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A Newer Magazine
Filled with Life and Interest
Published Quarterly

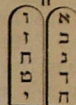
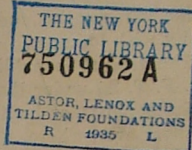


The JEWISH THEOSOPHIST

Edited by Henry C. Samuels, F. T. S.

ADDRESS FOR SUBSCRIPTIONS AND ALL COMMUNICATIONS

3511 East 89th Street,
Seattle, Washington.
U. S. A.



VOL. 2 No. 1
Copyright, 1932

SEATTLE, WASHINGTON
APRIL—JUNE, 1932

\$1.00 Per Year

Post Free to
All Countries

WHAT IS PESACH . . . PASSOVER?

By Henry C. Samuels, F. T. S.

The Biblical story of Pesach is greatly symbolical. The fragments of our history that were made to articulate with the intent of the ceremony or the story of Passover were adapted so purely for the purpose of conveying certain great truths in life; the truths that are depicted in the grandeurs which are so evident in all nature especially at this beautiful season of spring time.

Pesach or Passover is not a chain which binds us to the past, nor even to the future, but it is a gateway to the freedom and happiness which are eternal; the freedom and happiness for which every one truly longs. "The fullness of Moses" in which the Elders of humanity lead the way. The meaning of Pesach, when the festival is viewed and observed in the proper spirit, is most profound and yet also simple; it is the simplicity and profoundness which always blend with each other in true beauty, in the real things of life, and therefore the gifts of Passover are ever within the reach of everyone.

To observe Passover in a purely historical manner, and in a way in which it creates and perpetuates in us an unworthy attitude towards the land and people of Egypt is not religion but superstition. It is as erroneous as the popular Christianity which is based so much on the unfortunate death of Jesus instead of on the noble example of his life and the sublime heights to which he has risen.

Passover is a feast of love which is instituted by the Lord of Love since most ancient days. It is based on the charity which transmutes all, which does not contain even a particle of hate or prejudice, the food of the "Flesh Pots." Passover is a

feast of the bread of the spirit and the wine of life; the bread and the wine which comes from the promised land, the land of all true Israel of all peoples. Passover points to life which is contained within all things, within every experience, and it leads to Sanai, the Mount of Divine understanding and much more.

As to Egypt, we owe much to her, the land that has received our ancestors, Jacob and all his household, with the abundance of her charity. The benignant king granted them homes, land, and food in their time of need, and he gave them food, as the scripture says "Lefi hatof" plentifully lest as children we should waste much. Jacob has duly blessed the king and he was grateful, and he has likewise blessed all his children and all his households through them, and that we may realize the fullness of that blessing above the seeming darkness that surrounds us. Last but not least Egypt has given us birth which is the greatest charity of all, the charity of Motherhood.

Many of our most treasured possessions are what our ancestors were permitted to take along when they departed from Egypt, as Biblical history informs us. They are the gifts not made with hands, but eternal in the heavens; the gifts which may only be known through everlasting charity, the charity which is embodied in true Passover. Pesach is a feast of love, a sublime token of His eternal and most holy Sacrament.

We wish all our readers and friends a happy and joyous Pesach.
—The Jewish Theosophist.

Said Rabban Simeon: By three things is the world preserved; by Truth, by Justice, and by Peace.

THE NATURE OF OUR BODIES

(Selected Article)

The Aura

The existence of an aura, or colored mist of rarefied matter surrounding the human body, has long been known.

The aura is clearly visible to the trained investigator and is frequently seen in part by many as a glow of light above the heads of others. All human beings, and to a certain extent animals, plants and even minerals, are surrounded and interpenetrated by a cloud of delicate matter drawn from the etheric part of the physical world and from the emotional and mental worlds. This matter is so sensitive that it responds instantly to thoughts and feelings, and as it does so its vibrations give rise to various colors.

In a developed human being this cloud of matter has been so specialized that it is to a large extent separated from the rest of the matter of the unseen worlds, in the same way that our physical bodies are distinct objects. Further, it has been so moulded and organized by the constant play of thoughts and feelings, that it has fashioned into subtle bodies by means of which a man comes into contact and communication with the invisible worlds.

Analysis has shown that the aura is composed of four distinct layers:

(1) A striated etheric mist, bluish-gray in color, which extends outwards for several inches on all sides from the surface of the skin. This is made up largely of etheric emanations from the etheric double of the physical body.

(2) An oval-shaped form, which is the seat of all our emotions, passions, feelings and sensations. This is the emotional body formed of the matter of the emotional world.

(3) A similarly shaped form, in which all our concrete, every-day

thoughts and mental pictures are generated. This is the mental body formed of the matter of the lower mental world.

(4) An ovoid form, which is the seat of all our abstract and philosophical thoughts and spiritual aspirations. This is the causal body or soul body, formed of the matter of the higher mental world.

It is important to remember that these various bodies, including the physical, are not separated like pearls upon a string, but that they occupy the same space, the subtler interpenetrating the denser ones, the whole forming one compact working unit we call a human being.

The Etheric Double

The etheric double, which should not be confused with the etheric emanations from it, is an exact counter part of the physical body, and as it is faintly luminous and bluish-gray in color and extends out beyond the surface of the body about one-fourth of an inch, it is sometimes visible to ordinary sight. It permeates the whole physical body and its function is to conduct the different currents of electricity, magnetism and vitality, which circulate everywhere throughout the tissues.

The Emotional Or Astral Body

The emotional body is larger than its physical companion and on an average extends some eighteen inches out on all sides from the latter. The emotional body of a primitive man is a vaguely outlined, indefinite cloud of matter, glowing dimly with muddy colors, but that of an advanced man is a sharply defined ovoid, marked by a definite color areas and bands, each one of which indicates an habitual trend of passion, feeling or emotion.

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The Jewish Theosophist

Edited by Henry C. Samuels, F. T. S.

INFORMATION

The Jewish Theosophist is International in scope, and is directed to the practical side of life. It deals primarily with progressive and constructive thought, presenting various interesting subjects that are appealing and up to the times. It is a Jewish magazine of recreation and education, dealing with things that we really wish to know.

The Jewish Theosophist is published by its editor, Mr. Henry C. Samuels, F. T. S., under the auspices of the Association of Hebrew Theosophists, and with the kindly cooperation of friends and readers everywhere.

SUBSCRIPTION—\$1.00 (one dollar) a year, post free.

(A dollar bill may be safely sent through the mail instead of a check or money order. The rate of subscription is the same for all countries.)

Address all communications to

**The Jewish Theosophist,
3511 East 89th Street,
Seattle, Washington.
U. S. A.**

The editor welcomes to the columns of The Jewish Theosophist literary contributions of various shades of thought that are related to the subjects to which this magazine is devoted. All articles appearing in this magazine are published as the expressions of their respective writers.

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An appropriate book business is conducted at the office of the magazine, where books on the subjects presented through its pages may be conveniently purchased. We can also supply any other books that are obtainable.

Correspondence regarding books, reading courses or other inquiries are welcomed, and we will gladly give any information that we can. Such correspondence does not incur any obligation whatever.

A special list of interesting and well selected books will be found elsewhere in this number.

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ישראל'ס מסייער
נא צו שיקן אונזערע
און אונזערע קינדער

THE NATURE OF OUR BODIES

(Continued from Page 1)

Despite the oval shape of the emotional body, it is interesting to know that in the emotional world we appear almost exactly as we do physically and are therefore easily recognizable. This is due to the fact that about 90 per cent of the densest matter of the emotional body is condensed within the limits of the physical form, apparently being held there by some force of attraction, so that the oval form is only faintly indicated, the denser counterpart of the physical body within being most prominent and clearly visible in every detail.

The Mind, or Mental Body

The mental body is usually of the same size as the emotional, both of them growing in size as we advance along the path of evolution. With definite progress in the power to think the mental body becomes more highly organized and therefore more definite in outline. It is exceedingly luminous and radiant with clear, beautiful colors, especially in an advanced type of human being, each color area indicating an habitual thought attitude.

The Causal or Soul Body

The form of the causal body is ovoid (we call it "causal" because it is the mould upon which the mental and emotional bodies are fashioned), and while in the savage it resembles an empty bubble because undevel-

oped, yet in the advanced man it is marvelously beautiful, flashing with radiant colors and glowing with a living light all its own. Words are powerless to describe it; it must be seen to be known. This casual body persists from life to life, and is the permanent body of the true man, the soul.

This soul, or ego, or individuality survives all bodily changes, stores up all experiences and remembers all events. It is our higher Self, the source of that sense of "I" which is always in the background of our thinking.

How the Soul Grows

The growth of the soul is of almost inconceivable slowness during the early stages of human evolution, because the only experiences upon which the soul can thrive are fine emotions, inspiring thoughts, and unselfish aspirations. Naturally these are almost unknown while man is still learning the crude lessons of physical existence, but they come later when he commences to turn his attention to higher things. This is the enormous advantage of living a pure and noble life, dedicated to unselfish service—it gives to the soul, the real man, that which stimulates his growth in a most wonderful manner and hastens his journey to the splendid goal of human evolution.

COMMON SENSE IN DIET

By Dr. Edwin C. Beckwith, A.B., M.D.

(Selected from an article in the Vegetarian Magazine, Lewiston, Idaho, U. S. A., With their kind permission.)

Foods may be classified in a general way as meats, fruits, vegetables, nuts, cereals and miscellaneous. Meats include flesh, fish, fowl and the soups, gravies and teas made from them.

One of the truly great investigators in foods is Dr. L. Duncan Bulkley, founder and for many years head of the New York Skin and Cancer Hospital. After years of careful observation and experimentation, Dr. Bulkley repudiates all meats as food and says in effect that cancer and skin diseases cannot be cured while the patient is eating meat. In fact, he goes further and says that there are eight chief causes for cancer: Meat, alcohol, tobacco, coffee (including tea and chocolate), worry, overeating lack of exercise and constipation.

By a survey of the health conditions and statistics of our whole planet, Dr. Bulkley shows that just in proportion as meat becomes more prominent as an article of diet, the cancer death rate increases.

Another aspect is that of the cruelty involved in the use of the flesh of animals for food. In the lower levels of human life where cruelty is the common fare, it may not seem so serious; but among the more highly evolved souls who are trying to overcome cruelty, it is serious to incur the consequences of raising

cattle or fowl, or catching fish just for the luxury of eating their dead bodies. Follow the course of the preparation of a good beefsteak. First the cattle are bred and raised in order that they may be killed, and the men who do that work know what they are doing, and why they do it. The process to some extent brutalizes those men. The shipping of the cattle, herding and crowding them into the cattle cars at its best is attended with great cruelty. Cattle are often trampled to death, and they cannot be properly fed or watered or exercised, nor protected from the inclement weather, so that the poor creatures suffer untold agonies in transit, in order that eventually some lady who is accustomed to "setting a good table" may have the luxury of serving to her guests its dead and rotting carcass!

When the creatures arrive at the stockyards—any stockyards—they sense the fate that is before them, and suffer much from fear. Let us omit the actual killing by men standing in blood, and the preparation of the body for the cooling rooms, where they sometimes hang until the mould is six inches or more thick. Then this choice meat is delivered to the butcher, who cuts it up for his best customers! Consider

(Concluded on Page 3, Col. 3)

THE PARLIAMENT OF RELIGIONS

At the World Fair, Chicago, 1933

The work of The Fellowship of Faiths must be greatly appreciated by all lovers of peace and understanding. Definite plans are now under way for a parliament of religions at the Chicago World fair in 1933, similar to the parliament held at the world fair in Chicago in 1893. The keynote of the parliament in 1893 was "Tolerance," but at the forthcoming parliament it will be "Appreciation." That is indeed a decided step in advance and for the good of all.

Organizations of The Fellowship of Faiths exist now in 17 cities in 10 countries, cooperating with each other. Their tentative program for the parliament in 1933 already includes some 104 proposed speakers on many vital subjects. The list of proposed speakers include such leaders and thinkers as Einstein, H. G. Wells, Ramsey MacDonald, Jane Adams, Dr. Annie Besant, Rabbi Stephen S. Wise, Rabbi Louis L. Mann, Mrs. Israel Zangwill, J. Krishnamurti, Rabindranath Tagore, Rabbi S. Felix Mendelssohn, Mahatma Gandhi, John Haynes Holmes, Rabbi Edward L. Israel, Romain Rolland, Harry Emerson Fosdick, etc.

Twenty seven subjects are suggested for discussion at the parliament which include the following: 1. "Peace and Brotherhood" as taught by Buddhism, Christianity (Catholic and Protestant), Confucianism, Hinduism, Judaism, Mohammedanism (Islam)—and other Faiths. 2. "Tributes to Great Religions" by followers of other faiths. Tribute to Mohammedanism by a Hindu, to Hinduism by a Mohammedan; Tributes to Roman Catholicism by a Protestant, to Protestantism by a Catholic; Tributes to Judaism by a Christian, to Christianity by a Jew, etc.

Some of the other subjects named are as follows: Youth and the Future; Race Prejudice, How to Overcome It; War, How to Prevent It; Life, What Is It For?; Fundamentals of My Faith; The Conquest of Fear; Success, How Is It Within Everybody's Power; Education, What are Its Essentials, etc.; Shall Man or

Money Be Master?; How May Man Walk and Talk with God; What "Foreigners" Contribute to My Country etc.

The amount of interest shown in the work of The Fellowship of Faiths may be realized from the fact that in greater Chicago, alone there are seven Fellowship of Faiths with a committee of 100 for each Fellowship, represented by leaders of the various faiths. We find from the names among the various officials that the movement is very creditably represented by leading Rabbis and other leaders in Jewry. The Fellowship of Faiths is indeed one of the most promising movement of the day, and is worthy of the interest of every thinking man and woman. The forthcoming parliament of religions at the Chicago World fair in 1933 which is sponsored by the Fellowship of Faiths must hold a real treat and a gift in store not only for those who will be fortunate to be present, but also for all humanity.

114 members are named on the general committee of the Fellowship of Faiths. The names of some of those leaders are as follows: Chairman, Dr. Albert Clayton Morrison; Vice Presidents, Rabbi Louis L. Mann, H.D.; Miss Mary E. McDowell; Judge John P. McGorty, Treasurer; Mr. Louis A. Bowman, Auditor; Mr. L. L. Putnam, C. P. A., Secretary; Miss Beatrice A. Arieff; Mr. George W. Dixon; the late Mr. Julius Rosenwald; Miss Jane Adams; Bishop Edwin H. Hughes; Dr. Weller Van Hook; Dr. Albert E. Haydon; Rabbi Solomon Goldman; Rev. Rolland W. Schloerb; Rabbi Felix A. Levy; Sufi Mutiur; Rahaman Bengalee; Mr. Thomas W. Allinson; Rabbi A. Hirschberg; Mr. Clarence Darrow, etc.

The general executives are: Chas. Frederick Weller, Mrs. Eugenia W. Weller, and Kedar Nath Das Gupta. Any one desiring further information should address The Fellowship of Faiths, Room 320 City Hall Square Building, 136 North Clark Street, Chicago, U. S. A.

THE GOLDEN CHAIN

A Morning Prayer for Children

I AM A LINK in a golden chain of love that stretches around the world, and must keep that link bright and strong.

So I will try to be kind and gentle to every living thing I meet, and to protect and help all who are weaker than myself.

And I will try to think pure and beautiful thoughts, to speak pure and beautiful words, and to do pure and beautiful actions.

May every link in the Golden Chain become bright and strong.

—Annie Besant.

FIGHTING THE LIGHT

(The story of a modern excommunication—Herem)

By Henry C. Samuels

Most of us are doubtless familiar with Mr. Robert Ripley's column in the newspapers under the title "Believe It or Not." Mr. Ripley as it seems has made it his life work to entertain the world by relating those occurrences that are impossible to believe. We know of a strange incident that has recently occurred among our people and which we believe Mr. Ripley will find valuable for his repertoire of unbelievable things. The title would read something on this order: "Believe it or

not" The Rabbis of Basra and Bagdad have excommunicated a number of Jewish brethren from the Synagogue because of their membership in the Theosophical Society.

That has actually happened, and we wonder who are to be the next victims? Perhaps the Jewish members of the Masonic fraternity, perhaps members of the B'nai B'rith. So many of the latter, though they are devoted Jews, only go to Synagogue on Rosh Hashona and Yom

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Common Sense in Diet

(Continued from Page 2)

the effect of all these operations on the men who kill, prepare and cut up the meat, and what this brutalizing process must do to the souls who are on this earth for the purpose of developing gentleness, kindness and brotherly love!

Since the vitamins and all the vital elements can be secured in much better form in clean foods without the use of meat, it follows that meat eating is entirely unnecessary for health. Compare the animals of the world as to their diets and dispositions and usefulness. The meat eaters are the lion, tiger—in fact, the whole cat family; the grass-eaters are the horse, cow and elephant, which are the useful animals, who also surpass the others in intelligence, but not in cunning. The meat eating animals have, as a rule, vicious dispositions, whereas

the vegetarian animals are more likely to be peace loving. The one exception is the dog, but when he is made a rigid vegetarian his disposition is improved, his life lengthened and his intelligence increased.

It appears, then, that no matter from what angle one approaches the subject, one finds only death and suffering to the animals, and sickness and sorrow for human beings, as a result of meat eating. On the other hand, in a vegetarian diet are all the elements necessary to nourish the body, and the vitamins so essential to its vitality; and almost none of the causes of cruel disease and death. In other words, a careful study of the diet of the people today reveals that a large percentage of all the sickness and diseases that flesh is heir to is caused by the consumption of substances not adapted for food. If meat were eliminated from the general diet today, in six months the average health of the people would be improved.

FLOOD RELIEF FOR CHINA

The following are extracts from a press release issued by "The Flood Relief for China." The Hon. T. V. Soong, Finance Minister of the Chinese Government was chairman of this worthy organization. Its present chairman is Dr. David A. Brown the well known Jewish philanthropist and leader. The address of the organization is given at the beginning of their article. We hope many of our readers can respond to their appeal for help.

—Editor.

Flood Relief in China, 205 East Forty-second Street, New York City has just received a cablegram from its American Advisory Committee in China, which states that the revenue of the National Flood Relief Commission is seriously curtailed.

Mrs. Charles A. Lindbergh, in her vivid radio description of what she and her husband saw during the height of the flood, said in part—

"I do not know how those people felt when they saw a last hope disappear into the sky or what those other millions felt who saw us fly over their desolate country. I know, though, that I had a kind of horror that I should be so near them and have the power of escaping so easily from their misery.

Dr. David A. Brown, Chairman of Flood Relief in China, who followed Mrs. Lindbergh on the radio, made a graphic presentation of the situation now prevailing. He spoke of fifty million people swept away from their homes, with the almost total loss of their farm animals and their belongings, a few of them absorbed into the cities, but many millions packed in concentration camps, with the biting cold of winter sweeping through their mat sheds—their food limited to a small bowl of gruel a day, scourged by epidemics.

Dr. Robert E. Speer, a former President of the Federal Council of Churches, sends this message:

"Great as our own need in America may be, there are those whose need is greater than ours. And we have in America all that is necessary to meet our own need and enough to spare to meet the need of the millions of our human beings in China who are destitute. These millions are homeless and starving. Their plight is not due to themselves or to the disorganization and brigandage of China. It is due to flood and famine, against which they have done all in their power by industry and thrift to provide.