

# CHRISTIAN YOGA MONTHLY



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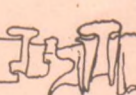
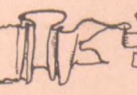

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# Christian Yoga

REACH THE GOAL OF FREEDOM BY THE PATH OF FREEDOM



THE SPIRITUAL SUN RISING ABOVE THE TROUBLED WATERS OF THE SEA OF LIFE

## PUBLISHING DEPARTMENT

### Christian Yoga Monthly

A journal devoted to the teaching of the New Revelation. It heralds the message of freedom for all, from the bondage of limitation, or limited concept. Published by the American Council of Christian Yoga, Oakland, California.

Ralph M. deBit, -  
Jesse Montague Hunter } - Editors

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No affirmations or denials in the form of fixed statements.

The elimination of Polar Opposites. Giving a rational explanation of the problem of good and bad, in the world of All God or All Good.

A new application of the Law of Association, that as we think so we become.

A satisfactory theory of the creation, that will stand the test of thorough investigation. The first time in religious history that science and religion agree upon the question of the creation.

Nothing exists but Consciousness. In the degree you become conscious of your own consciousness as God's, you reach and manifest God Consciousness. Your own thought reflects back on you, and makes you what you are by its quality.

All manifestation is by reflection.

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# Christian Yoga Monthly

Messenger of Truth

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✻ ✻ **EDITORIALS** ✻ ✻

\*\*\*\*\* Be bold, and face The  
Truth! Be one with it! Let  
visions cease,  
Or, if you cannot, dream the truer  
dreams,  
Which are Eternal Love and Service  
Free!  
—Vivekananda.

**The Futility of Suicide.** The coroner of Cook County, Illinois, recently made a statement which should challenge the attention of every intelligent friend of the race. Calculating on the basis of the record of a number of years past, he estimates that there are several thousand people in Chicago alone now contemplating suicide. What would the figures be if the coroners of every city in the nation should make a like report!

The problem of suicide—it is the most difficult of any with which society has to deal. You can make penalties for all other crimes (if we may so classify it), but how can the law, which can go no further than the destruction of the body, deal with him who takes the destruction of that body into his own hands? Again, how shall the State, which does not scruple at the destruction of the "human form divine," remonstrate in any very impressive terms with him who thinks to free himself from what he has come to regard as the incubus of his own flesh? Surely, if society has the right to deprive me, under any pretext whatsoever, of my life in the physical, I have the right, *if I can*, to free myself of my tenement of

clay, if it has become too dreary for me longer to endure it!

And here is the krux of the matter. It is not the supposed criminality of suicide, or the terror of an avenging God, that will impress him who knows no terror like the thought of continued existence, but the futility of the rash act. Who in his right mind would think of trying to dissuade one driven by sorrow and suffering to attempt self-destruction, by pleading the rights of society in general? Surely such a plea would fall on deaf ears at such a time. What the suicide seeks is escape from sufferings which have become so great as to outweigh even the desire to live. There is but one consideration calculated to weigh with a man in such a state of mind, and that is the *impossibility* of his chosen way of escape. And this argument has not only the advantage of being the only effective one, but also of having Truth on its side.

In fact, from the view-point of Truth, the case is even stronger still. Not alone is it true that the suicide's way of escape is by way of a blind alley, so to speak, but by his rash act he has for the time cut himself off from the only possible way of escape from his miseries. In his

blind flight he has run into the clutches of the enemy.

All our troubles are wholly within ourselves. To run away from them is as impossible as to escape from ourselves. The body is only the manifestation of a state of consciousness. The putting off of the body no more frees from that state, than the changing of one's clothes changes himself. Not in our bodies, then, but in the state of our consciousness, is all our woe. Therefore, the only possible way of escape is by enlightenment.

There is no such thing as oblivion, for we are consciousness in essence, immortal consciousness, and as such must be forever aware of our own states. True, in physical dissolution we free ourselves for a time from a fleshly body, but the content of consciousness remains the same until Truth sets it free from the bondage of illusion.

Finally, let us make a wider application of this principle. If it is impossible to escape by the way of suicide, no less is it impossible to run away from any unpleasant circumstance. In fact, all so-called circumstance is but the objectification of the content of personal consciousness. In reality we have nothing to escape: our evil is all misconceived Good. As the fearsome specters of the semi-darkness are dispelled by the full light of day; so all the terrors of this life of illusion disappear when the Self awakes to a full understanding of Its Divine Being.

J. M. H.

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**Real Estate.** Land is commonly called "real estate." But land is not even Reality, much less an estate in the Real. It seems very real to us, and has therefore come to be known as "real property," because we are yet "of the earthy earthy." In truth, however, earth is only a passing state of consciousness; and when we finally come to "know as we are known," and the heavens are rolled

up as a scroll, and the earth is consumed in fervent heat (the fervor of realization), "real estate" shall stand for a vastly different conception. Some are already beginning to see the world, and all things that are in it, in this light.

The only real estate is estate in the Real. And what may be the estate of man in the Real? Just as much as he is conscious of possessing in the Realm of Reality, or Kingdom of God. "Whatsoever thou shalt place thy foot upon," was the great real estate promise to Abraham. Since Abraham is the type of man becoming conscious of his own divinity, or rather divineness, the promise is still to "all, as many as the Lord (our own God-consciousness) shall call." "Whatsoever thou shalt set thy foot upon," that is, whatever you make your own by realization.

"Blessed are the meek, for they shall inherit the earth," is a promise of the same import. The meek are those who leave all to the Law, rather than to take matters into their own hands. They are meek because they know that nothing can keep their own from coming to them; and that their very existence entitles them to all that there is. They *inherit* the earth by virtue of their realization of divine sonship. They may not have "a fence around the world," or any part of it, but the goods of the earth, even the products of the walled-in farm, find their way to these Knowers of Themselves, in spite of all fences, deeds, rights of property, and what-not. He owns the earth who gets the good of it to the extent of his needs, and such is the proprietorship of realization.

J. M. H.

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**The Unveiling of Christ.** The public unveiling of a celebrated statue is always an occasion of great interest. But the "one far off event" of which all such occasions are representative is the unveiling of the Real Man, or Christ,

now concealed from our view by man's own erroneous concept of himself.

"Our life is hid with Christ in God," that is, in God-consciousness. "When Christ who is our life shall appear," that is, when the unity of the Real Self with the One Life shall become manifest to our consciousness, "then shall ye also appear with Him (Christ) in glory." When we come to know Self as part of that All-in-All, which we call God, and as perfectly at one with all in that One, then is the Christ in our own being unveiled, and the Divine Glory of Real Man shines forth.

Our conceptions, then, are the veils which conceal from our own view the Divinity of our being. The lower concepts are like thick veils that conceal the Truth of unity almost completely, while the higher conceptions, like thin veils, allow much of the light of God, the Real Self, to shine through.

At last, however, man shall cease to know himself in separation, and shall realize fully that he is as Divine as anything in the Universe, for he shall know himself as he is; then he shall know only All-in-All God, and in knowing God shall include himself. This will be the taking away of the veil—the transcending of all concepts, all attributes.

"Then shall the righteous (the right knowing ones) shine forth as the stars in the Kingdom (Real Existence) of their Father."

J. M. H.

**Peace on Earth.** The President of the United States has asked all devout people to assemble on the fourth day of October in their places of worship to pray for peace. All devotees of Truth will find themselves in most hearty accord with the aim of the President in this call. Of course, each church will respond in its own way, and pray according to its own faith, or lack of

faith. But in it all there will be a magnificent unity—the unity of a single aim. It is fitting that the Christian Yoga Societies everywhere should join in this concert of prayer, and add the power of the *realization of peace* to the great petition. Prayer is the means of raising the consciousness to the realization of anything desired, or it should be, and the end of all prayer is the consciousness that IT IS. Since our wars are all in the concept world, let us go into the world of Reality and thus come into the eternal peace which there abides. The Responsive Service entitled "Peace" provided for the first Sunday in this month is arranged with this end in view.

J. M. H.

**Greetings from "Now."** "F. O. Garrison is leader of the Christian Yoga movement in Portland. I fail to see any reason for this movement as all its philosophy is commonplace thought among progressive thinkers from the days of Emerson and Channing down."—August "NOW."

"Now, NOW," Brother Brown, that isn't "affirmation," and not as nice as you are reputed to be. However, we can afford to pass that since you have put us into such good company; for it is something to be even "commonplace" among such souls as Channing and Emerson. However, Brother Brown, since you have made the statement, no doubt you are ready to back it up with the proof. Will "NOW," therefore, spare the space to produce, for instance, one of the many passages from one of the prophetic souls alluded to, in which is set forth the substance of the Christian Yoga solution of the problem of creation? Show us "how the many came from the one," or appear to, how "evil" exists in a world All-Good, even as an illusion. *We* are under the impression that this among other features of our message to the world is

a distinct contribution. If we are mistaken we will be grateful to the man who will disillusion us. But, even this aside, the decisive question is this: "Is the message true?" Light is "commonplace," you know, and yet we expect every common little window to make it its business to let the light shine through. And al-

though there are many windows in the world, every man feels that there is a "reason" for the existence of his own particular window. There, "NOW," we are not going to throw any pebbles in return, for we might injure somebody's window, and that would be the worst form of "denial."  
J. M. H.

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## Ex-Oriente

I am the East, the immemorial East,  
My steadfast spirit hath not changed or ceased;  
As I have stood through countless ages past,  
So shall I stand while sea and mountains last.

Earth's scourges all have wreaked their will on me.  
War, famine, pestilence, the cruel three,  
Have poured on me what woes they have to give;  
Harried and vexed, yet changeless, still I live.

I look afar, and view my foe, the West,  
Proud, eager, clamorous, scorning peace and rest,  
She thinks me feeble, holds me in despite;  
I heed her not; I know my hidden might.

Heathen she calls me, and idolater,  
And yet the creed she vaunts I gave to her;  
And knows she truly what the precepts mean  
That Jesus taught, the lowly Nazarene?

In bygone centuries my patient eyes  
Unmoved have watched her grandest empires rise  
And fall, her brightest glories wax and wane;  
What I have seen, that may I see again.

Her marching legions trample on my shore,  
And in my ears her murderous cannon roar;  
They come, they pass, and when their din has ceased,  
Still I remain the immemorial East.

Careless she hurls her challenge forth to me,  
Sure of her self-appointed mastery;  
But who can read the unwritten page of fate?  
Lo! silent and inscrutable, I wait.

—R. H. Titherington, in Harper's Magazine.



## Sometime

MARY ELIZABETH JENKINS.

SOMETIME, when the year is at the springtime, and April's dewy tears, perchance, are falling among the leafy ways, softening the glinting, gleaming sunshine as it plays its way in and out through the broad-spreading branches of the tall trees, I shall shut my windows and bar them, put by the pleadings and importunings, quit my table-desk with all its litter of books and papers,—yea, even this worldly life with all its seeming—not as one who leaves his home in the early morning to come again at twilight, but rather as one who goes on a long, long pilgrimage, never looking backward over the bridges he has crossed, but keeping his gaze ever forward, as toward a great city. Night and morn, twilight and the afterglow shall be but steps in my wandering that leads to THEE and Bliss. I shall visit the farmer and watch the gleaming steel of the plow as it turns back the fragrant earth into long furrows, and I shall smell the scent of the new-mown hay, damp with the evening dew. I shall take my way into the heart of the great forest where the dimness and the darkness are so vivid and vibrant. Once again I shall hear the running brooks bubbling and gurgling beneath their fern-grown banks, and I shall hear the quiet winds that move the great, white, floating clouds and whisper infinite secrets to the tall trees, heart-free as one who is a conscious part of the big, breathing world, and knows all its deepest thoughts. I shall feel the nature and spirit of that great force that sustains the moving tides, and all the beautiful objects of the sight; and I shall know the heart story of the star-dust and the lotus flower. And then, when the soft, glowing twilight brings the sound of insects, the humming bird and the nightingales, and the meadow-larks and the doves call softly to each other. I shall sit beneath a great tree, and looking upward through its spreading branches, watch the friendly stars come out, one by one, in the deep, dark blue of the sky. So shall my life flow ever on and on, calm and free, as the procession of days, and months, and years. And the worlds may come and go with all their little contendings and complexities, and I shall not heed. I shall stand aloof from this which we call home, and looking beyond shall behold sphere upon sphere rolling its way in the nebulae of the star-dust of time and space; and, as the mighty music of the rolling, moving spheres thunders about me, I shall stand firm and fixed and unafraid, with the glow of the Eternal in my heart. I shall stand amid the Eternal Ways, I shall know and realize the Eternal Unity of All-in-All; the veil of illusion shall have fallen from before my consciousness. From glory unto glory, and at last, in that Great Day, I shall stand face to face with my Father—alone with God.

## PLAIN TALK

By A. K. Mozumdar.

Taken in Shorthand by A. M. C., Oakland, California, July 22, 1914

There is a wonderful silence in the plane of realization. The peace and the bliss which one experiences while in that silence is beyond all description. It is beyond all language. Any expression in mere words only tends to break that condition of peace. Then, my friends, you can readily understand how difficult and how almost impossible it is for me to impart to you the things of the Spirit and to describe even some relative conditions. How can we talk to you about this great knowledge? Yet it is for this, the attainment of realization, that we study. Then when we reach that point we have no longer the desire to study, because that is the goal and end of all study. It is the end of the journey. But if that realization is not permanent, we come again to the relative world. In reality there is no longer any coming or going, but as long as coming and going exist, in our consciousness, it seems a reality to us; and so, we come again, back to relative conditions, back to the concept life.

It is here in this relative world that we have our problems to solve; it is here that we meet men, women and children, and all the relative conditions of material nature.

I think I can hear you asking, "Where do they come from?" They do not come from without, as you no doubt imagine, but from our own consciousness, and they exist to our consciousness as we know them; in other words, we create them. They exist to us because we are conscious of them; in that sense we create them. But in reality they exist forever in God as Essence.

We do not create from any substance; our creations are formed by our idea or opinion of the substance. The idea or opinion is the idea or opinion of something, and that something is the permanent substance. Hence, all creation is sustained by a permanent Substance.

Now, friends, we are all conscious of being in this relative plane. Let us study the mystery of creation and of all manifestation. But, before we proceed further, let us meditate upon the following, for meditation leads us into realization: "When we realize That which conceives sorrow, sorrow ceases to be. When the conceiver of sorrow knows itself as the conceiver or creator, it can never be affected by its own conception, because then it knows that all conceptions are apparent and it is the creator

or conceiver of all conceptions and it can create any condition it may choose."

Meditation is the gate to the realization of Godhood. By analysis we find that That which is trying to realize and That which is realized are one in essence; and when we realize this, we reach the goal of realization. Contemplate it, ponder over it, until, in your inmost soul, you come to realize the full significance of the above statement. If you meditate for even a few weeks, you will see what a wonderful truth will be revealed to you. As time passes, this wonderful truth will become clearer and clearer to mankind.

I was once asked the question, whether the Absolute Whole knows Itself in the same manner as the part knows itself or it knows the Absolute Whole. The answer was that the Whole cannot know Itself in the same manner as the part knows itself or it knows the Absolute Whole, because of the very fact that the part is not the Whole; therefore there is a difference in their act of knowing. The very fact that the part is not the Whole causes the difference in their knowing. How do we know that the Whole knows Itself? We know it from the nature of the part; but the reason that we cannot conceive of the manner in which the Whole knows Itself is because we are not the Whole. We were never the Absolute Whole, and we never shall be, because Absolute Whole can never be more or less than what It is, and therefore It can never be Its part.

Since a part is a conscious part, the Whole must be the conscious Whole. To say that we are parts is to admit that we are parts of something. Then the question comes: How do we know that we are conscious parts? The very fact that we are conscious of others like ourselves and yet we have not their distinct consciousness of Being, shows that we are all conscious parts—parts of a conscious Existence. The function of consciousness is knowing, hence we reached the conclusion from the analysis of our part consciousness that the Whole knows Itself, because It has nothing beyond Itself to know. Now I hope you have followed me; it is inconceivable, the manner in which the Whole knows Itself; but, nevertheless, the Whole is forever knowing Itself.

We maintain that all creation is by

reflection. Now the question comes: Who reflects, and upon what is this something reflected? We have now come to know that the part reflects. It reflects its conception of that which it knows. Eternally it knows the same thing, only the significance in which it knows differs. But that which is known is eternally the same. For example, I know you as a man or a woman. But, who are you? You are the same in essence as I am. Who am I? I am a part of God. Then that which is knowing, such as man or woman, is a part of God—I mean that knower. You also are a part of God; so one part is becoming conscious of another part, but, only in its own temporary significance, which significance gives rise to its form concept.

Thus we come to understand how the part reflects its own significance in its illusory concept of life. But where is it reflecting and upon what is it reflected? Upon itself, and therefore upon the universal canvas of Consciousness. We will use as a crude illustration, a bubble upon the ocean. As a little bubble, viewed from underneath the surface, appears to rest on the whole ocean, so our own concept of Reality, viewed from the absolute Allness of God, appears to rest on the vast ocean of Consciousness.

Right here I should like to call your attention to something, which, perhaps, many of you overlook: there can never be any metaphysical discourse in the Absolute plane; It is the plane which is; It never varies; It is forever one and eternal. All metaphysics exist in the relative plane, or, all metaphysics exist in the plane where illusion exists. Metaphysics simply explains or shows our relationship with That which Is, and which is supposed to be above the so-called physical. So everything in this illusory plane, whether the plane is called physical or metaphysical, is not real in the permanent sense, it is all relative. In other words, it exists relatively, never in reality. Now, for example, take the two opposites, good and bad; today we may call something good, and tomorrow we may think the same thing bad. Good and bad exist to us as good and bad only so long as we live in this relative concept of life; the life where we live by our comparative knowledge; the life where we find the differentiation, or so-called manifestation. In the plane of the Absolute, where only one thing exists, we do not find anything to compare, and there can be nothing to study. There, where we exist in God forever, there cannot be any comparative knowledge. That is the plane of realization, but as meta-

physics describes the plane of realization, so meditation leads us into the plane of realization. So we should meditate in order to reach our goal. Once we reach the plane of realization, we do not meditate, we just realize; we just know. We could not argue, we do not need to study or analyze; we simply know. In meditation we start with analysis or from observation, but in realization we have arrived at a definite goal. While we reason, or argue, we are far away from realization, but a system of reasoning along the right line may lead us to our goal, because now we are living in this relative plane where our knowledge is comparative. All that which we know, here in this plane, is relative; or, rather, the significance in which we know it makes it relative to us.

Some people maintain that ether is an all-permeating substance, and the reduction of the vibrations of this ether gives rise to the objective forms that we perceive; and in the same breath they say that the sum total of the etherial substance of this Universe is always the same, and that it exists, filling all space. Then the question arises: there must be some space beyond this universal substance, else how could it vibrate? Do you see my point? In order to vibrate, each atom or electron of this universal ether must have its free orbit. In other words, it must have some space in which to move. If the ether as a whole vibrates as one mass, even then it would require space. Without conceiving some empty space we cannot conceive the vibration of ether. Then, again, all space could not be filled with ether. Then another question arises: What is space? Can space exist without our conception of it? No. Therefore we maintain that whatever is our theory of ether and space, it is certain that they cannot exist to us beyond our conception of them. As an idea cannot exist without the conceiver of that idea, so no thing can exist without the knower of the thing. If upon our knowing, a thing comes to exist to us, it is not conceivable that a thing can exist to us independent of our knowing. You may say that we can cease to know a thing, and yet others can still know it. Granting this is so, we cannot say it is positive proof of the independent existence of the thing. If it exists to others it is because they are conscious of it. For the reason a thing exists to us, by the virtue of the same reason, it exists to others. If our experiences of a certain phenomenon are similar, it is because our knowing power has been brought into similar pitch. Hence we maintain

that according to the mode of the knowing power of the unchangeable knower, a thing or a condition comes to exist to it.

Similarly, pain and pleasure, absence and presence of God, all depend upon the knower's mode of knowing. Without conceiving the permanent existence of the knower, its knowing power and the thing known are inconceivable. Hence, we maintain that the knower may change its mode of knowing, but it cannot change its permanent existence, nor can it change the essence of the thing that is known, because in essence the knower and the thing known are one. The appearance of a thing is entirely dependent upon the knower's mode of knowing, but the thing itself remains forever the same. Minus its appearance, a thing is the same in substance as the knower. An appearance of a thing exists only in the consciousness of the knower, because of its particular mode of knowing.

Thus, according to our concepts, pain and pleasure, disease and health, good and bad, come to exist to us, and we manifest them. They in turn affect our concept life and also affect those with whom we come in contact. It is therefore those who desire to receive manifestation of divine power in a certain manner who receive it. They, being ignorant of the operation of the law, may maintain that that is the only way divine power manifests, but in this enlightened age we know there can never be any manifestation of divine power to us, if we are not conscious of it. We Christian Yogis have discovered the law: that, if we are conscious of the manifestation of divine power in a certain manner, we therefore come to experience that manifestation.

Instead of waiting for the divine power to manifest through us, we can become conscious of that manifestation by the help of imagination. The divine power is ever-manifested. In this concept life, we manifest, or rather become conscious of, the manifestation of divine power by our constant association with it. Hence, we imagine that God is manifesting through us or acting through us. There is a real side to that imagination. In the world of All-God, the actor of all actions is God in essence. In essence our Being or existence is God-existence, because there cannot be two things in the world of All-God, and therefore our existence is unchangeable and permanent, above all conditions.

By imagining the divine manifestation in a certain manner we come to realize it, because all manifestations exist to our consciousness, that is, they exist to

us when we become conscious of them. Otherwise, in this ever manifested world of All-God, nothing can ever manifest anew. It is merely the matter of regaining our consciousness of ever manifested Existence. That ever manifested Existence is unchangeable, and therefore it is above all name and form. The names and forms change, and therefore they are not in any way related to That which is unchangeable. But all these names exist to us as our concepts in our sinful life, that is, in our life of sense of separation from God. Since real separation is not possible in the world of All-God, we permanently exist in God as His parts. Our ideas of separation will pass away in time, but our real existence, never.

By imagining the divine manifestation in a certain manner, we change our concept, although we may not be conscious of that change. When, sometimes, we suddenly become conscious of the manifestation of the power, we are at a loss to account for it. Some people attribute this sudden manifestation to some especial favor or design of the Almighty. As though the Almighty forethought it all for their especial benefit. They do not know that the Almighty is no respecter of persons. It always works through a definite law, and that law is fixed. It works through the attitude we hold toward It. In that sense we may say, the plan of that law is forethought, only with this difference that it is forethought for all those who are willing to comply with the requisite condition.

Today this idea may be ignored by many, especially by some sentimental emotionalists. But, mark you, there will come a time when all advanced souls will accept this idea. Even now many do accept it, and some, from the fear of losing their own personal leadership, will take all credit to themselves, because they do not know the law of the Kingdom of God. Without being humble and obedient none can enter into the Kingdom of God. You cannot bribe your realization any more than you can make God act when your heart is full of personal pride and egotism. Through obedience we learn, and the reason we should give credit to the source from which we learn, is because we thereby make ourselves more receptive. No matter from whom we learn divine wisdom, we learn from God, but there is no harm in admitting the channel through which God works. This admission not only makes us broader and larger in Truth but also brings us in direct touch with God. We must never worship any personality but should always worship God.

As we come to live nearer in the consciousness of God's action, the greater will become the manifestation of His power to our consciousness, and whatever we realize in our consciousness in our relative concept of life, the same will be manifest to those who are receptive. All manifestations are the reflections of those qualities of which we become conscious, or which we realize in our concept life. In other words, whatever has become a part of our concept life, that we will manifest. Hence we say that our every action is prompted by our inner concept. We cannot move if we have not the concept of motion within us. When I say I move, do I really move? No, but I believe or realize in my concept life that I move. In reality nothing moves but my idea. My experience of motion corresponds to my inner concept or realization of motion. We have found that when physically we move to a place, we receive impressions from that place, and we will have the similar experience when we have moved mentally with the idea of moving. From this we have come to the conclusion that motion exists only as an idea to our consciousness in our space concept. The real Being, which is part of God, never moves.

I have already told you that you, as a personality with your form concept, exist in my consciousness. If I am unconscious, I shall not know your existence; you may exist to yourself in your own form concept, but so far as I am concerned you will not exist to me. Therefore, we say in our Christian Yoga metaphysics, within is without. Now I am speaking about the phenomena of the relative plane. What is without? That which is within. If we project anything, that projection is also within, because within is without. In the ordinary sense, anything outside of ourselves we call without. Now, can there ever be anything outside of our consciousness? No. You know that beyond our consciousness, nothing can exist to us in the relative plane, not even the sickness, disease and death. Similarly going and coming. Where do they exist? Within our consciousness.

Jesus said: "The Kingdom of God is within." Do you remember that saying? Where is within? Within our consciousness. When you become conscious of God, God is within you. I become conscious of you, you are within me—not inside, but within or in my consciousness. It is a mere matter of expression. Can you tell me where is inside or outside of That which is All-in-All? There cannot be any inside or

outside of All-God. We as individuals, losing our consciousness of All-God, conceive outside and inside. Anything outside of our self-conscious existence we call outside.

Please read that part of Christian Yoga Metaphysics, "The Life and the Way", called "Within and Without." You will realize that the deep mystery of the ancient mystics has been revealed in plain language.

We often talk about internalizing our perception. Now, what does this mean to us? It means that we should realize that all so-called outside objects are within ourselves, and that we ourselves can never be affected by our own conceptions or creations. In this way we come to find out ourselves as we are in reality. When we find our real Self which is God in essence we become acquainted with our Heavenly Father, who is the Creator, preserver and destroyer. We also come to know the secret, that as our Father creates so we do likewise in our relative concept of life. In other words, we act in the consciousness of our own Reality and regulate our relative concept of life accordingly. With the consciousness of the Father, we command, and the things are done. So long as the Father does not become all in our consciousness we still exist as his children. And then as we gradually approach Him in our consciousness, realizing the unchangeableness of our existence, we make atonement with our Father.

We will conclude this time with this key thought:

I reason, therefore there is a reasoner and I am that reasoner. I think, therefore there must be a thinker, and I am that thinker. I conceive pain and pleasure, happiness and misery, God and absence of God, therefore there must be a conceiver, and I am that conceiver. Without me, the ideas of salvation, religion and God, cannot exist. My ideas may change but my existence can never change. Before I can conceive an idea, I exist, and therefore my existence is more important than all the ideas which I can conceive. I could not conceive my own existence, because I would first have to exist before I could even think of my own existence. Therefore, I know that in order that God may exist He must exist at one with my existence, and so my nature is forever divine. This changeable temporal creation is all my own creation. I am, as permanent essence in the eternal sense of existence, the creator. Realizing our permanent existence, when we command anything to be done, doubting not, it is done. Even when, acting just from our intellectual concept

of Reality, we are sometimes able to make wonderful demonstrations. When we act from a knowledge that we are never affected by our own conceived or created conditions we act from a positive knowledge. Jesus' faith was based on positive knowledge, and therefore He never lost it, but the faith of the most

of his disciples was based on inspiration and therefore it would fluctuate. It is well for all advanced students of Christian Yoga to enter into the Christ-consciousness through the door of positive knowledge. Let peace be with all. Peace. Peace. Peace.

## At the Master's Command

By A. K. Mozumdar

Chapter XII - The Enlightenment

"Alcyon, it seems to me you do believe in the supernatural," Miss Beacher remarked. She was sitting on a bamboo chair in the mission bungalow in the evening following the narration of the previous chapter. Alcyon was standing near, leaning against a pole supporting the roof. His jolly mood of the morning had given way to a studious introspective attitude of mind. He was absorbed in a subject near to his heart; the divine mystery of man and his relation to God. Miss Beacher's question brought him back to the self-conscious plane, and after a little hesitation he replied with a faint smile:

"If by supernatural you mean a natural law unknown to us, I should say, yes. There are more mysteries hidden in human nature than we like to admit. We are continually trying to fathom the mystery of the outside nature, yet how little we know about our own being. I positively believe that man is not always dependent upon his physical organs to know anything."

"Do you mean to say that without the help of the physical organs we can gain a knowledge of anything we may desire?" she asked.

"Yes, I have ample evidence to that effect. I know a man in this neighborhood who really possesses this supernatural power. Whether you have come across a man named Sadhu, I do not know, but he lives only a little way off from this place. The ignorant villagers call him a sage, which in Hindustani is Sadhu, but the incredulous, or educated people, call him 'loony.' This man often talks to himself in his own jargon which no one seems to understand, yet when he speaks to anyone he shows his keen intellect and deep introspection. The other day some scientists came from Europe to study him. He upset their preconceived idea of mental telepathy, clairvoyance and clairaudience. He is certainly a very interesting man."

"Where does he live?" inquired Miss Beacher.

"He lives under a big banian tree, about two miles across the meadow."

"Under a banian tree! He must be like one of those unwashed Yogis. I have no use for these holy men or mendicants of India. They are so dirty and filthy that you cannot get within twenty feet of them. With their long, unkempt, matted hair and long, bushy beard, they look more like prehistoric men than men of a civilized community."

"Have you ever been near them," Alcyone asked in his soft, level voice.

"No, I have not," Miss Beacher answered.

"Have you ever heard the word 'suggestion' used in a psychological sense? Well, I think your idea of them has been formed by suggestion, I should say a race suggestion. I think you Anglo-Saxon people are the most narrow-minded people in the world. If anyone does not dress exactly like you, act and talk like you, and has not your white skin, you consider him uncivilized, and inferior to you. If you set a fashion tomorrow to wear animal skin it will be imperative for all to do the same, or they will be classed in the category of the uncivilized. You seem to forget that unwashed Anglo-Saxon in their tight clothes are just as objectionable to one's sense of smell as any other nationality. Dirt is dirt whether it is covered or exposed. Exposed dirt has the chance to get sunlight and fresh air and becomes less objectionable than the covered dirt. Personally speaking, I do not approve of the method adopted by some of these holy men to earn their livelihood, but there are holy men and holy men. Then allowance should be made in consideration of the circumstances which lead them to adopt their method.

"The viewpoint of life entertained by these holy men is entirely different from that of ours. Our world with its sorrows, miseries and poverty, as well as

its pleasures, happiness and prosperity, begins here and ends here, but the world in which these holy men are supposed to live in peace, love and harmony, is eternal and indestructible. When that ideal is lost sight of, these holy men become a social nuisance. What is considered now improper in the light of modern militant civilization was once considered perfectly legitimate in the light of the idealism of ancient India."

"But yet India needs our civilization, and you also should admit that the Anglo-Saxon race with all its faults is the dominant race in the world. Its conquests, achievements, valor and strength cannot be contested by any. Like a true great race it stands for human liberty and freedom," Miss Beacher retorted.

Alcyon smiled and said good naturedly:

"I will not yet hoist the flag of truce. I must present my side of the case. I admit that the Anglo-Saxon race stands for liberty and freedom, but only for itself. It has protected a nation from the slavery of others, but not from itself. Wherever it has gone it has crushed the very spirit of the people or exterminated them by its suicidal policy of race prejudice. However, I believe that conquest has never made any race broad and generous. In fact, it has made a liberal race narrow and bigoted. See how the Roman civilization, thrived in conquests, vanished from our sight. Romans were once truly proud people. Only twenty centuries ago, when your savage ancestors were roaming in German and English forests, the Romans used to enslave many Anglo-Saxon men, women and children, and sell them in the slave markets of Rome and the Orient.

"They used to look down upon unwashed, skin-clad Saxons, and perhaps would cover their noses at the near approach of them. Now see how the same down-trodden people are ruling the world today. Perhaps race prejudice of the Anglo-Saxon race was developed by the harsh treatments of the Romans. They say prejudice born of injured pride is unquenchable. However, today many of the Anglo-Saxon people do not consider the descendants of the mighty Romans even as white people. What irony of fate! So beware, other savage or semi-savage races are raising their heads."

Miss Beacher did not like to think that her forefathers only twenty centuries ago were savages, and not only that, but many of them were sold and bartered by the Romans as the black men and women were sold and bartered in America half a century ago. In pursu-

ance of their thought, she remarked:

"Our savage forefathers had a rudiment of civilization, and they were not like the African Blacks who were devoid of any idea of civilization."

Alcyon again smiled sympathetically and asked kindly:

"How do you know that African Blacks had no idea of civilization? All African black people are not alike. The early explorers found that some black people were tolerably civilized in the art of government; evidences of ruined and buried cities have been found in the African jungles showing that some people of an unknown antiquity had reached the very highest stage of civilization, in that dark continent. If the Anglo-Saxon race does not ally its race prejudice, and uphold one worldwide national ideal, it will meet the same fate as the ancient Romans. I can almost predict from a little knowledge that I have in history that the next coming world's powers will be the Slavs of Russia and the Japanese of Japan. So long as greed and prejudice shall overrule Europe and America, these two races will find opportunity to develop their power."

"And what part will the Hindus play?" Miss Beacher asked, half ironically.

Alcyon did not reply to her question immediately, but he looked at her amusedly for a full minute, and then said:

"If the Hindus become one homogeneous race by the process of amalgamation they will be a power. Since that possibility is far off, they will exist simply as a nation. Although there is no doubt in my mind that they will one day be a free, independent nation, that independence will be worked out by the liberal policy of England. Of course, this is only my personal view, and it may not be shared by others."

Miss Beacher did not care to continue the subject any longer. She felt tired and weary of hearing about race prejudice, and the rise and fall of races. Nevertheless she realized that she was brought face to face with a fact; that the majority of the people of this earth was in the clutch of a colossal ignorance. Many were very little better than animals, their human instinct was not being fully developed, and her pure simple mind could not imagine how intelligent human beings could hate one another because of their color and racial differences. She could not understand that a human animal is more ferocious and cunning than the beast of prey. Human intelligence combined with beastly selfishness will make a man the most formidable animal of hate and rapacity. He has forgotten his own divine nature,

and in a world of immortal Life he can see nothing but mortality. Miss Beacher, still desiring to change the subject, asked:

"Can your holy man be seen at all hours, I mean without making a special appointment?" Alcyon replied:

"In the Orient we never make appointments with God or with holy men. They are accessible at all hours. Of course, our holy man may be occupied with some other visitors. Without the medium of advertisement, he seems to reach people in all parts of the globe. He is certainly an interesting man, and I am sure you will enjoy him."

"You have already excited my curiosity and I am simply dying to see him. You are not going to the city tonight, are you? I think I will take a ride in the moonlight if you will escort me."

"I will be happy to do anything you desire. I shall not be engaged this evening, I am at leisure," Alcyon replied.

"Then let us get ready. Please tell Ali to saddle our horses, and, by the way, I forgot all about Alice (Miss Huntington). Don't you think we had better ask her. If she doesn't want to go I will not insist on her going, for you know how strange she is about going to see anyone without a formal invitation. Then, too, she is not a bit interested in these 'heathenish things,' as she calls them. I believe it is my American blood, always ready for a new adventure. I will see you in twenty minutes." Miss Beacher entered the house, and Alcyon went out to see Ali about the horses.

In the servant quarters he met Ali but as he could not give him any definite instructions about the horses, he went back to the Mission bungalow to ask Miss Beacher more about it. She was glad that Miss Huntington was not going with them, because she would feel free to act in her own way. When she met Alcyon's inquiries, she ordered two horses only. Miss Beacher's unusual joy did not escape the observing eyes of Miss Huntington, and she became curious to fathom the mystery. As Alcyon was turning his back to go, she mischievously looked at him and smilingly said: "Three horses, please. I have changed my mind and I shall go." And then she watched the effect from Miss Beacher to Alcyon. Alcyon met her steady cunning glance with as much blank expression as any innocent man could command under the circumstances.

A little surprise showed in Miss Beacher's eyes, but only for a second. Then she met Miss Huntington's searching glance with manifested gladness.

She simply said: "Why, I thought you were not coming with us. We are going slumming tonight, don't you know?"

Now it was Miss Huntington's part to look surprised, she stammered, "Slumming! Why, what do you mean? Horrors! Think of it, the very idea, a young lady wanting to go slumming! What mischief are you up to, tonight? There are no slums in this country village. Hazel, I am ashamed of you."

Miss Beacher laughed mischievously and then coquettishly tilting her head to one side, said: "I thought you had already guessed where we were going. Didn't you know in the Orient people go to see holy men at night, just as in the big cities of the Occident people go slumming to break the monotony of life? Why, just today I was reading a magazine story in which the heroine went slumming in New York Chinatown and was abducted. I don't think these heathen have much reason to be ashamed of their visit to a holy man. I am going tonight to see a genuine holy man. How primitive he is, I do not know. As far as I know, his body might not have touched water in all his present human incarnation. According to Alcyon, our sense of smell is tricked by our race suggestion. If this suggestion does not stand in my way, I am sure I shall be able to endure his presence. You know I am never afraid of anything. I am brave enough to meet any kind of emergency. Now, how about you?" She began to laugh for the sheer fun of the whole affair. Miss Huntington looked stupid and nonplused at Hazel's silly conduct. She had never seen her in that mood before; it was simply shocking to her. Alcyon stood there in an undecided manner, not knowing what these two girls were going to do. Finally Miss Huntington's refusal to join their company cleared the situation.

Before very long Alcyon and Miss Beacher were on their way to see the holy man. The night, though warm, was very pleasant. The moon, surrounded by myriads of stars, was shining with all its splendor. The earth appeared, in her silvery white robe, young and beautiful. All the poetry, love and sentiment of the ages came to live again in her ever youthful bosom. All the lost continents, past kings and nobles, lovers and loved ones woke up from their lethargic slumber to play their part again. A night like this always reminds one that nothing is lost in the enchanted world of illusion. As a possibility everything exists in the bosom of eternity. Events are forever there, but we simply come to experience them. In this sense everything is fixed,



and no man will ever be able to make a new epoch or new history. Illusion is not changeable, but we experience it in change, because we are no part of its enchanted kingdom. Nothing moves here, we simply move our consciousness toward God. When we know this we are able to enjoy even our illusion. Because then we do not change, we do not become more or less than what we are, and immortality is forever ours. If this knowledge is salvation, then it is welcome, because then we know our salvation is eternally assured. Not to believe in the salvation hereafter is a step toward the salvation here and now. It is forever now. Our immortal spirit is not subject to time, and it can never be made mortal by any condition. This is the heaven, and this is the joy of living the life now.

As they approached nearer to the big banyan tree where the Sadhu lived, Miss Beacher's light heartedness disappeared. A shadow of somber seriousness fell over her. She felt as though she were coming within the radii of a strong, powerful atmosphere. The unwashed holy man was no longer an object of ridicule. She intuitively felt that there was something about that man which transcended all things of flesh. Some subtle emanation of spiritual consciousness reached her from the distance, and she was affected by it. In some mysterious way she came to believe that their interview would be very pleasant. However, they soon arrived at their destination. When they came near the holy man they found he was alone, and they were very glad. They greeted him in the usual manner, and he nodded his head with a smile and motioned them to be seated on some straw which the villagers had provided for the comfort of visitors. There was no light there under the dark shadow of the tree, except what little was coming from a bonfire built in front of the Sadhu. In that faint, flickering light, both Miss Beacher and Aleyon saw his smiling face and kindly eyes. When they were comfortably seated he spoke in distinct, clear-cut English:

"Is the unwashed holy man objectionable to your sense of smell, Miss Beacher?"

What a staggering question! Miss Beacher was dumbfounded. She admitted to herself that this man was more than a mere mendicant, and seemed more than the average educated English person, but she was not a woman who would be easily disconcerted. Like a true daughter of America, brought up in the atmosphere of independence and freedom, she at once launched a question:

"I really do not understand what good it does a man not to clean his body? It cannot possibly make him less holy. We have been taught that cleanliness is next to Godliness."

In the same pleasant tone the Sadhu answered:

"You are perfectly right that one should keep his person clean. But how do you know that we are not clean? Is it because we look dirty? This that you see is not dirt, but ashes. Every night we bathe our body and then rub ashes over it. You know ashes are a purifier, and it kills any kind of obnoxious odor. Then it protects our body from the inclemency of weather in the same sense your clothes do yours. In this hot climate we can dispense with much clothing. We ascetics do not feel inclined that we should use the fruit of other people's labor, so we fare well on bare necessities."

"Yet I cannot see what good it can do a man to live that kind of life. It is an idle, useless life," she ventured to remark. The Sadhu asked in response to her remark:

"What good do your ministers do in your own country?"

"What good! Why—they give spiritual instructions to the people, comfort them in their sorrows and befriend them in their needs, and they lead all social and moral reforms. They keep themselves very busy," she replied.

"There is no doubt in my mind that they keep themselves busy in a profitable manner. They are well paid for their services, too. We here in India do almost the same thing, only in a different manner. Where your ministers are hired to comfort you, whether they have the comfort and peace in themselves or not, our sages comfort the people free of charge, when they have found the comfort in themselves. We Oriental people, no matter how degraded we may be in the national sense, act upon a general principle, that we cannot give others what we have not or which is not ours by realization. We know that the blind cannot lead the blind, so before we stand before the people as comforters we try to find comfort in ourselves. We do not lead the useless life that many may think. Every day we wait on hundreds of people and teach them to live happily in brotherly love. It is due to our teaching that the humane quality is so manifest in India."

"Yet by your example you teach the people to be indolent and without any enterprise," Miss Beacher said warmly.

"In that sense all of your ministers as a class are indolent. Our indolence is pardonable, because we do not profit by the fruit of other people's labor. Yes,

the people make voluntary offerings, but we accept just enough to live, and the rest we distribute among the same people. It teaches them to be generous and hospitable. We teach those who have families to be good householders, to be industrious, loving, charitable and hospitable."

"I believe men of your kind are in the minority. The average holy mendicants do nothing but beg to make an easy living, and some of these Yogis indulge in horrible practices by self mortification. India would have been far better off without these unemployed charges of the society," she shot at him impulsively. The Sadhu smiled at her tolerantly and kindly commented:

"Well said! In the first place, in proportion to the population of India, we have fewer of holy mendicants than you have hobos in America. Here, in this country the average people are willing to work, but circumstances compel many of them to live on begging. As far as the holy mendicants are concerned, they are not all alike. There are counterfeiters as well as genuine. Those who torture their bodies by inflicting ghastly wounds or by sitting on iron spikes are not real Yogis. They are uneducated, deluded fanatics. I will quote from one of our scriptures called Bhagavad Gite, which is over three thousand years old. In one of the verses, Master Sri Krishna says:

"Of a truth, to him who eateth like a glutton, or else maketh too much of a virtue of fasting, or who is too much inclined to sleep, or who doth make a virtue of abstaining from sleep, cometh not the true Yogi knowledge. Such a one inclineth too much toward extreme, and departeth from the middle path of temperance. The Yogi knowledge, which destroyeth pain, cometh rather to him

who observeth moderation and temperance in eating and recreation; in action and rest—who is fleeing from the evil of excess of action, doth not run into twin evil of excess of repression.' I hope this will modify your opinion of the true Yogis."

After this they remained silent for a few minutes, as though every one was absorbed in his or her own thought. Then Miss Beacher was the first to break the silence: "They say you jabber in some unknown tongue, is it true?"

The Sadhu replied: "Yes, is it not true that I am now jabbering with you? To the people who do not know your tongue it is jabbering. So sometimes I talk to the people in their tongues. Yes, I know what you are going to ask, 'Who are these people and where are they?' It is the hardest question to answer. They are angels—the illumined souls. They are here, there and everywhere. There is no space nor distance in the inner plane of consciousness. Thousands of miles appear but a few inches. Just the moment we become conscious of a person we find him near us. If you had the vision you could have seen any of your friends in Chicago right here. I often converse with the host of angels who are persistently acting for the good of humanity. Yes, without any verbal words I can talk to them, but to bear testimony of the Truth before the deluded men and women I adopt objective means."

"Then you believe in the angels and their effort to help us?" Miss Beacher said, more to herself than to the Sadhu.

He answered: "Yes, I do. Miss Beacher, they are with you this very moment. They desire you to stand before the world with the torch of enlightenment."

(To be continued.)


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### THE IMMOVABLE SELF.


In this world of change everything is changeable. This change is inevitable. No one will ever be able to alter the law of change in the mortal world. Only in the world of All-God there is no change. Settle yourself on your Self; observe the moving panorama without being moved, and you will find peace and heavenly bliss. The power of the peace born of Self-knowledge, is not known to those who are living in the mortal concept of life. It enables a man to stand firmly in this ever changeable Universe. As you remain seated in one place, in order to enjoy the moving

pictures, so, in order to enjoy this changeable world, you should not move from your Self. Being fixed on your Self alone, you will have that inner peace and poise. Without peace of mind no one can enjoy this life today or tomorrow. The peace born of Self-knowledge, not only means self-mastery, but also means mastery over all mortal things. Even the beasts of prey cannot do any harm to a man who enjoys undisturbed peace in his Self-knowledge. Knowing this higher truth you should always abide in peace in your Self.

—"The Life and the Way."



## The International Bible Lessons



Ralph M. deBit

### Lesson XI. October 4. CHRIST ANOINTED FOR BURIAL.

Mark 14: 1-11.

1. Now after two days was the feast of the passover and the unleavened bread: and the chief priests and the scribes sought how they might take him with subtlety, and kill him: 2 for they said, not during the feast, lest haply there shall be a tumult of the people.

(It has been ever thus. Throughout the ages, in every clime, where great souls, fearless, with the realization of Truth, proclaim the message, error lurks in the darkness of carnal concept; plotting to obtain by craftiness, what it dare not attempt openly.

Today we still have the same persecution, only, perhaps in modified form. The race, having advanced somewhat toward the goal of all, clothes her idiosyncrasies in more attractive raiment, and error becomes more subtle and confident in her advances. But the true devotee will never, under any circumstances, compromise his vision, no matter what the consequence may be.)

3. And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster cruse of ointment of spikenard very costly; and she brake the cruse, and poured it over his head. 4. But there were some that had indignation among themselves, saying, To what purpose hath this waste of the ointment been made? 5. For this ointment might have been sold for above three hundred shillings, and given to the poor. And they murmured against her. 6. But Jesus said, Let her alone; why trouble ye her? She hath wrought a good work on me. 7. For ye have the poor always with you, and whensoever ye will ye can do them good; but me ye have not always. 8. She hath done what she could; she hath anointed my body beforehand for the burying. 9. And verily I say unto you, Where-soever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

(It is that finer divining quality in woman which we call intuition and preception, that heralds the approaching Christ. What do we not owe to this! After having perceived and realized the Christ, what earthly treasure can compare in value? The rarest and most expensive ointment is a fitting symbol to bless that recognition.

Here, also, is shown the contrast between the commercially minded, worldly concept and the one of regenerated quality. Water will always seek its own level; so the mind will interpret all things and conditions in ratio corresponding to its plane of unfoldment.

The Christ-consciousness is far beyond any earthly treasure. Let us endeavor to give to it its true valuation.)

10. And Judas Iscariot, he that was one of the twelve, went away unto the chief priests, that he might deliver him unto them. 11. And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver him unto them.

("The things of God are foolishness unto men," and the Godly man is a fool in the sight of mortal man. In this instance we have as an example Judas Iscariot, the personification of material selfish concept, seeking to destroy that Christ-consciousness, which in his ignorance he cannot comprehend. Do not blame Judas, because he was governed entirely by the inexorable law of his own being, and simply followed the law he was under at that time.)

### Lesson XII. October 11. THE LAST SUPPER.

Mark 14: 12-25.

12. And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make ready that thou mayest eat the passover? 13. And he sendeth two of his disciples, and saith unto them, Go into the city, and there shall meet you a man bearing a pitcher of water; follow him. 14. And wheresoever he shall enter in, say to the master of the house, The Teacher saith, Where is my guestchamber, where I shall eat the passover with my disciples? 15. And he will himself show you a large upper room furnished and ready; and there make ready for us. 16. And the disciples went forth, and came into the city, and found as he had said unto them; and they made ready the passover.

(We here have a glimpse of the great occult power of the Master. That divinely natural sensitiveness of the Master's inner conscious plane is revealed. With all the powers of the Master at his command he yet withheld them, submitting to personal indignities and suffering physical dissolution rather than employ the Divine, Awakened Consciousness, in his own personal self-defense.)

17. And when it was evening he cometh with the twelve. 18. And as they sat and were eating, Jesus said, Verily I say unto you, One of you shall betray me, even he that eateth with me. 19. They began to be sorrowful, and to say unto him one by one, Is it I? 20. And he said unto them, It is one of the twelve, he that dippeth with me in the dish. 21. For the son of man goeth, even as it is written of him; but woe unto that man through whom the Son of man is betrayed; good were it for that man if he had not been born.

(Even the close personal association with a Great Master cannot be of benefit to a soul, if that soul is not ready within itself to receive the baptism of the Spirit.)

It may seem strange to many that one in close personal contact with an illumined soul, recipient of the Master's blessings and services, cannot respond to the Master's plane of consciousness. "Heaven and earth shall pass away, but not one jot or tittle of the law shall in any wise pass." The law of cause and effect, or karma, which prevents the individual, regardless of the close personal association with the Christ, from giving recognition to that Consciousness. That which we see without is truly the reflection of that which is within.

The reaction is greater when we assail Truth than while we continue in the world of darkness. If we have not the ability within ourselves to give recognition to the New Message of Truth; then let us withdraw in silence, for no one can afford the consequences of unwarranted attacks upon the things of Spirit and of Truth. If, through blindness and ignorance, attacks should be made upon our impersonal and Christed concepts and the radiation therefrom, let us pity and bless them, for already they are tottering over the brink of a Niagara and need our helping hand, or silent blessing.

Judas paid the price for his perfidy, and we can surmise that the bitter remorse and anguish which led to his seeking surcease in suicide was merely the prelude to the karmic debt.)

22. And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body. 23. And he took a cup and when he had given thanks, he gave to them: and they all drank of it. 24. And he said unto them, This is my blood of the covenant, which is poured out for many. 25. Verily I say unto you, I shall no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

(The "bread" and "wine" in this instance, is the symbol of the Master's state of consciousness, which is "Christ" or "Unity with God." Who can partake of that sacrament? Who is there among us that can drink of that cup and partake of that bread? We can commemorate that supper only once. Let us never endeavor to approach the "Lord's Supper" until absolute and complete renunciation of all worldly desires and attachments has been attained naturally in the process of our evolution. It is a most sacred and holy hour in the journey of the soul, when it can approach the altar of complete renunciation and lay everything down for the sake of the Christ Consciousness.)

Lesson XIII. October 18.

#### IN THE GARDEN OF GETHSEMANE.

Mark 14: 32-42.

32. And they came unto a place which was named Gethsemane; and he saith unto his disciples, Sit ye here, while I pray. 33. And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled. 34. And he saith unto them, My soul is exceeding sorrowful even unto death: abide ye here, and watch. 35. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. 36. And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt. 37. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? Couldst thou not watch one hour? 38. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. 39. And again he went away, and prayed, saying the same words. 40. And again he came, and found them sleeping, for their eyes were very heavy; and they knew not what to answer him. 41. And he cometh the third time, and saith unto them, Sleep on now, and take your rest; it is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners. 42. Arise, let us be going: behold, he that betrayeth me is at hand.

(The supreme test—to renounce the personal will to the Divine. When this point comes in the unfoldment of the soul it must meet it alone and unaided. It is almost impossible to talk to you of this scene in the Master's life; I feel that our present understanding is not great enough even to faintly comprehend the point in renunciation which the Master was facing in this hour. Only the great ones could realize its meaning.)

The rest of us will bide our time, for we are all approaching that time, when we shall understand, but this we do know, that the soul at that time craves the support of the realization of others; they "sleep," their vibration cannot rise to the point of his unfoldment and thus support him. Bound by the material concept life, they cannot know how to watch with the Master. Alone, the soul must meet this issue between the last remaining personal quality and complete surrender to the Universal Spirit. And so the greatest prayer that has ever been uttered or ever can be: "Not as I will, but as Thou wilt.")

#### Lesson XIV. October 25.

#### JESUS AND JUDAS.

Matt. 26: 14-25, 47-50; 27: 3-10.

47. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. 48. Now he that betrayed him gave them a sign, saying, whomsoever I shall kiss, that is he: take him. 49. And straightway he came to Jesus, and said, Hail, Rabbi; and kissed him. 50. And Jesus said unto him, Friend, do that for which thou art come. Then they came and laid hands on Jesus, and took him.

3. Then Judas, who betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, 4 saying, I have sinned in that I have betrayed innocent blood. But they said, What is that to us? see thou to it. 5. And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself. 6. And the chief priests took the pieces of silver, and said, It is not lawful to put them into the treasury, since it is the price of blood. 7. And they took counsel, and bought with them the potter's field, to bury strangers in. 8. Wherefore that field was called, The field of blood, unto this day. 9. Then was fulfilled that which was spoken through Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was priced, whom certain of the children of Israel did price; 10 and they gave them for the potter's field, as the Lord appointed me.

(The most trusted and faithful betraying with the greatest expression of fidelity. It is the meeting of the two great extremes in this concept life; the perfected Christ and the lowest selfishness; the closest to Unity and the extreme condition of separation from it.)

The circle is complete, and only a "hair divides the false from the true."

Then the beginning of the payment of the debt contracted by ignorance and blindness to the Oneness of Life, or sense of separation, symbolized in the life of Judas. Through the payment he too shall rise to the perfect Christed state.)

#### CHRIST THE SAVIOR.

Do we believe in the Divinity of Christ? We do most firmly believe in it. The Christ-consciousness is forever divine. The Christ-consciousness is forever our Saviour. The Christ-consciousness will always redeem fallen man, or the fallen state of the individual consciousness. The unchangeable spirit of man is the immortal, divine part which is ever holy and ever whole, and which forever exists in the Absolute God as one with Him. May the immortal message of this new dispensation spread rapidly over all the globe.

—"The Life and the Way."

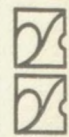
#### MOST ENCOURAGING THOUGHTS

What are the most encouraging thoughts which Christian Yoga offers us? That with a proper understanding of the law we can master and materialize all our desires. That the spirit of man and God are forever divine, and that they exist as One. That through all the experiences in this illusory life, we are steadily marching on toward Divine Consciousness. That there is no birth, no death, no misfortune, no misery, no separation and no suffering in the world of All-God. That it is the hand of God which is guiding us forever to our lost paradise.

—"The Life and the Way."



## The Universal Temple of Silent Demand



### The Practical Application of Spiritual Law.

We realize with you and for you all your legitimate desires. Specially trained Healers in the Daily Meditation Services held at the Headquarters will take any and all patients suffering from any so-called maladies whatsoever, and will give absent treatments. This service is open to all, without doctrinal differences, or party discriminations. The movement aims to be a unifying, harmonizing, vitalizing, working center among all lovers of Light—the practical side being paramount.

#### "Ask and Ye Shall Receive."

These Workers in the Silence have done wonderful things in many places. They have brought health, happiness and spiritual illumination to hundreds of hungry souls. In this Temple we 'speak the word' for those who desire it. Any message through a friend or by letter to the Temple will receive immediate attention. It matters not what the trouble may be—one thing is as easy for the Omnipotent as another. It is all a matter of understanding the Law.

#### There Is no Fixed Charge,

But free-will offerings will be thankfully received. State case fully in the first letter, inclosing whatever offering you wish to make at our risk, and we will send you a package of Love Offering envelopes. Those desiring further information regarding the Temple of Silent Demand, either for individual treatment, or for direction as to how to form a Circle of Silent Demand among their own acquaintances, may address

THE AMERICAN COUNCIL OF CHRISTIAN YOGA,  
Box 355, Oakland, Cal.

### SPECIAL MESSAGE FROM THE MINISTER OF THE SILENT DEMAND.

Since our announcement of the work of the Universal Temple of Silent Demand in our last issue, calls have come from all parts of the inhabited world. From these souls, conscious not only of need, but also of the source of supply, and to all everywhere who feel the need of help, I hear the call to send this message of good-cheer and counsel.

And I shall not speak in uncertain terms, I shall not tell you of my surmises, but that which I have seen and known—and now know. I know that there is a panacea for all the ills of the world. I know that it is, and I know what it is. I am myself applying the remedy in my own life, and proving its worth day by day. What I say to you is not theory, but testimony.

Beloved, the Mighty, Calm, Omnipresent Life embraces thee. Thou canst not get beyond It. Thou art held as steadily on thy way as the planets in their orbits. The life which is **thee** is one with the Life which is **All**. Know thyself in this true significance and thou shalt enjoy the reality of thy existence.


To experience anything else is to be dominated by error. If you have impressed yourself with this erroneous concept so that you suffer in body and

mind, know that it is **all** in the error of your own realization of yourself. If you do not feel quite able to rise above your own misconceptions for the time, that is where you can be helped by those who have traveled a little farther along the path of unfoldment than yourself. And they are always ready to reach out with the helping hand.


And how can they help? By radiating to you their own higher realization. The law is that we radiate whatever we realize. This is true regardless of so-called distance, for, in the One, all are perfectly united.

Every day demonstrations of this wonderful law are shown to us. It is wonderful! wonderful! Adjustments that look hopeless from the human point of view are made without lifting a hand in the external. One day everything seems to be wrong, and the next morning we wake up and see that everything has tip-toed into place. It is all the work of the Mighty Law, and we sit by and calmly and rapturously watch it work. "The Son doeth whatever he seeth the Father do."

"Ask and it shall be given to you, seek and ye shall find, knock and it shall be opened to you."



## Responsive Studies in Ancient and Modern Scriptures and Christian Yoga



Compiled and Adapted by Jesse Montague Hunter

### The New Christian Yoga Service.

The following Responsive Studies are intended for use in all Christian Yoga Societies. It is expected that they will be used at least once every Sunday. To facilitate their use, and to make for a smooth and orderly service, the Minister should appoint an assistant who will lead the congregation in reading its parts. The responses, or answers, by the Minister, should be heard, not as his personal answer, but as the answer of the Master Spirit speaking through him. After reading each response, the Minister should briefly explain the text in the light of the New Revelation, and then ask the congregation to meditate with him for two or three minutes. Each month's magazine will contain one study of six responses each for each Sunday of the following month, consequently it will be important that the Minister charge the members of the congregation to secure magazines to bring them at each service. It would be well for the seats to be supplied with magazines each Sunday, with the announcement that anyone desiring a magazine should take one with the understanding that he will place the price in the proper receptacle as soon as convenient. The six responses are intended for further study and meditation in the homes of the Societies, one for each day of the week. If the congregation will use the texts in their daily morning meditations they will find that they will be able to begin each day with much of the same realization that comes to them in their Sunday services. In order to facilitate the expression and realization of unity among us, we further suggest the following outline for the entire service, details to be filled in according to the judgment of each Minister.

Voluntary (unannounced, on exact time)—Hymn (classic, explained by Minister)—Announcements (by Minister's Assistant who should announce as Master's work)—Special music (in keeping with theme)—Collective reading from Life and Way (announced as the Christian Yoga Metaphysics, and led by Assistant)—Brief silence followed with Verse of Meditation hymn)—Responsive Study (conducted by Minister)—Hymn of Healing or Invitation—Peace chant—Blessing.

#### V. Peace.

(1) CONGREGATION—"O, Lord, the sound of tumult fills our ears; nations rise up against nations; there are wars and rumors of wars. The children of Light have said, 'Peace, peace,' but there is no peace. Tell us, Thou God of peace, why is it so?"

MINISTER—"They have sown the wind, and they shall reap the whirlwind. O, that they had hearkened to my commandment! Then had their peace been like a river, and their righteousness like the waves of the sea."

(2) CONGREGATION—"But Lord, we have not desired this thing; we would be at peace with all men; we would live our lives in tranquility: how then have we brought this baptism of blood upon ourselves?"

MINISTER—"From whence come wars and fightings among you? Come they not hence, even from your desires that war in your members? Ye desire, and have not; ye envy, and desire to have, and cannot obtain; ye fight and war, yet ye have not because ye ask not. Ye ask and receive not, because ye ask amiss, that ye

may consume it upon your own desires."

(3) CONGREGATION—"But, Master, many of the wise of the world say that there is wisdom in war: enlighten our understandings that we may discern the hidden meaning of even the storm and the tumult."

MINISTER—"This wisdom descendeth not from above, but is earthly, sensual, personal. For where envy and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good works, without rangling and without hypocrisy. And the fruit of righteousness is sown in peace by them that make peace."

(4) CONGREGATION—"What, then, shall Thy disciples do in a time of such commotion? How can we help to bring in the better understanding and to pacify the troubled waters of the world-thought?"

MINISTER—"Acquaint now thyself with God, and be at peace within yourselves: thereby good shall come unto thee. Receive the Law from His mouth, and lay up His words in thy

heart. Peace, peace to him that is far off, and to him that is near, saith the Lord: I will heal them."

- (5) CONGREGATION—"Then help us, O Prince of Peace, to feel the wonderful peace of Thy Presence; and vouchsafe to us a glimpse of the day when the world shall dwell in peace forever."

MINISTER—"The Lord shall judge among the nations, and shall correct many people; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. For all peoples will walk every one in the name of his God, and we will walk in the name of the Lord our God forever and ever."

- (6) CONGREGATION—"O Master, Thou ever-present Real Self, speak to us now in the still, small voice of inner feeling, and help us to realize that peace here and now. Give us the sense of that peace that passeth understanding, that we may radiate it now to all the world."

MINISTER—"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Peace, and good will among men."

—The Holy Bible.

#### VI. OMNIPRESENT AND ETERNAL GOOD.

- (1) CONGREGATION—"Whither shall I go from Thy Spirit or whither shall I flee from Thy presence? If I ascend up into Heaven, Thou art there: if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me."

MINISTER—"I AM GOD, and there is none else; I AM GOD, and there is none like Me; I girded thee, though thou hast not known Me: that they may know from the rising of the sun, and from the west, that there is none beside Me. I AM THE LORD, and there is none else."

- (2) CONGREGATION—"If I say, 'Surely the darkness shall cover me'; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day; the darkness and the light are both alike unto Thee."

MINISTER—"The heavens declare the glory of God, and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is

no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world."

- (3) CONGREGATION—"All Thy works praise Thee, O Lord; and Thy children shall bless Thee. They shall speak of the glory of Thy Kingdom, for Thy dominion endureth throughout all generations."

MINISTER—"I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And death and hell were cast into the lake of fire. And there was no more death, neither sorrow nor crying, neither any more pain; and I saw all the works which He had made, and behold it was very good."

- (4) CONGREGATION—"God be gracious unto us, and bless us; and cause His face to shine upon us; that Thy name may be known upon earth, thy saving health among all nations."

MINISTER—"The mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above all hills; and people shall flow into it. And many nations shall come and say, Come, let us go up to the mount of the Lord, and to the house of God; and He will teach us of His ways, and we will walk in His paths."

- (5) CONGREGATION—"Let the people praise Thee, O Lord; let all the people praise Thee. O, let the nations be glad and sing for joy; for Thou shalt judge the people righteously, and govern the nations upon earth."

MINISTER—"He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write, for these words are true and faithful. And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely."

- (6) CONGREGATION—"Let the people praise Thee, O God; let all the people praise Thee. Then shall the earth yield her increase; and God, even our own God shall bless us. God shall bless us, and all the ends of the earth shall trust Him."

MINISTER—"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw with the ox. And the sucking child shall play on the hole of the asp,



and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

—The Holy Bible.

### VII. THE LIGHT OF LIFE.

(1) CONGREGATION—"O, Thou Light of the Universe, Thou Indwelling Wisdom, speak to us in one sentence the One Truth."

MINISTER—"I expound in half a verse what has been told in a million volumes: THAT is the Truth, the world is illusion, the spirit is none other than THAT."

(2) CONGREGATION—"Speak to us, O Self of the self; tell us, O Teacher of teachers, how shall we contemplate THAT, how shall we meditate upon THAT?"

MINISTER—"He is eternal among the eternal, conscious among the conscious; He, ever One, produces the variety of ideas among the (seeming) many;—knowing that Divine One, as the supreme cause, all bonds dissolve themselves into nothing."

(3) CONGREGATION—"Show us Thyself, O God within; make us sensible of Thy presence in some tangible aspect; let us see Thee, hear Thee, and touch Thee."

MINISTER—"The Seer of thy sight shalt thou not see; the Hearer of thy ear thou shalt not hear; the Thinker of thy thoughts thou shalt not think; the Knower of thy Knowledge thou shalt not know. This is thy Real Self, all-pervading, everything else is but mortal."

(4) CONGREGATION—"How, then, O Omniscient One, shall we grasp It, since it is intangible to all our senses, and even to the mind itself?"

MINISTER—"Realize within thyself THAT whence arise these things, by which they stand sustained, and unto which they return to become naught;—THAT indeed is the Real Self."

(5) CONGREGATION—"What shall we say then? That as light belongs to the sun, and heat to the fire, so do existence, consciousness, bliss eternity, immutability, belong by nature to THAT?"

MINISTER—"The sun does not shine there nor the moon nor the stars nor even these lightnings, least of all this fire; everything becomes enlightened in Its light, the whole of these shines through Its lustre."

(6) CONGREGATION—"We would rest in Thee, O Thou Eternal Self,

Thou Father of all, Thou Immortal Life."

MINISTER—"As the eagle, having soared high in the air, wings its way back to its resting place, being so far fatigued, so does the soul, having experienced the phenomenal, return into itself where it can sleep beyond all desires, beyond all dreams."

—Spirit of the Upanishads.

### VIII. THE WORD OF THE LORD.

(1) CONGREGATION—"Deal bountifully with Thy servant, O Lord, that I may live, and keep Thy word."

MINISTER—"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of waters, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

(2) CONGREGATION—"Open Thou mine eyes that I may behold wondrous things out of Thy law."

MINISTER—"Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what knoweth the things of man, save the spirit of man? Even so the things of God knoweth no man, but the spirit of God. Now, we have received, not the spirit of the world, but the Spirit which is of God; that we might freely know the things which are given to us of God."

(3) CONGREGATION—"My soul cleaveth unto the dust; quicken Thou me according to Thy word."

MINISTER—"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; shake thyself from the dust; loose thyself from the bands of thy neck. For thus saith the Lord, Ye have sold yourself for naught; and ye shall be redeemed without money."

(4) CONGREGATION—"Give me understanding, and I shall keep Thy law; yea; I shall observe it with my whole heart."

MINISTER—"The God of our Lord Christ, the Father of Glory, shall give you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened; that ye may know what is

the hope of His calling, and what the riches of the glory of His inheritance among the saints, and what the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead."

(5) CONGREGATION—"Thou art my portion, O Lord; I have said that I will keep Thy word."

MINISTER—"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. More to be desired are they than gold, yea, than much fine gold; sweeter are they than honey and the honeycomb. Moreover in the keeping of them there is great reward."

(6) CONGREGATION—"Before I was afflicted I went astray; but now have I kept Thy word."

MINISTER—"Our light affliction, which is but for the moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."

—The Holy Bible.

#### ITEMS OF INTEREST.

It is with great pleasure that THE CHRISTIAN YOGA MONTHLY announces the entrance into the work of Mrs. M. S. Phelps, so long and so favorably known in California, as a teacher of Truth. She is now Assistant Minister of the Oakland Society. Being widely known in Alameda, and other Bay centers, she is able from the very first to reach a larger number of people with the New Light of this dispensation than usually falls to the lot of the teacher entering into a new work. We bid her God-speed.

The Portland Society, where our Brother, Frank O. Garrison, so efficiently ministers, reports many good things. Since the District Convention held there this summer the society has been compelled to seek more commodious quarters, and as a result has availed itself of the opportunity to move farther down town. In a recent letter Mr. Garrison says, "Matters here are still going splendidly, and the work is growing as never before. New and powerful people are coming into the work and with the right spirit, too, which is very important in every way. The new responsive ser-

vice is also making good."

Word comes to the office from various quarters of the splendid opening of the work in San Jose under Mrs. Mabel Fuller. We are not at all surprised, in fact it is just what we expected, for we know the great grasp of truth and realization which has been attained by Mrs. Fuller. Her opportunities have been great, she having been privileged for more than two years to work with our Teacher and Elder Brother, A. K. Mozumdar, and she has not failed to make the most of them.

Spokane, our Mecca, is marching ahead. The audiences which greet the Teacher are greater than ever, and as they grow in understanding, the messages to them ascend into the higher altitudes of truth. Many of the Plain Talks which the Christian Yoga Family are enjoying through this magazine were spoken first to this audience. No unresponsive audience could draw forth such messages.

The splendid class in Seattle is waiting patiently for Mr. DeBit's return to complete the work so grandly begun. The waiting time is about over, as Mr. DeBit has been tarrying here only till the new book could come from the press. The wide-awake students in Seattle say that greater things than ever await his return—and we believe them.

Here is the new announcement for Portland, in their new home: 'Christian Yoga Center, 503-506 Abington Building. Stated meetings as follows: Sunday 10:30 a. m., Meditation; 11:15 a. m., Bible Study; 12 m., Young People's Class; 8 p. m., Topics Announced; Tuesday and Friday, 8 p. m., Spiritual Healing and Metaphysical Class; Wednesday, 8 p. m., Meditation and Healing Hour; Reading and Rest Room open daily from 10 a. m. to 5 p. m.

Sister Whyte writes from Long Beach: "I want you to know how much I appreciate having Mrs. Ward with us here. She is great, and has taken so well with everyone here that we mean to keep her if we can, and to that end I have urged her into the work." Mrs. Ward's many friends in Christian Yoga will be glad, but not surprised, to hear of this report of her continued good work.

The Oakland Society was recently the witness of a very impressive service at which the Rev. Ralph M. deBit presented Associate Teacher's certificates to the large class which he has been training for the last two years. The writer would like to give to the readers of this magazine the many helpful little messages which were spoken by the members of the class on that occasion, but no stenographer was present.

**Christian Yoga  
Correspondence Courses**

"If ye continue in My Word, ye shall know the Truth and the Truth shall make you Free."

No soul should be denied the Light of the New Dispensation because of the absence of a qualified Teacher of the New Revelation. True, 'When the student is ready the Teacher will appear;' but in this age he does not always appear in person. He may come in the guise of a book, or, as in this case, a Correspondence Course in Truth.

In fact, the science of teaching by correspondence has been so thoroughly worked out in the last few years, that in some respects it surpasses even the personal presentation. Our courses, however, combine most of the advantages of both methods; for each student receives the personal attention of a specially trained teacher.

The courses are intended to cover the whole span of man's existence, and to bring the student into the fullest realization of the Truth possible to him in his present stage of unfoldment. The Truth makes free, and only the Truth; all forms of unhappiness exist as misconceptions of Reality.

These courses are offered because we know that humanity needs them. Our mission is to serve, hence we offer them to all who are willing to do the work. Price should not stand in the way of any searcher for the Light, and so far as our ministry goes, it shall not. Hence we announce the following conditions:

We place no evaluation on the lessons

Do not be over-anxious for your success, because success comes to those who deserve it. Therefore trust in the Almighty for the result, and live the deserving life.

Take all unjust criticisms silently. Never try to vindicate yourself by words. Let your actions speak louder than your words. You cannot convince a man if he is set in his opinion.

Do not argue with anyone about the Truth. Truth is self-evident. None can know it by reason. Only by living the right life, and realization, do we know the Truth.

because the Truth presented is beyond all valuation. We estimate that, all things considered, they cost us in material, labor of production and personal supervision of pupil's work, etc., exclusive of the years' of development that prepared us for the reception of the Truth, about one dollar a lesson. Therefore we suggest this as a minimum offering where the student is able. Otherwise (and please take this seriously) let the student decide in the light of that automatic appraiser within; for he who has fulfilled all sense of obligation has met the law, and has met one of the prime conditions for the reception of the full blessing. In a word, if you hunger for Truth, if you desire to be set free from the shackles and suffering of error, fill out the blank below, and send it to us.

AMERICAN COUNCIL CHRISTIAN  
YOGA,

Box 355, Oakland, Cal.

Please send me lesson No. 1, of your Elementary Course, together with instructions for study, etc., and Love Offering Envelopes which I agree to keep in convenient place for reception of offerings "as the Lord shall prosper me"; same to be mailed to you on the 25th of each month during the period of my study with you.

NAME .....

.....

..... St., .....

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When anyone asks any question in order to learn, answer it as best you can. If you are not satisfied with your answer, then refer him to someone whom you think can give the best answer. Always be humble regarding the Truth.

A man who is sincere and willing to learn, is better than one who thinks that he knows all. Even a rich man may enter the Kingdom of God, but a proud egotist will never, until he is changed. According to the Master Jesus we must be like little children in order to enter the Kingdom of God.

—The Life and the Way

## Catastrophes--Their Cause and Cure

From the New Edition of "The Life and the Way."

There is no such thing as a catastrophe in reality. When we fail to live the life of peace, harmony and brotherly love, the universal law of life demands readjustment. In this readjustment we meet conditions which we call catastrophes. Some people think them to be a warning from Almighty God that we should live the right life. The law of our being demands that we should live the life of harmony and love. That which to us is pain is simply the law of our life trying to make up for lost time, or readjusting a wrong condition. Since happiness and misery are realities to us we should try to live the life of harmony and love. The universal sympathy which a catastrophe draws, shows us a way to live the life of universal love, peace and harmony. There can be no effect without a cause. All the happenings in our lives are due to some conditions which we create within ourselves. By living the life of mortal desires and passions we shut out the light of unity and brotherly love. It is not the natural state of our being, therefore that which is natural and real must prevail. When we partake of the sin or inharmony of our race, we, with the race, must face a general condition which might otherwise be averted. We ought not to forget that all that happens to us is for our gain or good. At the same time there is absolutely no necessity to invite suffering by living contrary to our better understanding, and forming attachment to old morbid concepts.

What is the best way to avoid a so-called catastrophe? By establishing brotherly love and good will with our fellow human beings. When we find God in our fellow beings, we certainly find peace and harmony within ourselves, and understand the true meaning of brotherly love. With the understanding of the reality of our being all the inharmonious conditions pass away. Then no mishap or misfortune ever befalls us. The law which governs our life for our spiritual unfoldment is love or unity. Love is the only thing which can ever free us from the bondage of all illusory conditions. To realize the oneness of all beings is to love them.

Can we avoid the effect of a cause which we have set in motion? By changing our concept for the better, we certainly can. Even impending death can be averted by changing the concept

of death. Impress the consciousness of a dying man with your immortal concept of life, and if he is receptive, he will live. So, by realizing our Divine Oneness or Reality of our being, we can escape the so-called evil effect of a cause. If we can completely give ourselves up to our Ideal, and can find calmness and peace within in perfect trust, we make atonement for our sin, and then no evil can visit us.

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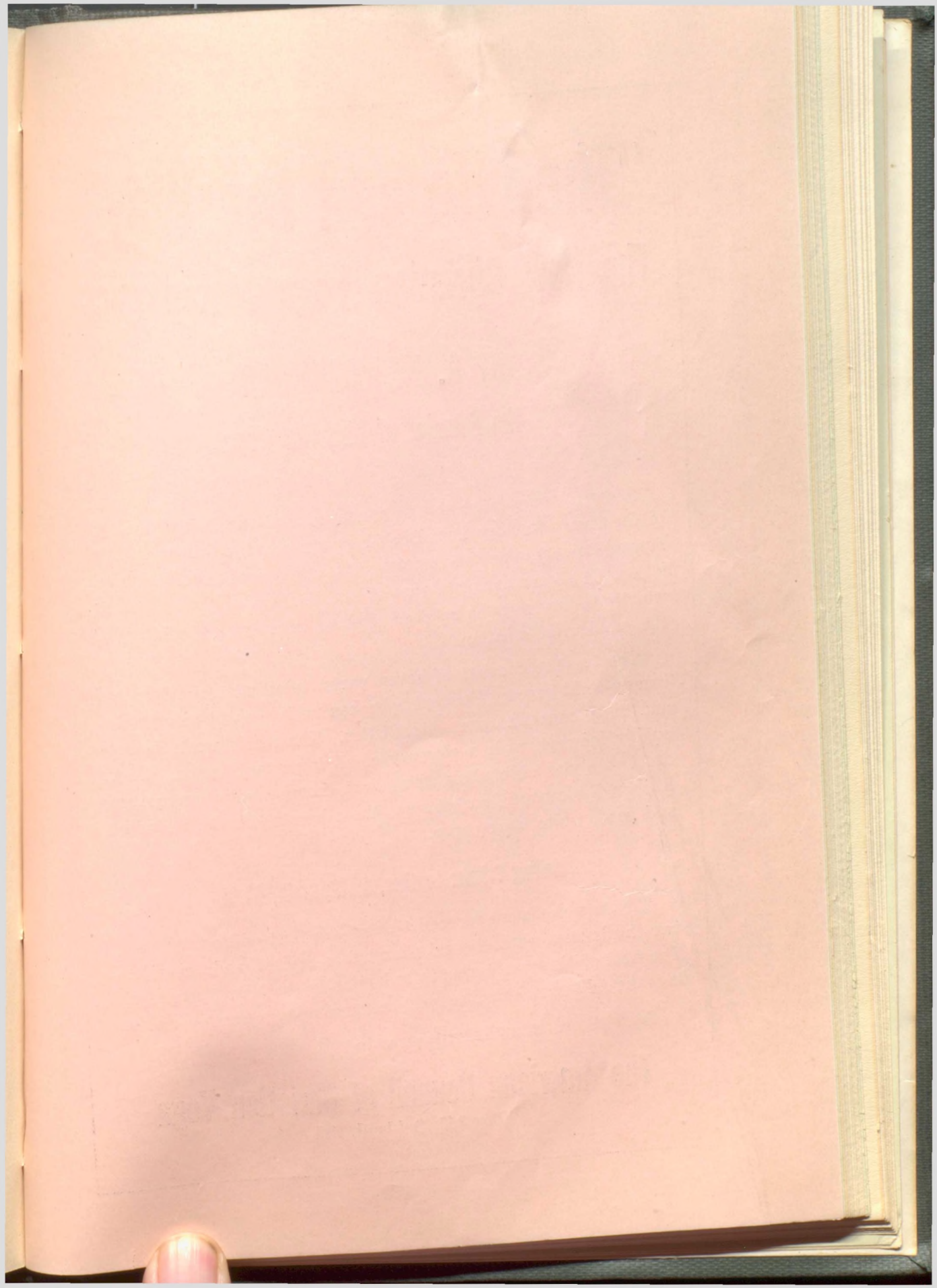
Our Sister, and co-worker, Mrs. R. E. Wilson, writes from her beautiful Rest Home in St. Helena, Napa County, and sends a picture of the home. Mrs. Wilson herself is a student and teacher of the New Dispensation Truth, and knows how to radiate the peace and health of the higher life. She has been very successful with those who have come to her for rest and recuperation and the regaining of the consciousness of health this summer, and we are glad to give this word of recognition.

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Brother George W. Henning, of San Jose, where our Sister Fuller is teaching, writes us a very interesting letter, and incloses some suggestive definitions, which we cannot give in this number for want of space. The following, however, shows his idea, and it is a good one: "Many persons desiring to study Christian Yoga are confronted with terms and phrases which they do not understand, and for want of clear definitions, have more difficulty than is necessary." It is because of the realization of this need that the New Metaphysics announced in this issue, has been provided with a glossary of all the special terms used in the Christian Yoga presentation. Brother Henning has touched on a vital point.

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Never underrate the value of the silent work. Our public work always bears testimony to our silent work. Always gather force and power in silence without any spirit of competition, and always look within for help and inspiration. The thing which we have not, we cannot give. We should have the realization of the Truth before we venture to give it. You should not imitate any one's thoughts and use them only for your personal glory. Try to understand and realize them and they will be your own by your Divine rights.



# **“The Life and the Way”**

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**By A. K. MOZUMDAR**

**The Founder of Christian Yoga**

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