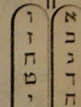




The JEWISH THEOSOPHIST

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

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PRACTICAL RELIGION

By C. Jinarajadasa, M. A.
(INDIA)

(Selected from World Theosophy for December, 1931).

There is in us all a natural tendency to glorify the past at the expense of the present. "The good old days" have roseate hues which our eyes do not see in the drab present. Old people especially are never tired of drawing invidious distinctions between what was and what is. On one matter, the older generations both in the East and West are agreed, and that is, that there was more true religion and real piety when they were young than it is to be found today.

If this were really the case, the world would be in a bad way; in

reality, there was probably never a time when the world was so full of reformers and idealists. What is really happening is a remarkable world-wide change which is taking place in the conception of religion. In the past, to be "religious" meant to subscribe to ancient and accepted formulae of observances. The day's work had to be consecrated at its beginning with certain prayers and worship; an outer and visible routine was inseparable from true piety. Undoubtedly, in the lives of men and women in the East and West today, a religious routine is tending to weaken, and in many cases no

Continued on Page 2, Col 1

THE WHEELS OF LIFE

By HENRY C. SAMUELS, F. T. S.

Every individual, who is the thinker or soul, possesses three distinct bodies through which he expresses himself, and a fourth body in which are assimilated the spiritual essence of all experiences in life.

The three bodies are as follows:

1. The physical body through which we express ourselves in action.

2. The emotional or astral body through which we express ourselves in emotion or feeling.

3. The mental body through which we express ourselves in thought.

Those three bodies which interpenetrate each other are our temporary vehicles because they are formed anew every time the individual soul is born on earth, or at every incarnation, called "Gilgul" in Hebrew. They are the three bodies of our personality, and they may become habituated to either good or ill, to things that are desirable or undesirable, just as we permit them to do.

The fourth body is called the "Causal body"; it is the body of the true individuality, and is often called the "Soul body." This body consists of the finest and purest matter of the mental or thought world, therefore it can harbor only the spiritual essence of our experiences which is free from all selfishness, and this causal or soul body is therefore the permanent home of the human soul, the true individuality. As we thus assimilate our experiences life after life into spiritual faculty and learn to use the bodies or our personality for their true purpose, growing in character, in conduct and in service, we likewise grow as souls into God-like perfection "in Whose image all are created."

There is a perfection in life which sustains us, and there are beings who have already attained to stupendous stages in evolution towards that perfection. On the ladder of evolution are the savages who still eat each other, and there are the great ones Whose attainment of love and unity are beyond our conception. Then there is the great variety of people between these two.

Continued on Page 2, Col. 3

Contents

	Page
WHAT IS THE JEWISH THEOSOPHIST?	1
PRACTICAL RELIGION, by C. Jinarajadasa, M.A. (also portrait)	1
THE WHEELS OF LIFE, by Henry C. Samuels, F.T.S.	1
"JUDAISM AND ISRAEL," from an address by Dr. Morgenstern	2
BASRA HAS A NEW COMMUNITY	3
WHY I BELIEVE IN NATURE CURE by Luther Burbank	3
A POEM, from the writings of J. Krishnamurti	3
DR. NAHUM SOKOLOW, note from his farewell address (also portrait)	4
THE JEWISH THEOSOPHIST, Information	4
PEACE PROGRESS	4
THE AURA, by L. E. Blochman	4
"THE RAISING OF HUMANITY," from the writings of C. W. Leadbeater	5
AN EDUCATIONAL PRAYER, by Glen Frank (Extracts)	5
EXPRESSION VERSUS PRESERVATION, by Henry C. Samuels	6
RETROSPECTION, A Poem by Ellen M. Wetherell	6
"THEOSOPHY," from a letter by Dr. Annie Besant	6
"WORDS OF WISDOM," by Rabbi Solomon P. Wohlgehrnter (Extract)	6
PORTRAIT OF Dr. Besant	6
EDITORIAL NOTES	6
ISRAEL'S MESSENGER, an editorial LIST OF BOOKS for sale by The Jewish Theosophist	7
THEOSOPHY AND THE THEOSOPHICAL SOCIETY Information	8
GRAPHS AND LAUGHS	8
THE PROMISE (a poem)	8