



straight road, and “bumps” are of consequence only as indications to us to look to our bearings. We would not feel them if we had not a “compass” inside.

The purpose of life is to learn and it is all made up of learning; so these things, while they may not smile at the time, will be matters to smile at later on.

Among the Greeks it was said that when the Earth was started rolling in space, the Gods burst into a fit of laughter, just to see the thing go. So we, being those very Gods, can afford to smile at the follies we meet, and go on with the work of promulgating correct ideas for those who are able to receive them.

We have to cultivate the attitude of mind spoken of in The Bhagavad-Gita, of being undisturbed by anything that may come to pass. And these disturbing things are the very means by which we arrive at that attitude.

## Two

The letter you send is very interesting. The writer asks only one question: “Why do all religions look upon the cheerless side of life, only, as if the other side did not exist?” We presume that the only answer to this question would be that the religionists and theologians are ignorant - and ignorance, as we know, is the parent of fear. The Founders of the world religions, however, did not present merely “the cheerless side.”

[From “**The Friendly Philosopher**”, Robert Crosbie, Theosophy Co., Los Angeles, 1945, 415 pp. Fragment 1 comes from p. 117. Fragment 2 comes from p. 197. ]

# New Book is Good for Recycling Recent H.P.B. “Biography” Is Not Totally Useless

A new biography of Helena P. Blavatsky has been published which seems (from its cover) to be theosophical.

A warning should be made for people not to waste money.

In spite of its nice title, the book “**Madame Blavatsky: The Mother of Modern Spirituality**”, by Gary Lachman, is useful mainly as raw material for those who recycle paper.

The good news is that it has not been published by any theosophical publishing house. Its contents is a poorly updated version of Solovyof plus Coulombs. It also constitutes a militant form of ethical relativism.

It has not been confirmed whether Vatican-related institutions are sponsoring this sort of “literature”.

# From Aspiration to Initiation

## Have we Considered Where the Path Begins?

Robert Kitto



**Arise, awake, and learn by approaching the exalted ones, for that path is sharp as a razor's edge, impassable, and hard to go by, say the wise. [1]**

Since the early days of the Theosophical Society there has been an understandable interest in the teachings and ideas concerning the spiritual path and its ancillary, that of Initiation. There is, of course, a rich Western tradition in initiatory rites and experience stretching back to beyond the Mysteries of Isis. Those coming new to Theosophy and seeking a clear and definitive route map for a spiritual path will be disappointed - though others may delight in the freedom of thought that takes its place.

It is easy too, to criticise the writings of H.P. Blavatsky as being complex, disjointed, and full of abstruse prose and even of being inconsistent. On the other hand, one can criticise later writers - C.W. Leadbeater, Annie Besant, (and Alice A. Bailey etc., etc.) as having replaced HPB's partially abstract concepts, with detailed rigid metaphysical dogma, including, for example, the specifics of a spiritual hierarchy and its role in spiritual awareness and initiation. Critics of post-Blavatsky writings would suggest that their concretion requires more by way of intellect and belief, than it does of intuitive-spiritual intelligence. Blavatsky-Theosophy places great emphasis on the *need* for individuals, one by one, to become conscious of the "radical Unity" behind both the manifest and un-manifest, and to take responsibility for spiritual apperception through "self-devised and self-induced efforts".

But what do we understand by a spiritual path? Many of us are drawn to one, and this may be because we feel that there is so much more to life than the everyday material grind that much of humanity takes part in. We may seek out the spiritual because we believe that therein is the way to a fairer and more sustainable world or, unselfishly, we may see it as a way in which we can be of service to sentient life. We may be drawn towards its perceived promise of lasting enlightenment, or we may be beguiled by the veiled mysteries of psychism or occult wisdom. Yet do we know what a spiritual path really is? Do we even know what spirituality really means? Have we considered where the path begins?

HPB opened her article “Spiritual Progress” with the evocative lines of Christina Rossetti; “*Does the road wind up-hill all the way?/Yes to the very end ...*”, and Morya in Mahatma Letter 43 quotes them too, adding; “*Take warning ... The task is difficult ...*”. It is not a message we particularly wish to hear. A few months after her death, the following immortal words of H.P.B were published in “Lucifer” (September, 1891):

“There is a road, steep and thorny, beset with perils of every kind, but yet a road, and it leads to the very heart of the Universe: I can tell you how to find those who will show you the secret gateway that opens inward only, and closes fast behind the neophyte for evermore. There is no danger that dauntless courage cannot conquer; there is no trial that spotless purity cannot pass through; there is no difficulty that strong intellect cannot surmount. For those who win onwards there is reward past all telling - the power to bless and save humanity; for those who fail, there are other lives in which success may come.”

The passage contrasts the “road, steep and thorny” with that indicative of the cyclic nature of a longer spiritual journey. Spiritual progress is of a dual nature; there is a difficult uphill journey, along the razor’s edge - one necessitating the transmutation of our very being - in contrast to that which requires us to bear “*no burden*” beyond our capabilities [2], and in which “there are other lives in which success may come”.

Andrew Rooke, an active Australasian Theosophist, argues that there is a parallel to this concept of difficult/short in contrast to easier/long, in part of the Egyptian Coffin Texts known as the “Book of Two Paths”. He writes:

“One of these stories tells of a soul travelling a road and reaching a fork called “The Two Paths of Liberation”. Whilst each path leads to the abode of the “gods”, each involves different experiences. One path, passing over land and water, is that of the Egyptian god Osiris who represents cyclic nature and this path involves many lifetimes. The other way leads through fire in a direct and shortened passage along the road of the Egyptian god Horus who in many texts symbolises the divine spark in the heart. Many other cultures also speak of a pathway to a blessed or heightened state of spiritual understanding, though such a pathway is usually for “warriors”, or the brave at heart, e.g. the American Indians speak of the “Red Path” in similar terms. In Egypt, such a brave soul if successful on his journey along the road of Horus became an initiate of the mysteries and was called a “Son of the Sun”. For the rest of mankind travelling along the road of Osiris, the way is slower, progressing certainly, but more gradually, through the challenges of daily life through many lifetimes.” [3]

The path of Osiris - that of many lifetimes - is analogous, he goes on to say, to the ‘Cycle of Necessity’, a central tenet of Theosophy. Geoffrey Barborca describes it thus:

“Also termed the Cycle of Incarnation, or the Circle of Necessity. It refers to the ancient doctrine which postulates the necessity for the immortal component of man - the Pilgrim or the Monad - to return again and again for incarnation on earth, in order to accomplish seven major evolutionary developments, each one of which represents a change of form and greater manifestation of potencies.” [4]

Following the evolutionary spiral course of seven rounds of a planetary chain, as described in “The Secret Doctrine”, the journey of the evolving Soul is not a rapid one, comprising numberless incarnations. Barborca, in his explication of “The Secret Doctrine”, entitled “The

Divine Plan” describes this path as that of Ascent and elaborates by subdividing it into that of “attainment” or “wandering” (over more than one Manvantara) dependent upon the efforts - if any - of the wayfarer.

The cyclic journey of the evolving soul *is* a spiritual path and it is one that all humanity is travelling upon; unknowingly - more often than not. (In “The Secret Doctrine” HPB refers to “the *seven stages of Adeptship*” as being linked to race-cyclicity [5]).

There are those, of course, who by virtue of developing spiritual senses are aware of such, and there are those too, aware that at any stage thereof, this path can potentially become that of the “shortened passage” of the “razor’s edge”. Pablo Sender in his outstanding talks on “The Voice of the Silence” (available [www.theosophical.org](http://www.theosophical.org)) describes as a parallel the “awakening” to adulthood of the developing youth - it is not a conscious “choice” but rather has a metamorphic quality. The “razor” path is the path of “initiation” and our preparation for this - its accessibility - is primarily dependent, according to HPB on the absolute reformation of the personal nature - body, emotions, & mind. Are we ready? The terse instruction of the Delphic oracle - “Man, know thyself” - calls for honest self-analysis, and our being able to truthfully say that the *essence* of our being is no longer rooted in the world of the senses; we are no longer “the external man of clay”. Failures specifically referred to in “The Mahatma Letters”, arise not so much from “lifestyle choices” but predominately as a result of ego, pride, or similar manifestations of “self”.

Some mistakenly believe, however, that we should be led towards and on the spiritual path by an intelligence or consciousness from outside of ourselves in the form of a Master or guru figure. In “The Inner Ruler”, Wadia says that by so thinking, we miss the first and cardinal principle of the spiritual life - that the Path cannot be trodden without the inner help which comes from within us. HPB in “Isis Unveiled” says that the first mystics, recognising “the great Being within” declared that:

“We cannot attain the “Kingdom of Heaven,” unless we unite ourselves indissolubly with our Rex Lucis, the Lord of Splendour, and of Light, our Immortal God [within]” [6] .

Radha Burnier says that:

“It is important to grasp, not merely as a concept, but as a fact, that the Path is oneself. ‘The Voice of the Silence’ states that one cannot travel on the Path until one has become the Path itself. The Path is the qualitative change which takes place in one’s consciousness and in the vehicles through which consciousness functions.” [7]

Hence the insightfulness of Krishnamurti’s observation that “Truth is a pathless land”. Until the “qualitative change in one’s consciousness” that Radha refers to, comes about, and in a way we instigated ourselves, then realistically, our state is antecedent to that of the spiritual, and the spiritual path *proper* has yet to coalesce within us (though we may aspire). In other words; our progress arises by virtue of the Cycle of Necessity.

Radha makes a further important observation: “The word ‘Path’, however, gives a wrong picture, as if one were going somewhere outside oneself; but it is meant to indicate an inner change and nothing else.”

The extent of that “inner change” may not be fully envisaged in our first toddling steps in spirituality. HPB’s poignant words known as the “Golden Stairs” are worthy of remembrance:

“Behold the truth before you: A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one’s co-disciple, a readiness to give and receive advice and instruction, a loyal sense of duty to the Teacher, a willing obedience to the behests of TRUTH, once we have placed our confidence in, and believe that Teacher to be in possession of it; a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the Secret Science (Gupta-Vidya) depicts - these are the Golden Stairs up the steps of which the learner may climb to the Temple of Divine Wisdom.” [H. P. Blavatsky *Collected Writings*, XII: p. 591.]

Within the theosophical tradition, such sentiments are echoed in sources such as “The Voice of the Silence” and “Light on the Path”. Both call, as does any serious spiritual text, for the continuing absolute reformation of the personal nature - body, emotions, & mind. The wording is daunting and uncompromising.

The teachings of the Theosophy of HPB and The Masters, however, while not explicitly organised, do provide the aspirant with a sufficiency of information by which they can realise a) the significance of the distinction between higher wisdom and the activity of the lower mind, b) that this awareness is achieved by the unfolding of increasingly spiritual attributes gained through a long cyclic process, c) that we can “engage” with this process (or not) and thereby hasten it (in the parlance of the initiatory process we progress, thereby, from aspirant to *Neophyte*), and d) there comes a point at which the yet higher, but more difficult, spiritual path proper becomes within our reach. In Theosophical terms, it may be said that we have attained to the point of accessible discipleship - that of a *Chela*; the coming nearer to an Adept teacher (guru) or Master.

B. P. Wadia, however, contends (“The Inner Ruler” - chapter on Discipleship) that Discipleship is “not an essential factor in human evolution”, and that through “the indwelling Spirit” we may likewise achieve liberation from rebirth and the high consciousness of an *Initiate*. The “Theosophical Glossary” refers to four stages before disciples are to be found “emerging in the fifth as glorified Initiates” and the process is beautifully described in “The Voice of the Silence” (which also portrays further - post-human - stages) [8].

Discipleship - however it is to manifest - is beyond the reach of the personality unless we have advanced sufficiently on the path to have found our “Immortal God [within]”; we “unite ourselves indissolubly with our Rex Lucis”. That is our “Initiator of Initiates”, our Higher Divine Self/Ego, without which Discipleship is simply not possible. Our task is in definite stages, and the first necessity has always been to achieve a level of union with the inner Entity; our Self. A full elucidation of the reasons for this, if not apparent, can be found in HPB’s article on “Chelas and Lay Chelas” [9], and in which a list of the requirements for Chelaship are given.

Speaking in the Theosophical tradition of Altruism and Compassion, Wadia sums up by saying that “Our task is to find our Immortal Ruler, our Self, and then to go forth into the world, bringing to it the kingdom of heaven”:

“That is the great, the central idea of the spiritual life. Without living it we shall make no progress. We may go from form to form, and in the long course of evolution, when we come to the seventh globe in the Seventh round, we may at last find ourselves. But our idea is to hasten our evolution; to do today what ordinary humanity will do in the hereafter. Let us then give as an offering our meditation, study, daily life, to the Masters who are waiting to help us all. Awaken the sleeping Lord within you, and then the ever-watching Lords of Compassion will help you to free the world from the bondage of spiritual slavery.”

## NOTES:

[1] Katha Upanishad.

[2] H.P. Blavatsky, in her article “Occultism versus the Occult Arts”.

[3] “Roadmaps for Spiritual Paths”, Andrew Rooke. Link:  
<http://www.theosophydownunder.org/library/theosophical-lectures/roadmaps-for-spiritual-paths-by-by-andrew-rooke/>

[4] “Glossary of Theosophical Terms”, Geoffrey Barborika.

[5] “The Secret Doctrine”, H. P. Blavatsky, Vol. II p. 615 (1888 ed.)

[6] “Isis Unveiled”, H.P. Blavatsky, Vol. II p. 317-8.

[7] “Stages on the Path”, Radha Burnier, “The Theosophist”, October 1982.

[8] Or see “The Secret Doctrine”, vol. I, p. 206 commentary (b).

[9] “Collected Writings”, Vol. IV, H.P. Blavatsky. Also available at [www.TheosophyOnline.com](http://www.TheosophyOnline.com), [www.Esoteric-Philosophy.com](http://www.Esoteric-Philosophy.com) and [www.FilosofiaEsoterica.com](http://www.FilosofiaEsoterica.com).

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A long-standing member of the Theosophical Society (Adyar) in the United Kingdom, Robert Kitto was a Lodge President and in 2002 became a Trustee of The Blavatsky Trust.

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\* “To subdue the lower but avoid irritation to it is skillful action. The two characteristics necessary for this enterprise are a sense of humour for the foibles of the lower self, and a never failing watchfulness for its insidious ways.”

[ From “**Living the Life**”, by B. P. Wadia, Indian Institute of World Culture, Bangalore, 1981, 156 pp., p. 25. ]

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# Why One Should Disdain Hardships

## A Lecture by Musonius, the Stoic of Ancient Rome

Musonius Rufus

### Editorial Commentary:

There are four great Stoic philosophers of ancient Rome, whose lessons are especially significant in the 21st century. Three of them are well-known and their writings can be found in good bookshops around the world: Lucius Seneca, Marcus Aurelius, and Epictetus. The fourth one, however - Musonius Rufus (28? - 100 or 102, C.E.) - is still little known. Yet he is as great as any Stoic could be.

Helena P. Blavatsky quotes Epictetus several times in her writings; and Epictetus is one of the best known disciples of Musonius. He adopted the same pedagogical method and followed the steps of Musonius in concentrating his attention on ethics, or “right living”.

Musonius’ teachings certainly belong in any theosophical library. The following transcription of one of his talks is available online. [1] Another version of the same transcription is available in a little known book. [2] Original title of the online version: “That One Should Disdain Hardships”.

### NOTES:

[1] Link: [https://sites.google.com/site/thestoiclife/the\\_teachers/musonius-rufus](https://sites.google.com/site/thestoiclife/the_teachers/musonius-rufus). See Lecture 7.

[2] “Musonius Rufus”, translated by Cynthia King, with a preface by William B. Ervine, CreateSpace, Lexington, KY, USA, 2011, copyright 2010, 101 pp., see pp. 38-39. Another good book is “Musonius Rufus and Education in the Good Life”, J. T. Dillon, University Press of America, Dallas, Lanham, Boulder, New York, Oxford, 2004, 101 pp.

## Why One Should Disdain Hardships

Musonius Rufus

In order to support more easily and more cheerfully those hardships which we may expect to suffer in behalf of virtue and goodness, it is useful to recall what hardships people will endure for unworthy ends.

Thus for example consider what intemperate lovers undergo for the sake of evil desires, and how much exertion others expend for the sake of making profit, and how much suffering those who are pursuing fame endure, and bear in mind that all of these people submit to all kinds of toil and hardship voluntarily. Is it not then monstrous that they for no honorable reward endure such things, while we for the sake of the ideal good - that is not only the

avoidance of evil such as wrecks our lives, but also the acquisition of virtue, which we may call the provider of all goods - are not ready to bear every hardship?

And yet would not anyone admit how much better it is, in place of exerting oneself to win someone else's wife, to exert oneself to discipline one's desires; in place of enduring hardships for the sake of money, to train oneself to want little; instead of giving oneself trouble about getting notoriety, to give oneself trouble how not to thirst for notoriety; instead of trying to find a way to injure an envied person, to inquire how not to envy anyone; and instead of slaving, as sycophants do, to win false friends, to undergo suffering in order to possess true friends?

Now, since, in general, toil and hardship are a necessity for all men, both for those who seek the better ends and for those who seek the worse, it is preposterous that those who are pursuing the better are not much more eager in their efforts than those for whom there is small hope of reward for all their pains.

Yet when we see acrobats face without concern their difficult tasks and risk their very lives in performing them, turning somersaults over up-turned swords or walking ropes set at a great height or flying through the air like birds, where one misstep means death, all of which they do for a miserably small recompense, shall we not be ready to endure hardship for the sake of complete happiness? For surely there is no other end in becoming good than to become happy and to live happily for the remainder of our lives.

One might reasonably reflect upon characteristics even of certain animals which are very well calculated to shame us into endurance of hardships. At all events, cocks and quails, although they have no understanding of virtue as man has and know neither the good nor the just and strive for none of these things, nevertheless fight against each other and even when maimed stand up and endure until death so as not to submit the one to the other.

How much more fitting, then, it is that we stand firm and endure, when we know that we are suffering for some good purpose, either to help our friends or to benefit our city, or to defend our wives and children, or, best and most imperative, to become good and just and self-controlled, a state which no man achieves without hardships.

And so it remains for me to say that the man who is unwilling to exert himself almost always convicts himself as unworthy of good, since "we gain every good by toil."

These words and others like them Musonius then spoke, exhorting and urging his listeners to look upon hardship with disdain.

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Always visit [www.Esoteric-Philosophy.com](http://www.Esoteric-Philosophy.com) , [www.TheosophyOnline.com](http://www.TheosophyOnline.com) and [www.FilosofiaEsoterica.com](http://www.FilosofiaEsoterica.com) . If you want to have access to a daily study of the original teachings of Theosophy, write to [lutbr@terra.com.br](mailto:lutbr@terra.com.br) and ask for information on the e-group **E-Theosophy**.

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# A Silent and Invisible Work To Bring the Truths of Theosophy Before the Greatest Number of Persons

Steven H. Levy, M. D.



**The Inner Tree of Life Transcends Every Noise**

**“The sparks that fly forth from the mouths and pens of a few visible and noticed workers have their origin in the inner living fire kept ablaze by the many who go unnoticed.”**

**T**he center of the whole Theosophical Movement is not of the earth so it can never be destroyed by the outer affairs of humanity. Nor does its influence ever cease. The formation of a nucleus of universal brotherhood is its body on the physical plane, but its soul and spirit dwells in the heart and mind of Man and Nature. Karma determines and checks its outer manifestation and the degree of its psychic and spiritual influence.

As the real work of psychic, mental and spiritual development of a human being is invisible and within, the truest work for the Cause of the Theosophical Movement is hidden from view and not exposed to any praise or blame, except that imposed by the inner Man. Altruistic works are initiated, maintained and perpetuated by right motive, right faith, and right devotion. The work of dissemination of the truths of Theosophy springs from keeping the center strong by charity and compassion, faith in the Masters and Their accumulated wisdom, and devotion to the highest welfare of Humanity.

Regardless of the degree of intellectual capacity, physical skills of communication and action,

or favorable environmental and personal circumstances of the individual, every Theosophist is gifted with the heart qualities of love, faith and devotion to do real and valuable work for the cause. In fact the majority of workers for the cause and the greatest forces for good in the work are silent and unperceived. Their work and influence is felt. The sparks that fly forth from the mouths and pens of a few visible and noticed workers have their origin in the inner living fire kept ablaze by the many who go unnoticed.

Although the karma of this cycle may check all that we would like to achieve on the outer plane, there is no limit to the enthusiasm and inner work that can be done. All that is needed is patience and trust in the law of karma, the Teachings, the Masters, and the definite lines of work They laid down.

The Temple of Wisdom and Truth was, is and will always be built “without the noise of a tool being heard.” As William Q. Judge writes:

“Do not think you do nothing for the Cause which is so dear to you, for indeed the truest work is done on the inner planes, and without this there could be no work done on the outer planes. So, remember that you can work and are doing real work to help the cause by being strong in heart, in trust, and in devotion. In this way, you help to keep the centre of the whole movement strong, and others, who can work on the outer plane, will be helped to do their work because the centre is strong, and they themselves get help from it. This is what you can do and you should think of it often.....”

“If we keep in mind that what we ought to work for is to bring the truths of Theosophy before the greatest number of persons and not that we seek office or honour, then our best efforts must have good results...”

“At present your test and your trial are in the great enthusiasm you have with but little vent. By standing this, it will do you good; but, using all opportunity for others in your present circumstances, you will take all that nature offers and she will, later on, offer you more and better chances if you are fit-not otherwise....”

And also:

“In regard to the movement, you may be sure that it will be taken care of if the members do their part. H. P. [Blavatsky] laid down the lines of work and if we follow these we may safely leave the results in the hands of the Master and the Law of Karma.” [1]

## NOTE:

[1] “Letters That Have Helped Me”, William Q. Judge, , The Theosophy Company, Los Angeles, California, 1946, see pp. 171-172.

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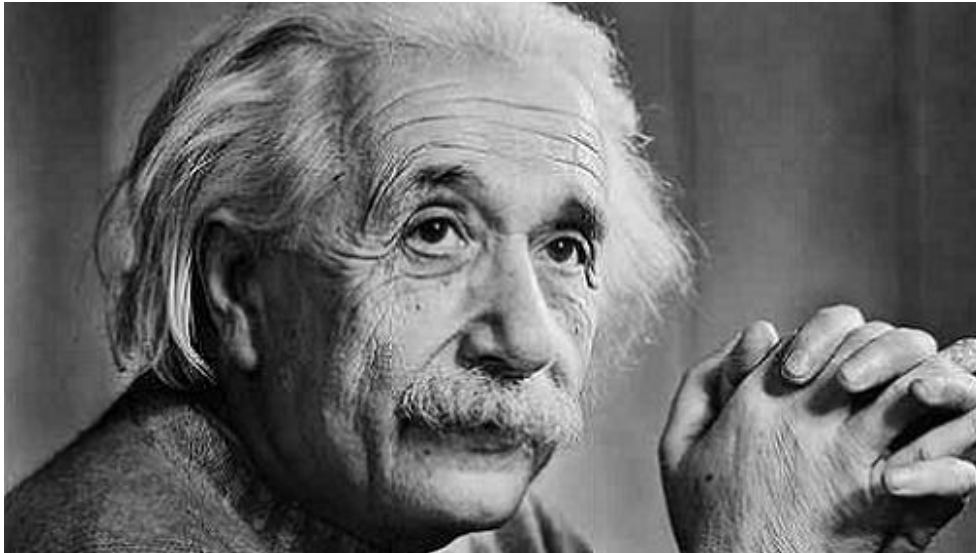
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# Two Texts on the Jewish People

## From the Holocaust to the State of Israel

Albert Einstein



Albert Einstein (1879-1955)

### A 2012 Editorial Note:

Jewish religion, philosophy and culture are closely related to the origin and inner focal point of Western Civilization's Karma. Therefore to have respect for the Jewish nation is inseparable from having respect for our civilization's core values. Every people and nation must be equally respected.

The following texts show Albert Einstein's thoughts in two different moments in the decisive 20th century. The first article, "**The Dispersal of European Jewry**", is the transcription of an address by radio for the United Jewish Appeal, broadcast March 22, 1939 in the USA, when the World War II and the Holocaust were yet about to begin. The second article, "**The Jews of Israel**", is an address delivered ten years later, on November 27, 1949, one year and a half after the creation of the State of Israel in 1948. Both texts are reproduced from "**Out of My Later Years**", by Albert Einstein, Wings Books, New York, 1956, pp. 254-256; and pp. 274-276.

In the following lines, Einstein frankly describes the feeling and the drama of being a Jew in modern times. He shows the solidarity and the tenacity of the "people of the Book". He sincerely advocates friendship and mutual help between Arabs and Jews.

(C. C. A.)

# 1. The Dispersal of European Jewry (March 1939)

The history of the persecutions which the Jewish people have had to suffer is almost inconceivably long. Yet the war that is being waged against us in Central Europe today falls into a special category of its own. In the past we were persecuted *despite* the fact that we were the people of the Bible; today, however, it is just *because* we are the people of the Book that we are persecuted. The aim is to exterminate not only ourselves but to destroy, together with us, that spirit expressed in the Bible and in Christianity which made possible the rise of civilization in Central and Northern Europe. If this aim is achieved Europe will become a barren waste. For human community life cannot long endure on a basis of crude force, brutality, terror, and hate.

Only understanding for our neighbors, justice in our dealings, and willingness to help our fellow men can give human society permanence and assure security for the individual. Neither intelligence nor inventions nor institutions can serve as substitutes for these most vital parts of education.

Many Jewish communities have been uprooted in the wake of the present upheaval in Europe. Hundreds of thousands of men, woman, and children have been driven from their homes and made to wander in despair over the highways of the world. The tragedy of the Jewish people today is a tragedy which reflects a challenge to the fundamental structure of modern civilization.

One of the most tragic aspects of the oppression of Jews and other groups has been the creation of a refugee class. Many distinguished men in science, art, and literature have been driven from the lands which they enriched with their talents. In a period of economic decline these exiles have within them the possibilities for reviving economic and cultural effort; many of these refugees are highly skilled experts in industry and science. They have a valuable contribution to make to the progress of the world. They are in a position to repay hospitality with new economic development and the opening up of new opportunities of employment for native populations. I am told that in England the admission of refugees was directly responsible for giving jobs to 15,000 unemployed.

As one of the former citizens of Germany who have been fortunate enough to leave that country, I know I can speak for my fellow refugees, both here and in other countries, when I give thanks to the democracies of the world for the splendid manner in which they have received us. We, all of us, owe a debt of gratitude to our new countries, and each and every one of us is doing the utmost to show our gratitude by the quality of our contributions to the economic, social, and cultural work of the countries in which we reside.

It is, however, a source of gravest concern that the ranks of the refugees are being constantly increased. The developments of the past week have added several hundred thousand potential refugees from Czechoslovakia. Again we are confronted with a major tragedy for a Jewish community which had a noble tradition of democracy and communal service.

The power of resistance which has enabled the Jewish people to survive for thousands of years is a direct outgrowth of Jewish adherence to the Biblical doctrines on the relationship among men. In these years of affliction our readiness to help one another is being put to an especially severe test. Each of us must personally face his test, that we may stand it as well as

our fathers did before us. We have no other means of self-defense than our solidarity and our knowledge that the cause for which we are suffering is a momentous and sacred cause.

## 2. The Jews of Israel (November 1949)

There is no problem of such overwhelming importance to us Jews as consolidating that which has been accomplished in Israel with amazing energy and an unequalled willingness for sacrifice.

May the joy and admiration that fill us when we think of all that this small group of energetic and thoughtful people has achieved give us the strength to accept the great responsibility which the present situation has placed upon us.

When appraising the achievement, however, let us not lose sight of the cause to be served by this achievement: rescue of our endangered brethren, dispersed in many lands, by uniting them in Israel; creation of a community which conforms as closely as possible to the ethical ideals of our people as they have been formed in the course of a long history.

One of these ideals is peace, based on understanding and self-restraint, and not on violence. If we are imbued with this ideal, our joy becomes somewhat mingled with sadness, because our relations with the Arabs are far from this ideal at the present time. It may well be that we would have reached this ideal, had we been permitted to work out, undisturbed by others, our relations with our neighbors, for we *want* peace and we realize that our future development depends on peace.

It was much less our own fault or that of our neighbors than of the Mandatory Power, that we did not achieve an undivided Palestine in which Jews and Arabs would live as equals, free, in peace. If one nation dominates others nations, as was the case in the British Mandate over Palestine, she can hardly avoid following the notorious device of *Divide et Impera*. In plain language this means: create discord among the governed people so they will not unite in order to shake off the yoke imposed upon them. Well, the yoke has been removed, but the seed of dissension has borne fruit and may still do harm for some time to come - let us hope not for too long.

The Jews of Palestine did not fight for political independence for its own sake, but they fought to achieve free immigration for the Jews of many countries where their very existence was in danger; free immigration also for all those who were longing for a life among their own. It is no exaggeration to say that they fought to make possible a sacrifice perhaps unique in history.

I do not speak of the loss in lives and property fighting an opponent who was numerically far superior, nor do I mean the exhausting toil which is the pioneer's lot in a neglected arid country. I am thinking of the additional sacrifice that a population living under such conditions has to make in order to receive, in the course of eighteen months, an influx of immigrants which comprise more than one third of the total Jewish population of the country. In order to realize what this means you have only to visualize a comparable feat of the American Jews. Let us assume there were no laws limiting the immigration into the United States; imagine that the Jews of this country volunteered to receive more than one million Jews from other countries in the course of one year and a half, to take care of them, and to

integrate them into the economy of this country. This would be a tremendous achievement but still very far from the achievement of our brethren in Israel. For the United States is a big, fertile country, sparsely populated with a high living standard and a highly developed productive capacity, not to compare with small Jewish Palestine whose inhabitants, even without the additional burden of mass immigration, lead a hard and frugal life, still threatened by enemy attacks. Think of the privations and personal sacrifices which this voluntary act of brotherly love means for the Jews of Israel.

The economic means of the Jewish Community in Israel do not suffice to bring this tremendous enterprise to a successful end. For a hundred thousand out of more than three hundred thousand persons who immigrated to Israel since May 1948 no homes or work could be made available. They had to be concentrated in improvised camps under conditions which are a disgrace to all of us.

It must not happen that this magnificent work breaks down because the Jews of this country will not help sufficiently or quickly enough. Here, to my mind, is a precious gift with which all Jews have been presented: the opportunity to take an active part in this wonderful task.

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## Expressions of the Inner Light

“If our thoughts and deeds enlighten our minds, bring peace and joy to our own hearts, they are the natural expressions of the inner light. Discontent proceeds from absence of bliss, *Ananda*, which is the very nature of Buddhi.”

[ From “**Living the Life**”, by B. P. Wadia, Indian Institute of World Culture, Bangalore, 1981, 156 pp., p. 23. ]

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