their fulfilment. Brother Polak also reminds us of the building of the Synagogue at Adyar, and he requests that we emphasize its importance to the members of the A. H. T. in America.

God is Love, because the supreme God is the one self, and the one self is all selves, and the feeling of this truth of truths is Love.—Bhagawan Das, in the "Science of the Emotions."

The Jewish Theosophist---A Paradox



TO THOSE of us who are both Jews and Theosophists, the question raised will hardly seem worthy of discussion; but there are many to whom this hyphenated term will be new and strange, and in their minds its paradoxical and mutually-contradictory nature may seem at first self-evident. The following remarks are therefore addressed to this latter class, in an endeavor to show what is the relationship between Judaism and Theosophy, and how a man may at one and the same time be a loyal and earnest Jew and a true Theosophist.

To point to the Three Objects of our society and show that they are not antagonistic to the principles and ideals of Judaism is not enough, though significant in itself; it can be shown that, in addition to this negative aspect, there is actually a positive and warm relationship between Theosophy and Judaism.

Now, Theosophy can be viewed from two points of view: the abstract and the concrete. In one sense it is, as the Greek words denote, "divine wisdom," a something yet unformulated; a divine knowledge to be reached for but not yet attained; a Truth undefined but to be striven for; a star to which our spiritual wagon has yet to be hitched; a journey through stellar regions which has yet to be consummated. It is truly a "voyage of discovery" to the hungry soul, an adventure in spiritual knowledge. Its end no one can tell us, for it is incommunicable; the ineffable secret every aspir-

ing soul must wrest for himself. In that sense Theosophy is but a name, a label; an attempt to know God, without any dogmatic assertion that the attempt has ever been completely achieved, or that, if achieved, its results can be bottled and passed on for the satisfaction of other men. In that sense Theosophy will commend itself to every spiritually-minded Jew; in that sense the term has already been used on many occasions in connection with Jewish mysticism. In that sense, again, every aspiring Jew is already a theosophist; and the heroes of the Bible, as well as the mystics who have had since biblical days, have all been God-aspiring men, or theosophists.

But we mortals are concrete-loving beings; however high we might stretch for the abstract, the concrete we find always more within our grasp, and we hold on to that, however partial and imperfect the treasure. And so it has come about that those who through the ages have yearned for the knowledge of divine truths, have managed to leave behind a record of that knowledge for the guidance of those that might come after them; that perchance the same difficulties might not have to be trod by all, or that perhaps the weary traveller might be guided here and there by the knowledge of his predecessor, and kept from many a pitfall and barren path.

Through the centuries this concrete knowledge has accumulated and received ever newer and more applicable interpretation. Jewish mysticism

have called it "chochmah nitarah," the "hidden wisdom." Hindu mystics have called it "gupta vidya," the "hidden wisdom" again, literally and spiritually. In the third century, Ammonias Saccas, the neo-Platonist, gave it the name "theosophia." Do names matter? The truths taught have ever been one and the same whether the words of wisdom have fallen from the lips of a Jew, or a Greek, a Buddhist, or Taoist. Are the truths less precious because they are not confined to one religion but are found in other religious systems as well? Nay, should not the fact of a teaching being true be the very reason why we should expect to find it in all the great religions of the world, as a testimony to the universal love of our Father in heaven, who is as much the Father of a Chinaman as He is of a Jew? After all, God is one, and His truth is one; and the same spirit of God lives in all men, illuminating the road of life whereby that spirit might reach its eternal home. The Path of God, in other words, is the same, whatever be the outer religious form through which that Path manifests itself.

That Path we could perhaps leave nameless, but, having to give it a name, we call it Theosophy. It is the Path common to all religions, fundamentally, inasmuch as the foundation-stone to all religious structures is the search for God. The Jew searching for God stands shoulder to shoulder with all men of whatever creed who are engaged in the same divine quest; yet, because of his being a Jew, he expresses his yearning in the terms that his Jewish predecessors have used through the centuries; and travels a path marked out for him by those of his people that have gone before him, rejoicing in the knowledge that his road lies in the same general direction as the roads other peoples are travelling, though the map be in a different language, and the symbols used have a different key.

This, in short, is the spirit in which Jewish Theosophy should be approached—a search for God and divine truth, expressed in the language that every Jew can understand, because so often expressed by Jews before.

Yet it is true that if you pick up a modern book on Theosophy, you will find many ideas which at first reading will seem to you strange and unfamiliar; ideas which you may perhaps not have contacted in your study of Jewish philosophy proper, and which may for this reason sound antagonistic to the principles of our religion. But this condition is only an apparent one; it is not real. It is brought about partly by the fact that modern Judaism has taken a different turn from

the Judaism of ancient and medieval times; teachings that were at one time more or less current have now dropped out. It is also partly brought about by the fact that people nowadays pay little attention to Jewish philosophy and mysticism, and thoughts that once were frequently discussed are now disregarded, or laughed at, or even considered beyond discussion, either through the materialistic tendency of the modern mind, or through agnosticism pure and simple. But be not too hasty in your judgment. Be not too sure that, because you do not readily recognize a thought as Jewish, it is necessarily un-Jewish; do not insist that all of the truth manifests itself in present-day Judaism, and that, because an idea is not today openly advocated from the Jewish pulpit, it is necessarily untrue. Keep your mind open; study and reflect, and it will gradually be shown to you that the fundamental principles of modern Theosophy conform to the spirit of the teachings promulgated by the Jewish mystics and sages of old.

"Is a teaching true?" *That is the only criterion.* How are you to know whether it is true or not? You cannot know, it must be emphasized, except by testing its validity. Tradition can give you an indication; the scriptures may point the way; the sages may give you the result of their own experience and their own thought; but somehow we are so constituted that the final assent must come from the individual human soul. Life is a great adventure; the divine quest is, when all is said and done, a matter of individual experience. So have the mystics of old ever proclaimed; so do the mystics of today likewise proclaim.

You are a divine soul; let your intellect and your spirit rise to their divine possibilities. The knowledge of divine things is possible to you; but you must exercise your divine faculties if they are to expand and illuminate you. Look within, and you will find a light enshrined in your heart that will in time illumine your most perplexing problem; learn to listen to the "still small voice" and you will discover a long-neglected guide that will unerringly steer you on your way. We are here on earth to develop into actuality our divine potentialities, but only succeed in doing so as we learn to exercise our faculties of discernment, and the power of intuition that lies inherent in the soul of every man.

"SOPHIA."

There are in the world many untrue thoughts, many foolish superstitions, and no one who is enslaved by them can make progress.—*At the Feet of the Master.*

BOOK REVIEWS

The purpose of this magazine being to disseminate among Jewish Theosophists an understanding of Judaism in its more spiritual aspects, it will be the aim of this department to present to its readers such books, both new and old, as are found to further this object. Contributions and suggestions will be welcomed, and, where possible, books may be sent us for review. If you have found any book to be a help to you in your spiritual unfoldment, it is your duty and privilege to enable others to share in a like inspiration.

"Sophia."

"The Book of Genesis Unveiled," by Leonard Bosman; 133 pages, cloth, three shillings eight pence (\$1.00) postfree, through the Dharma Press, 16 Oakfield Road, Clapton, London E. S. England, or through the Theosophical Press, 826 Oakdale Ave., Chicago, Ill.

This is the first and introductory volume of a series of books, attempting a critical, yet symbolical and mystical, interpretation of *Genesis*. The complete exposition will cover, the author thinks, ten such volumes, and if the other nine contain the wealth of illumination found in the volume under review, the series will constitute to the Theosophist one of the most fascinating and instructive examples of biblical criticism.

The author points out in the chapter on "The Inner Side of the Pentateuch" that the Kabalists have four methods of interpretation: *Pshat* (literal), *Ramaz* (a hint), *Darash* (intuitional), and *Sud* (a secret); and in "The Key to the Mystery" shows that this key consists in a correct under-

standing of the Hebrew alphabet. We can hardly wait with patience for the publication of the promised exposition of this thesis.

The author is a frequent contributor to *The Theosophical Review*, and evidently a man of scholarly attainments and a deep student of Jewish mysticism. His book is earnestly recommended to all students, and it is hoped that the interest shown and support given to his scholarly endeavors will enable him to continue the publication of his researches, for the greater glory and wider dissemination of esoteric Judaism.

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"An Esoteric Reading of Biblical Symbolism," by Harriet Tuttle Bartlett; 226 pages, cloth, \$2.50 postfree. The Theosophic Publishing Co., Krontona, Hollywood, Calif., or through the Theosophical Press.

This work differs from the above in that biblical events are looked at, and interpreted, through non-Jewish eyes, but that this will not diminish its

THREE TRUTHS

There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech:

The Soul of man is immortal, and its future is the future of a thing whose growth and splendor has no limit.

The Principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen or smelt, but is perceived by the man who desires perception.

Each man is his own absolute law-giver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.

—From "The Idyll of the White Lotus" by Mabel Collins.

interest to Jewish Theosophists goes without saying. The treatment is highly symbolical throughout, and while some of the analogies strike one at first reading as somewhat far-fetched, a closer study will no doubt prove them suggestive and illuminating. A spiritual meaning is adduced from the most literal appearing passages and events and while the historicity of the events themselves is not necessarily denied, their mystic import is brought out in an inspiring manner, as being more meaningful than the events themselves.

The correspondences between biblical characters and the members of the occult hierarchy are interesting, and, perhaps, satisfying to those of us who have been wondering what has become of our great heroes of old. Thus we learn that Moses and Noah are now the Manu of our present Fifth Race, Abraham is the Master M., Eleazar is the Master K. H., Joshua is Jesus, and Jacob and Aaron have now risen to the dignity of the World-Teacher. Other correspondences are traced and events in the lives of these great ones are shown up, not only in their mystic signification, as typifying the growth of the soul, but also as embodying a great Plan, the spiritual unfoldment of the human race. A great little book, requiring and encouraging much study and deep reflection.

Mrs. Bartlett is a theosophical lecturer of note, and the author also of the following pamphlets:

"The Message of the Ages," 25 cents, postage extra.

"The Twenty-third Psalm," 20 cents, postage extra.

"Old Thoughts on Scriptural Interpretation," 25 cents, postage extra.

* * *

"Observations of a Progressive Religionist," by Aaron Wirpel; 147 pages, cloth, \$1.00; Kara cover, \$1.35. Published by the author, 2130 Superior Ave. N. E., Cleveland, Ohio.

This is a pioneer among books of a kind suitable for use in meditation. The "Observations" are in epigrammatic form and are conveniently divided into chapters on "Life," "Health," "Happiness" and "Religion." The author's whole attitude to life and thought are epitomized in the following extract from the Foreword: "Wherever I have found a group of people who were willing to sacrifice for their convictions, I have sought to appropriate the kernels of Truth I was able to pick from their literature." The language used is fortunately of a kind that can easily be appreciated and understood by beginners in mental and spiritual culture, and the book can therefore conveniently be put into the hands of non-Theosophists. The thoughts expressed are inspirational, educative, and many of them contain spiritual depths requiring much reflection and pondering over. An excellent introduction to the contemplative life.

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"The price of Wisdom is unselfishness."—
Aaron Wirpel.

The Jubilee Convention

Report of the Convention held in December, 1925, at Adyar, Madras, India, written by L. W. Rogers, president of the American Theosophical Society, and reprinted with kind permission of the author from "The Messenger" of March, 1926.

HT IS doubtful whether a more picturesque audience was ever assembled than the motley throng of about three thousand human beings that listened to the opening lecture by Dr. Annie Besant at the Jubilee Convention which celebrated the fiftieth anniversary of the birth of the Theosophical Society. More than two-thirds of the audience consisted of Orientals but they were not all Indians. Burma and other border countries where Aryan gives way to Mongolian were represented. Many nations, from five continents, plus Australia and New Zealand, had delegations present. The United States of America had thirty-seven of its citizens there. Some nations of South America

were also represented, as were Mexico and Cuba. The "hall," like the audience, was unique. It consisted of matting and chairs placed under a banyan tree of hugest proportions. No one knows the age of this monarch of the woods. Its shade at high noon, when the sun is directly over head, measures about two hundred feet from north to south and one hundred and fifty from east to west. It therefore covers four times as much space as a city lot of standard size (50x150 ft). "Loud-speakers" were in position and the proceedings were clearly audible far beyond the friendly shade of the great tree. Australia has the honor of the largest foreign delegation, eighty-four, at the head of which is the Rt. Rev. C. W. Leadbeater.

The chief lecturers were Dr. Besant, Bishop Leadbeater, Mr. Jinarajadasa, Mr. Krishnamurti, Dr. George Arundale and Bishop Wedgewood. The convention lectures were given under the general title "The Three World Movements" and these were presented as "The Basic Truths of the World Religions," "The Fellowship of Religions," "The World University" and "The Revival of the Mysteries." The outstanding ideas set forth in the lecture course by the various speakers were: A unity of all religions that shall constitute a brotherhood of religion; the very near Coming of the World-Teacher to reproclaim the fundamental truths underlying all existing religions; the probability that the fundamental principles will be given some new form; the probability that the brotherhood of man will take foremost place; a new age of brotherhood that will include the sub-human as well as the human and superhuman; the coming of a new era as the result of moral and spiritual readjustments; the accompanying reform in methods of education which shall change from the merely mechanical to the spiritual, to self-discovery and expression and complete surrender to the larger self; the reality of the spiritual government of the world and the certainty of its guidance through religion and education; the necessity of our co-operation in the revival of the ancient mysteries and how it may be accomplished.

The anniversary address by Dr. Besant was given on the afternoon of December 24. She reviewed the last fifty years and spoke in congratulatory terms of the society's program and accomplishments. The present representation from all parts of the world was indicative of the present virility of the movement. There were thirty-eight national societies represented out of a total of forty-one. Twenty-four general secretaries were present. Many delegates had traveled halfway around the earth, she said, to reach the convention. The most impressive point in the address was that the Supermen are re-establishing the closer connection with the society which characterized the earlier days. Later on a letter from one of the Supermen on that subject was read and it will be printed in *The Messenger*. Dr. Besant spoke of the three lines of activities in the future—the coming World-Religion, a Theosophical World-University in India with branches in Holland and Australia, and a Masonic organization that makes no sex distinction. These three branches of world work would not be confined to the Theosophical Society. They were laid down by the World-Teacher Himself as lines of activities in which energies should find expression. The basis of unity in the World-Religion was accept-

ed, said the president, by the general council of the Theosophical Society with only one dissenting vote. As only three others had not been heard from this gave far more than the necessary three-fourths majority required.

Among the important pre-convention lectures were three on various religions. On December 17 Prof. D. von H. Labberton spoke on "Shinto, the Religion of Japan." The following morning Mr. H. C. Kumar had for his subject "The Religion of Islam," and it was soon evident to the audience that he was a thorough student of the Koran. He emphasized the fact that Mohammed stressed the "ever-presence" of the Supreme Being, taught respect for other religions and the broadest tolerance (although his followers had failed to always live up to the teaching), belief in the invisible world and a spiritual hierarchy, recording angels, a sevenfold heaven and hell, that God sends messengers to all countries. From the Koran (chapter 5, verse 48) the lecturer quoted, "Unto every one of you I have given a law." "It had been thought," said the lecturer, "that the reference to fighting the scoffers was an incitement to persecution but it merely referred to those who drove Mohammed out of Mecca."

Dr. James Cousins delivered the lecture the next morning, taking for his subject "The Principles of Education." It was a most illuminating discourse in which the fundamentals of the educative process were thoughtfully analyzed. His precise and comprehensive definitions remind one of reading Herbert Spencer. Education needs to be enormously broadened and looked at from a totally different viewpoint, was his central thought. "Cosmocentric—relating to the essential nature of the student as a compendium of qualities inherent in the cosmos." The gist of education was trained expression—the co-ordination of the particular with the general—a placing of the student in harmonious relationship to his environment. That could be done only by first knowing what is the student and the environment. The absurdities and blunders of present day education got a well-deserved, caustic arraignment as the lecturer proceeded but the criticisms were made with infinite good-humor. In Dr. Cousins and Bishop Arundale, Advyar has a pair of very practical idealists in educational work.

Each day of the pre-convention period furnished one or more lecturers of a high order. Jethmal Parsram Gulraj took "Sufism" for his subject. "Sufism," he said, "is the esoteric doctrine of Islam." He thought its keynote might be stated as "Know thyself." Life, according to Sufism, consists of two battles, the lesser with the

exterior world and the greater with the inner self. Evolution is an essential in Sufism, the "I" rising as mineral, vegetable, animal, man.

The final lecture in this course at the Ashrama was on "Problems in Europe" by Mr. E. F. D. Bertram of Roumania. If Theosophy is broad in matters of religion and education it is no less so in politics. The lecturer discussed in a very impartial and detached manner the conditions in modern civilization that led up to the Great war and the various readjustments that followed it. Governments, he stated, are weak and greedy and each nation wants to produce everything and market it. He thought that, previous to the war, the powers feared the rising tide of democracy and its revolutionary tendency, but that was only one thing which induced the course that led to war. During the conflict, enormous profits were made in shipping, in oil, in arms and ammunitions. National debts increased excessively. He estimated the war loss for France at from one-fourth to one-third of her total wealth. Peasants in various countries had gained, however, in getting possession of the land. In Hungary alone, about one million of them had seized the lands of the aristocracy. He regarded overproduction in all countries as one of the sources of future armed conflicts. Germany now proposes a safeguard in a measure of reasonable control of the trusts with high compensation to the captains of industry. The labor problem, the lecturer thought, would have to be solved by collective contracts between the unions and the employers.

Dr. Besant referred to the audience under the banyan tree where the main lectures were given, as "thousands" and that was speaking quite accurately. The number registered was above twenty-nine hundred, and the meetings were open to the public of Madras. There is no way of knowing how many non-members attended but on one or two occasions it was announced that only members would be admitted. Some meetings were held in the large convention hall of the main building but these were only gatherings that concerned certain groups of members. Even then it was necessary to announce that local members would be excluded, so great was the demand for space.

The housing arrangements were simple but satisfactory. Bricks were laid on the sand for the floor and a frame of light poles erected above it. The roof, about thirty feet high and quite steep, was formed of palm leaves and it was secure shelter against the tropical rain, which was very heavy. The walls were formed of matting, the first three or four feet from the floor being stationary. Hanging from beneath the eaves and

swinging free, so that it could be closed or opened at will, was about the same width of close-plaited matting that served for windows. Cots, chairs, tables, and electric lights completed the equipment. The dining halls seated several hundred and the recreation halls on a smaller scale contained books, tables and easy chairs. Water pipes and hydrants were so arranged that plenty of water was within easy reach. The sanitary arrangements were excellent. The overload for the lighting plant was something of a problem and gave a little trouble, but all in all the way in which the whole undertaking was managed excited admiration. In the great World's Fairs at Chicago in 1893 and at St. Louis in 1904, when many enormous structures were erected, it was thought that something very remarkable had been done; but it was far less *proportionately* than housing and feeding about three thousand delegates at Adyar.

During the convention there were many interesting things occurring. Chief among these were the dedication of the Hindu temple, southward from the Headquarters building; the laying of the cornerstones of the Buddhist temple, eastward from the Headquarters building; of the Star in the East building, near the riverside entrance to the grounds; of the Zoroastrian temple, southeastward, and of the Hebrew synagogue near the eastern end of the grounds.

Post-convention events included Star talks by Lady Emily Lutyens, Mr. Krishnamurti and Dr. Besant; a very interesting labor problem meeting which was addressed by Mrs. Jinarajadasa, Mr. B. Shiva, Mr. Thengdi, and Major Graham Pole; a meeting of the Theosophical Educational Trust and an educational conference at which five organizations were represented.

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Hillel saw a skull floating on the surface of the water; he said to it, Because thou drownedst others, they have drowned thee, and at the last they that drowned thee shall themselves be drowned.—*From Chap. II, Ethics of the Jewish Fathers.*

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If you want to teach Krishna Sanskrit, you must not only know Sanskrit but you must also know Krishna.—*G. S. Arundale.*

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Jewish Theosophy is the essence of the ancient Jewish mystical teachings clothed in modern garments to suit the spirit of the new age.

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"Duty to God is never fulfilled unless expressed in greater service to man."—*Aaron Wispel.*

The Union of All Faiths in an Act of Worship at Adyar

EVERY MORNING in the large hall at Adyar, the residents gather at 7 a. m. for an Act of Worship to the One who is the object of worship in the "many faiths" given and ever inspired by the World-Teacher, the One Jagat Guru. Each prayer is recited by a member of the faith from which it is drawn, and all listen standing reverently. The following is an example of this Act of Common Worship; some at times vary a prayer to a similar one, but most recite the same prayer daily. The religions are represented in the order of their foundation, each in the language normally used.

Hindu

The thousand-headed Purusha, thousand-eyed, thousand-footed, even He, encompassing the Universe on all sides, remained over ten fingers in extent. Purusha alone is all this, that which has been and that which has to be. Moreover, He is the Director of Immortality; and hence manifests Himself as the Universe evolving by means of food. Of this magnitude is His Greatness, even greater than this is Purusha. One-fourth of Him forms all created things, the Immortal three-fourths is in the regions beyond.

One Shining Being (sits) hidden in every creature, pervading all, the Inner Self of all beings. The Watcher over all acts, abiding in all created things, the Witness, the Heart, the Absolute, Free of all attributes.

The One, Self-controlled, who divided many-fold the one seed out of which grows freedom from Karma; those steadfast ones, inactive, see Him enthroned within their Atmic sheath. For them alone is Bliss Eternal, not for others.

That blessing do we choose, in order that we may sing for the purposes of the sacrifice, and the Lord of the sacrifice. Divine blessing be ours! May blessing be on the children of men! May that which is of good effect go always singing upwards! May blessing be on us, the two-footed, blessing on the four-footed!

Om! Peace, Peace, Peace.

O Devas, may we hear that which is blessed by our ears! O Protectors of Worshippers, may we see that which is blessed by our eyes! May we be engaged in adoration; in our bodies, with all our limbs quietened, live lives which are helpful to the Devas! May India, famous since ancient times, give us a blessing! May Pushan, the

Knower of everything, give us a blessing! May Tarkstya give us a blessing! May Brihaspati place a blessing in us!

Om! Peace, Peace, Peace.

Zoroastrian

Blessed was the Thought, and blessed was the Word, and blessed was the Deed of Holy Zarathushtra. The Celestial Spirits carried forth the Scriptures. Praise to you, O Sacred Scriptures!

With adoration to Thee, O Mazda, we desire Thy gift of gracious help, and stretching forth our hands to Thee we pray for the blessings of Thy bountiful Spirit. We beseech of Thee that our actions towards all may be performed in the spirit of righteousness; and with this we implore from Thee the understanding of Thy benevolent Mind, that we may do reverence to the Soul of the Kine.

We reverently remember Holy Ahunavad Gatha, Who is the Chief of Purity. We reverently remember the prayer of Ahunavad Gatha.

Jaina

Adoration to the Lord, the Destroyer of foes, the Supreme Ruler, the King of those who have attained Victory.

Gaze, with eyes fixed lovingly on the Lord of the Conquerors, salute the Adept in all actions. Salutation to the Master of Him who has crossed to the other shore, to the Highest, to Him of great eminence, to Him who is above all chances of destruction, to Him without blemish. Salutation to Him who never grows old, the Immortal, the Ever Wonderful, the Immense Treasure.

Salutation to the Perfect God, full of sweetness; I salute His Feet with my head with great reverence, I salute Him at all times with folded hands. Salutation to Thee, the Adept, the Awakened, the Good amongst all people in the world, the Shining One, the Joy of all eyes. Salutation to the Leader of all Devas and Asuras and great men, who, Oh, the wonder of it! serve Him day and night. Salutation to Thee, the Tirthankara, the Giver of Happiness, the Master, the Brother who helpeth without any motive that we can understand. Salutation to Thee who longest for the good of the world—entangled, who take resort in Thee, who are the Ocean of the Waters of Compassion. Salutation to Thee, who are perceived only in reflection in the glass of Knowledge, whose nature is both Light and Darkness. Salutation to

Thee who destroyest the brood of all blemishes and sins, and who removest away all sense of harassment. Salutation to Thee who art the Jewel meditated on by the world, the World-Teacher, the Blessed of the world, the Lord of the world and of its people. Salutation to Thee who makest possible the crossing of the terrible and endless sea of the worldly life, the Companion on the way to the City of Blessedness. Salutation to Thee, the Refuge of the refugeless. Free of attachment, Free of limitations, Free of form, the Lord of the world. Salutation to the Enlightener of the meek, the Peerless, the Lord of Charity, the Pure, Higher Knowledge, the ruler of Devas.

Hebrew

May it be Thy will, O Lord our God, and God of our fathers, to cause us to walk in Thy Law and cleave to Thy Commandments; and lead us not into sin, transgression, temptation and contempt. Remove from us every evil inclination and cause us to adhere to the good.

Oh, grant us grace, favor and mercy in Thy sight, and in the sight of all that behold us; and bestow gracious favors on us. Blessed art Thou, O Lord, who bestowest gracious favors on Thy People *Israel*, Amen.

(The word "Israel" is composed of: ISR—Righteous, EL—Omnipotent; hence means: Those who are righteously walking in the Law of God.)

Buddhist

Praise be to the Lord, the Holy One, Perfect in Wisdom,

Praise be to the Lord, the Holy One, Perfect in Wisdom,

Praise be to the Lord, the Holy One, Perfect in Wisdom.

I go to the Buddha for refuge,

I go to the Law for refuge,

I go to the Brotherhood of the Noble Ones for refuge.

For the second time, I go to the Buddha for refuge,

For the second time, I go to the Law for refuge,

For the second time, I go to the Brotherhood of the Noble Ones for refuge.

For the third time, I go to the Buddha for refuge.

For the third time, I go to the Law for refuge,

For the third time, I go to the Brotherhood of the Noble Ones for refuge.

I promise to abstain from taking the life of any living creature.

I promise to abstain from taking anything that belongs to another with thievish intent.

I promise to abstain from the evil indulgence of bodily passions.

I promise not to speak a falsehood about even the smallest thing.

I promise not to take any intoxicating liquor or drug.

Christian

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of the Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy Holy Name, through Christ our Lord. Amen.

O Lord Christ, we, Thy faithful soldiers, dedicate this new-born day to Thee, praying that it may shine in Thy service as a pure pearl in the chaplet of our life, O Thou Great King of Love, to whom be praise and adoration for evermore. Amen.

Teach us, O Lord, to see Thy life in all men and in all the peoples of Thine earth, and guide our nation through its leaders to preserve Thy peace, that the menace of war may be far from our days, through Christ our Lord. Amen.

To the most Holy and Adorable Trinity, Father

To the most Holy and Adorable Trinity, Father, Son and Holy Spirit, Three Persons in One God; to Christ our Lord, the Only Wise Counsellor, the Prince of Peace; to the Seven Mighty Spirits before the Throne; and to the glorious Assembly of just men made perfect, the Watchers, the Saints, the Holy Ones, be praise unceasing from every living creature; and honor, might and glory, henceforth and for evermore. Amen.

The Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son, Christ our Lord; and the blessing of God Almighty, the Father, the Son and the Holy Ghost, be amongst you and remain with you always. Amen.

Musalman

In the Name of the Lord, the Kind, the Compassionate

All honor be to God, the Lord of all the worlds,

The Kind, the Compassionate,

The King on the Day of Faith;

It is He who is wise, He who is powerful;

Guide Thou us on the Path of Righteousness,

The Path of those who rejoice in Thee,

Not on that of those who ignore Thee and work injustice. Amen.

Sikh

The One Supreme Being, Whose Name is Eternal Truth, the Creator, the Spirit, devoid of fear and enmity, immortal, unborn, self-existent, the Enlightener, the Bestower of Grace.

The Pure One was in the beginning, before all

ages began. The Pure One exists now, and, says Nanak, shall exist for evermore.

General (recited together)

O Hidden Life! vibrant in every atom;
O Hidden Light! shining in every creature;
O Hidden Love! embracing all in oneness,
May each who feels himself as one with Thee,
Know he is also one with every other.

The Benediction of the First Ray

May the Holy Ones whose pupils you aspire to

become, show you the Light you seek; give you the strong aid of Their Compassion and Their Wisdom. There is a Peace which passeth understanding; it dwells in the hearts of those who abide in the Eternal. There is a Power that maketh all things new; it lives and moves in those who know the Self as One. May that Peace brood over you, that Power uplift you, till you stand where the One Initiator is invoked, till you see His Star shine forth.

Comments on the United Act of Worship

From an article by the Rt. Rev. Irving S. Cooper in the Adyar Number of "The Liberal Catholic"

IF ONE may venture to select one dominant note out of the many-toned chord sounded by the convention, it was that of religious tolerance and sympathy.

Probably in no other place or gathering on earth would it be possible at the present time for the followers of so many religions to gather together in harmony, each listening reverently to the act of worship of the other, joining in whenever the barriers of language were removed. As an example of this, each morning at seven the delegates gathered in the large hall at Headquarters and united in common worship called the "Prayers of the Religions." The religions were represented in the order of their founding.

First a group of our Hindu brothers chanted in Sanskrit an exquisite prayer addressed to the Lord of the Universe, to the Shining Being hidden in every creature, to the blessed Angels. Then a Parsi brother stepped forward and intoned a Zoroastrian hymn of thanksgiving and adoration to the Deity. A member of the Jaina religion followed with a prayer of salutation to the Perfect God, to the Master, the Giver of Happiness, and to the Angels. A reverently intoned prayer from a Hebrew brother came next, addressed to the God of Israel: "May it be Thy will, O Lord our God, and God of our fathers, to cause us to walk in Thy law and cleave to Thy commandments." One very well known to many of us, Mr. C. Jinarajadasa, a follower of the Lord Buddha, followed by chanting in the Pali language the Three Refuges and the Five Precepts of the Buddhist faith.

After that one of the Bishops of our own Church read the three Collects, the Ascription and the Benediction.

A Musalman brother from Java then came forward, and with hands reverently clasped together, recited a prayer to Allah, the Kind, the Compas-

ionate. The last religion represented was the Sikh, with a prayer to the One Supreme Being, Whose Name is Eternal Truth. Finally, the entire assembly, following the lead of the venerable President, Dr. Annie Besant, recited the following glowing words:

O Hidden Life! vibrant in every atom;
O Hidden Light! shining in every creature;
O Hidden Love! embracing all in oneness,
May each who feels himself as one with Thee,
Know he is also one with every other.

Then Dr. Besant, with that low, deep voice of hers, gave the Benediction of the First Ray.

Morning after morning, as I have shared in this beautiful act of common worship, sometimes standing with my brothers, sometimes reading the Christian prayers, I have felt the wonderful atmosphere of devotion which pervaded the gathering, and have noticed repeatedly how reverently all of the prayers were received. The same gestures of reverence, the same rapt attention, greeted each reader, whether Hindu, Buddhist or Christian. To us, standing in that historic hall, it seemed as if each faith, like a flaming jewel of a different color, but added to the splendor of the adoring gift held up to God. An inspiring sense of the universal nature of religion made itself felt and for a while the narrow barriers dividing faith from faith were gone. It was as if a new spirit had come over the world of religion. A Hindu was still a Hindu, a Buddhist a Buddhist, a Christian a Christian, but the stifling miasma of bigotry and intolerance had disappeared, carrying with it the old diseases of rivalry, contempt and hatred. If this atmosphere of mutual respect and understanding can only be spread throughout the religious world, there is a chance that the Brotherhood of Man may approach its consummation.

The Basic Truths of Religion

Theosophy, the Divine Wisdom, is the root of all the great religions, living and dead; all are branches of that ever-living Tree of Life, with its root in Heaven, the leaves of which are for the healing of the nations of the world. Each special religion brings out and emphasizes some special aspect of the Truth, necessary for the evolution of humanity during the age it opens, and shapes the civilization of that age, enriching the religious, moral and cultural heritage of the human race.

The World Religion, of which all special religions are integral parts—whether or not they recognize their places in the World Order—declares:

1. There is one transcendent Self-Existent Life, eternal, all-pervading, all-sustaining, whence all worlds derive their several lives, whereby and wherein all things which exist live and move and have their being.

2. For our world this Life is immanent, and is manifested as the Logos, the Word, worshipped under different Names, in different religions, but ever recognized as the One Creator, Preserver and Regenerator.

3. Under Him, our world is ruled and guided by a Hierarchy of His Elder Children, variously called Rishis, Sages, Saints, among whom are the World-Teachers, who for each age re-proclaim the essential truths of religion and morality in a

form suited to the age; this Hierarchy is aided in its work by the hosts of Beings—again variously named Devas, Angels, Shining Ones—discharging functions recognized in all religions.

4. Human beings form one order of the creatures evolving on this earth, and each human being evolves by successive life-periods, gathering experiences and building them into character, reaping always as he sows, until he has learned the lessons taught in the three worlds—the earth, the intermediate state and the heavens—in which a complete life-period is passed, and has reached human perfection, when he enters the company of just men made perfect, that rules and guides the evolving lives in all stages of their growth.

These are the basic truths of the World Religion, of which all religions are but specialized branches; to proclaim and teach these the Theosophical Society was founded and exists.

The World Religion will thus help in preparing the way for the Coming of the World-Teacher Who will give to the Basic Truths the form suited to the age He will open—the Age of Brotherhood.

The Theosophical Society admits to its fellowship all who desire to enter it, whether or not they hold any of these basic truths, or belong to any religion or to none, since all belong to the Universal Brotherhood of Humanity, of which it is a nucleus.

Thou shalt only well known be
By the perfect harmony
That Thy coming makes in me.
—Coventry Patmore.



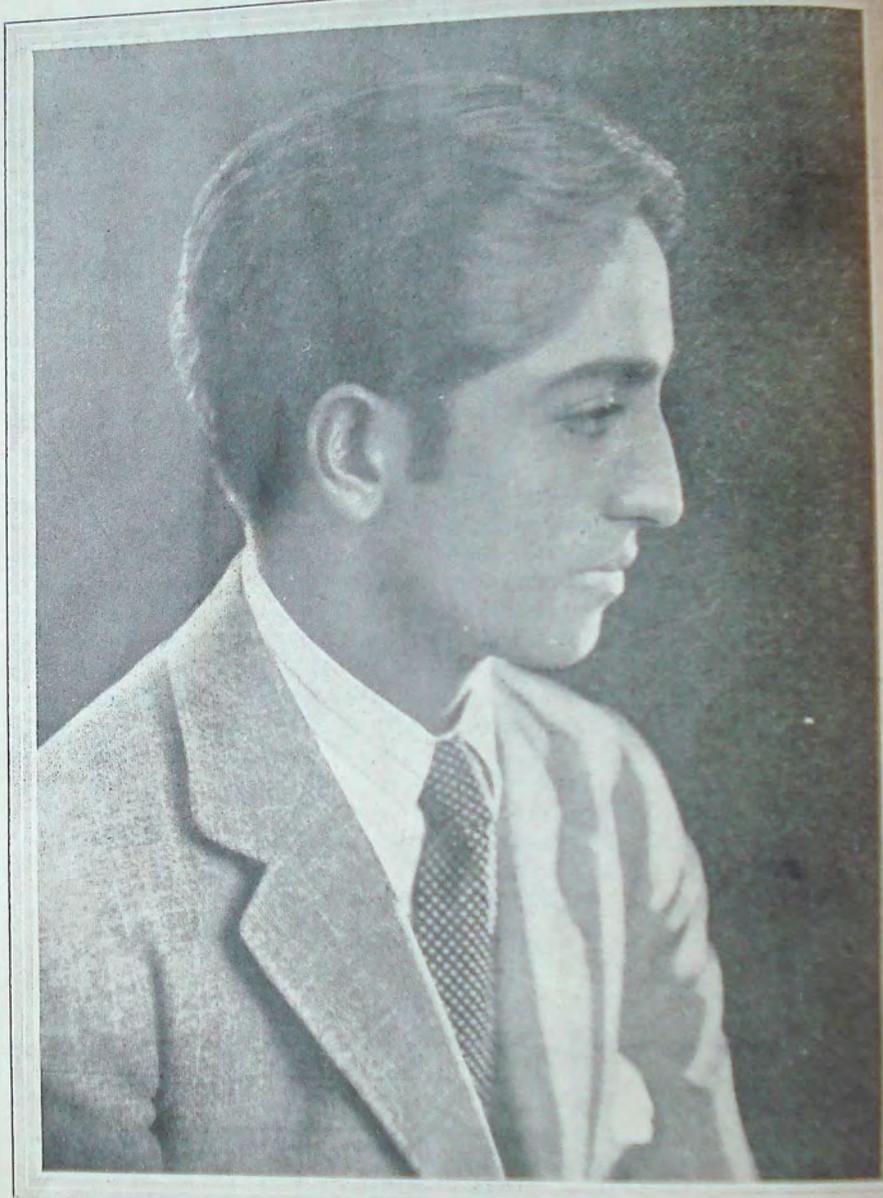
J. KRISHNAMURTI

Head of The Order of the Star in the East.

Mr. Krishnamurti is scheduled to arrive in the United States with Dr. Annie Besant in August, and he will attend the 40th annual convention of the American Theosophical Society at Chicago, August 28th to September 1st, inclusive.

The Ojai, a newspaper published in Ojai, California, where Mr. Krishnamurti resides when in the United States, reports that he will probably not continue with Dr. Besant during her lecture tour in the United States.

The distinguished visitors, including other members of the party, will leave for India at the completion of Dr. Besant's lecture tour, which will probably be in November.



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The ORDER of THE STAR IN THE EAST



THE HERALD OF THE STAR is the official organ of the Order of the Star in the East, and is obtainable through the officers of the order in the various countries of the world.

The Order of the Star in the East is an organization which has arisen out of the rapidly growing expectation of the near coming of a great spiritual Teacher, which is visible in many parts of the world today. In all the great faiths at the present time, and in practically every race, there are people who are looking for such a Teacher; and this hope is being expressed quite naturally in each case, in the terms appropriate to the religion and the locality in which it has sprung.

It is the object of the Order of the Star in the East, so far as possible, to gather up and unify this common expectation, wherever and in whatever form it may exist, and to link it into a single great movement of preparation for the Great One Whom the age awaits.

The Objects of the Order are embodied in the following Declaration of Principles, acceptance of which is all that is necessary for membership:

1. We believe that a Great Teacher will soon appear in the world, and we wish so to live now that we may be worthy to know Him when He comes.
2. We shall try, therefore, to keep Him in our minds always, and to do in His name, and, therefore, to the best of our ability, all the work which comes to us in our daily occupation.
3. As far as our ordinary duties allow, we shall

endeavor to devote a portion of our time each day to some definite work which may help to prepare for His coming.

4. We shall seek to make Devotion, Steadfastness, and Gentleness prominent characteristics of our daily life.

5. We shall try to begin and end each day with a short period devoted to the asking of His blessing upon all that we try to do for Him and in His name.

6. We regard it as our special duty to try to recognize and reverence greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

The Order was founded at Benares, India, on January 11, 1911, and has since both grown and spread rapidly. Its membership now numbers many thousands in all parts of the world, and includes men and women of all the great Faiths and of nearly every nationality.

Information about its life and work may be obtained from any of its officers, and application for membership should be sent to an officer of the country to which the applicant belongs. Each member receives, on joining, a certificate of membership, leaflet, and card. The badge of the order is a silver five-pointed star.

American headquarters, 2123 Beachwood Drive, Hollywood, Los Angeles, California. National representative, Mr. Fritz Kunz, at above address. Enquiries welcomed.

THE CONCLUSION OF AN ADDRESS BY J. KRISHNAMURTI ON STAR DAY, DECEMBER 28, 1925, AT THE JUBILEE CONVENTION OF THE THEOSOPHICAL SOCIETY, ADYAR, INDIA

"We are all expecting Him Who is the example, Who is the embodiment of nobility. He will be with us soon, He is with us now. He comes to lead us all to that perfection where there is eternal happiness. He comes to lead us and He comes to those who have not understood, who have suffered, who are unhappy, who are unenlightened. He comes to those who want, who desire, who long—

"I COME TO THOSE WHO WANT SYMPATHY, WHO WANT HAPPINESS; WHO ARE LONGING TO BE RELEASED; WHO ARE LONGING TO FIND HAPPINESS IN ALL THINGS. I COME TO REFORM AND NOT TO TEAR DOWN; NOT TO DESTROY, BUT TO BUILD."

"GATHER US IN"

An interesting hymn that is gaining popularity in Christian churches. Words by Rev. G. Matheson; music by Bessie Lathrop Edmunds.

Gather us in, Thou Love that fillest all,
Gather our rival faiths within Thy fold;
Rend each man's temple's veil, and bid it fall
That we may know that Thou hast been of old.

Gather us in; we worship only Thee;
In varied names we stretch a common hand;
In diverse forms a common soul we see;
In many ships we seek one spirit-land.

Thine is the mystic life great India craves,
Thine is the Parsi's purifying beam,
Thine is the Buddhist's rest from tossing waves,
Thine is the empire of vast China's dream.

Thine is the Roman's strength without his pride,
Thine is the Greek's glad world without its
slaves,

Thine is Judea's law with love beside,
Truth that enlightens, charity that saves.

Each sees one color of Thy rainbow light,
Each looks upon one tint and calls it heaven.
Thou art the fullness of our partial sight;
We are not perfect till we find the seven.

Some seek a Father in the heavens above;
Some ask a human image to adore;
Some crave a spirit vast as life and love;
Within Thy mansions we have all and more.

O glorious Triune God, embracing all,
By many Paths do men approach Thy Throne
All Paths are Thine; Thou hearest every call;
Each earnest seeker has Thee for his own.

—————:—————

Wide-eyed we gaze into the zenith, poor amateurs of the supernatural, looking for some abrupt and devastating glory coming in clouds of heaven. But it may be that His coming to us will be gentle and natural as the daylight; that first we may discern His radiance low down on the horizons of the world.—(The Path of the Eternal Wisdom)

—————:—————

The Lord, whom ye seek, shall suddenly come to His temple.—(Mal. III., 1.)

A CLEAN LIFE, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, a constant eye to the ideal of human progression and perfection which the sacred science depicts—these are the golden stairs up the steps of which the learner must climb to the Temple of Divine Wisdom.

—H. P. Blavatsky.