The World Outlook On Social Transformation

THIS MONTH

The Lytton Report—Editorial
Problem of Minorities—Roucek
Dynamics of Internationalism—Green
Science and Progress—Harding
China's Changing Culture—Rawlinson

Interpreting the spirit of the new age

Whither Bound Religion?—Anderson
Women’s International League—Woods

25 cents  November 1932
A STATEMENT OF PURPOSE
Issued October 1st, 1927

World Unity Magazine, as its title implies, will endeavor to interpret and record those significant changes in present-day thought which mark the trend toward worldwide understanding and a humanized civilization able to release the finer aspirations of mankind.

Its essential purpose is to make accessible to awakened minds the views and conclusions of creative workers on subjects of truly general interest and importance. The emergence of new and higher values in philosophy, science, religion, ethics and the arts from the alembic of universal unrest represents the focal point of vision for World Unity Magazine.

To create a medium capable of responding faithfully, without prejudice of race, creed, class or nationality, to the uprush of the spirit of the age wherever or however manifested—this is the ideal to which World Unity Magazine is devoted; and faith in humanity arising at last to assert its organic oneness, the foundation on which it stands.

Constructive suggestions will be heartily welcomed from progressive individuals and organizations to assist the Magazine to fulfill its function as a clearing-house of ideas and plans reflecting the organic trends of the age toward world unity and cooperation. The Magazine will endeavor to publish significant articles of a stimulating character, without assuming responsibility for its contributors’ views.
WHY are these times of peace so necessary to mankind? Every heart knows, that an epoch of peace is necessary for cognizance and construction. Hostile periods have brought on the material and spiritual crash. This also the human heart knows. Periods of hostility have created the unrest of unemployment, through which the most worthy striving towards the betterment of quality has been lost. Periods of hostility have resulted in numerous conventionalities and in those atrocities which come from the absence of quality, in other words, in a spirit of savagery.

Very often Conferences for peace evoke a pitying smile for the hypocrisy of people gathering to do away with methods of destruction uncomfortable to them, in order to replace them with more subtle and modern ones.

But even among those who gather, there are always some to whom the creative principle of peace is close. And these, not the bestial ones, like the spherules of pure Mercury, will still strive towards luminous unification, towards the great universal body. These striving ones can always find means of accord because by day and night their hearts pray for unification. If this voice prevails, one is able also to realize that indestructible ennobling of the spirit which is imparted through the realization of culture. Because each aspiring spirit, in search of culture, knows in his heart also the great sense of union and the time of peace. He needs this sense of union, he needs this time for peace, in order to open the gates of light. "Do not stand in the way." ... "Do not obscure the sun," asked Diogenes, not because he desired to be a sluggard. He asked that light be not obscured, lest it give way to darkness.

Truly, the future does not tolerate sluggards. All has become dense. In the pressure of energies each moment of conscious labor is significant. Each banishment of egoism is significant. And the affirmation of cooperation is luminous.

The age of Maitreya was always indicated as the age of true cooperation. Natalie Rokotoff, in her remarkable book on Buddhism, according to the sources, thus characterizes the Age of Maitreya: "The Future Buddha-Maitreya, as His name indicates, is the Buddha of compassion and love. This Bodhisattva, according to the power of His qualities, is often named Ajita the Invincible.

"It is interesting to notice that the reverence of many Bodhisattvas was accepted and developed only in the school of Mahayana. Nevertheless the reverence of the one Bodhisattva Maitreya, as a Successor chosen by Buddha Himself, is accepted also in Hinayana. Thus, the one Bodhisattva Maitreya embraces the complete scope, becoming the personification of all aspirations of Buddhism.

"What qualities must Bodhisattva possess? In the Teaching of Gotama Buddha and in the Teaching of Bodhisattva Maitreya, given by Him to Asanga according to tradition in the IVth century (Mahayana-Sutralamkara), the maximum development of energy, courage, patience, constance of striving and fearlessness was first of all underlined. Energy is the basis of everything, as it alone contains all possibilities.

"Buddhas are eternally in action: immovability is unknown to them, like the eternal motion in space, the actions of the Sons of Conquerors manifest themselves in the worlds.

"Mighty, valiant, firm in His step, not rejecting the burden of an achievement for the General Good.

"There are three joys of Bodhisattvas; the joy of giving, the joy of helping and the joy of eternal perception. Patience always, in all and everywhere. The Sons of Buddhas, the Sons of Con-
querors, Bodhisattvas in their active compassion are the Mothers to the All-existing."

In giving the covenant of Shambhala, does not the East speak about the very same Light, which is heartily awaited in benevolence and unity? "The Universal Eye of Shambhala carries benevolence to mankind. The Universal Eye of Shambhala is like the light upon mankind's path. The Universal Eye of Shambhala is that Star, which has directed all seekers.

"For some, Shambhala is the truth; for others Shambhala is an Utopia. For some, the Lord of Shambhala is a Sage; for others the Lord of Shambhala is the manifestation of abundance. For some, the Lord of Shambhala is an adorned idol; for others the Lord of Shambhala is the Guide of all planetary spirits. But We shall say—the Lord of Shambhala is a Fiery Mover of Life and of the Fire of the Mother of the World. His Breath glows with flame and His Heart burns with the fire of the Silvery Lotus. The Lord of Shambhala lives and breathes in the heart of the Sun!

"The Lord of Shambhala is the calling one and the called! The Lord of Shambhala is the transmitter of the arrow and the one who accepts all arrows! The Lord of Shambhala breathes with truth and affirms truth. The Lord of Shambhala is unvanquishable and transforms destruction into construction. The Lord of Shambhala is the peak of the banner and the summit of light.

"Accept the Lord of Shambhala as the sign of life. I shall say thrice—of life; because Shambhala is a pledge of mankind's strivings. Our manifestation is the pledge of mankind's perfection. Our manifestation is the affirmed path to Infinity.

"The Lord of Shambhala manifests three ordinances to humanity: The teaching manifested by Maitreya calls the human spirit into our creative world. The teaching of Maitreya points out Infinity in cosmos, in life, in achievements of the spirit! The teaching of Maitreya holds the knowledge of the cosmic fire, as the opening of the heart, which contains the manifestation of the universe.

"The ancient legend affirming that the manifestation of Maitreya will evoke a resurrection of the spirit is correct. We will add that the resurrection of the spirit can precede the manifestation of the Coming, as the conscious acceptance of the Teaching of Lord Maitreya is verily resurrection!"

Does not the East evoke the same spiritual strength, affirming the just necessity of the Hierarchy of Light?

"In the reconstruction of the world one may be sustained only by the affirmation of the New World. The establishing of a manifested decision can enter life only through the great understanding of the universal regeneration by the path of the great law of Hierarchy. Therefore those who seek the New World must strive towards the affirmation of the law of Hierarchy, which leads by the affirmed Hierarchy. Thus only may one establish balance in the world. Only a flaming, guiding Heart shall manifest salvation. Thus the world is in need of the affirmation of the law of Hierarchy.

"Therefore, according to the Law, Hierarchy is being affirmed in the shifting of countries and by the substitution by fire of everything which departs. Therefore it is so necessary to accept the law of Hierarchy, because without the chain one cannot build the great ladder of ascent. Thus it is necessary to accept flamingly the affirmation of the grandeur of the law of Hierarchy.

"It is necessary to reiterate about Hierarchy. It is correct, that the hierarchy of slavery is ended, nevertheless the manifestation of a conscious Hierarchy is accomplished by the suffering of humanity. There is too much slavery in the world and each flame of consciousness is oppressed too greatly. Slavery and conscious Hierarchy are as day and night. Therefore do not hesitate to repeat—Conscious Hierarchy, the Hierarchy of freedom, the Hierarchy of knowledge, the Hierarchy of light. Let those who do not know the conception of the New World ridicule because each understanding of the New World is terrifying to them. Is not Infinity horrible to them? Is not Hierarchy burdensome to them? Because being themselves ignorant despots, they do not understand the creativeness of Hierarchy. Being themselves cowards, they are terrified before Hierarchy. Thus, let us place in the balance the most needed understanding of the approaching Great Age—Infinity.
“One must accept Hierarchy as an evolutionary system. For those spirits who have not outlived slavery, one may repeat that Hierarchy absolutely differs from despotism.

“What path then is the most affirming one? The most real way is the self-sacrifice of heroism. The most wondrous fire is the flame of the heart, imbued with love to the Hierarchy. The heroic action of such a heart is affirmed by service to the highest Hierarchy; therefore the self-sacrifice of a subtle heart is wondrous. The spirit-creativity and independent activity of a sensitive servant imbues the space with fire. Thus, verily harmonize the visible and invisible; the present and the future; and the predestined shall be fulfilled. Thus the self-sacrifice of a subtle heart imbues the world with flame.

“According to the construction of strata the evolutionary spiral is being extended and the involutionary is being contracted. One may observe this same fact not only with individuals but also with ideas. It is very instructive to discover how ideas are born and accomplish their cycle; often they seem to disappear completely. But if they are evolutionary, they reappear in a broader way. One may study the spiral of the roots of ideas for evolutionary thinking. The task of gradual containment of an idea can give the progression towards highest understanding.

“Labor, create benevolence, revere the Hierarchy of Light—this, Our Covenant, one may inscribe upon the hand even of a newborn child. Thus simple is the cause, which leads to Light. In order to accept it, it is necessary only to have a pure heart.

“Hierarchy is a plane-metric cooperation. If any one tries to explain it by the conventional understanding he will only prove that his brain is as yet not ready for cooperation.” Thus it is said.

Upon what, then, can we agree? On what basis may we forgive? Upon what shall we base our understanding? Upon what may we broaden ourselves? Upon what shall we avoid offence? Upon what may we move forward? Encircling all the spheres of Dante, we come to cooperation. Cooperation, compassion, are love itself. Ordained by all the hieroglyphs of the heart, love is the

Mother of the World. Inexhaustible is creative love, which has conceived the Tribe of holy people, who know neither earth nor nation; who hasten upon wings of spirit to give succor, compassion, cooperation, who hasten in the name of bliss. Who carry the drops of all-understanding, all-embracing bliss.

The world is hastening towards reconstruction. Human hearts are tired of wrath. In tumultuous labors they remember again about culture and signs of Light, and they whisper to each other: “The future exists, that is why we have come here. Not for defamation, nor for terror, but we pass here for mutual labor, for knowledge, for enlightenment. Let us then take hold of this Universal Light; let us achieve the transfiguration of the world, the pre-ordained, the predestined.”

All peoples know that the site of the holy men is on the mountains, upon the peaks. From the peaks comes revelation. In caves and upon the summits lived the Rishis. There where the rivers find their sources, where the eternal ice has preserved the purity of whirlwinds, where the dust of meteorites carries a purifying armor from the distant worlds,—there is the rising glow. Thither is directed the striving of the human spirit. In their very difficulty the mountain paths attract one. There the unexpected occurs. There the people’s thought moves towards the Ultimate. There each pass promises an unprecedented novelty, gives promise of the hewing of new facets of tremendous outline.

Upon the difficult paths, upon the dangerous mountain passes stand the images of Lord Maitreya of the Resplendent future. Who made the effort to place them there? Whose was the labor? But often they stand, gigantic, as if not humanly created. Every traveler adds a little stone to the growing Mendang. Does one’s heart ridicule this stone offered to the steps of the future? No. The difficult and dangerous path opens one’s heart. One does not ridicule; but, smiling in benevolence, one adds his stone also to the laying of the step of the all-containing Light.

Long before dawn, under the stars, the entire neighboring mountain beyond the river is studded with tremendous roseate fires. They glide along, gathering into garlands; breaking into
fragments; flash out and disappear; or they are moving back and forward or unite into one powerful flame. In the cold November air, we admire this Himalayan marvel, which is familiar to all local inhabitants. In the morning you can ask the Gur about it and he, with sparkling eyes, speaks about the fires of Devitta; another whispers about the resplendent legion of Maitreya.

There are fires of earth. But here is the heavenly glow. Tibet knows “De-me” the fire of the deity and “Nam bumpa,” a fiery glow.

Over the snowy peaks of the Himalayas burns a bright glow, brighter than stars and the fantastic flashes of lightning. Who has kindled those pillars of light, which march across the heavens? The polar and midnight regions are not near. The northern lights cannot glimmer in the Himalayas. Not from the Northern scintillations are these pillars of light. They come from Shambhala; from the Tower of the Great Coming One.

“Maitreya Comes.”

WHITHER BOUND RELIGION?
A Symposium
Collected and Edited by
Paul Russell Anderson

RELIGION, no less than other great human interests, has been subject to considerable critical analysis within recent years. The comparative study of religions has made conflicts and similarities between historic faiths more apparent. Studies in the physical and social sciences have challenged the traditional position of all religious faiths. Increasing international contacts have clearly shown that religious, as well as social and economic forces, have been deeply affected by the increasing net-work of human interests which have become common to all nations, to all races, and to all people.

The question is, where is religion headed? In this new world of compact relations, will religious differences persist or will they slowly lose significance and a new world religion emerge? Will one of the great historic faiths assimilate all the rest or will they continue to struggle for existence at the expense of others? Will a new era of religious tolerance grow up or will invasions and crusades and inquisitions become even more pronounced? The problem is not one for which there is an easy, simple solution. It is not one which can be dealt with solely on the basis of intellectual synthesis. Religious faiths, in most cases, have been so closely allied with social and ethical traditions, legal codes, individual emotions, desires, and feelings that the problem has been found to be exceedingly complex.