

CHRISTIAN YOGA MONTHLY



EDITORIALS	Jesse Montague Hunter
POSSESSIONS	Martha Bailey Proctor
PHENOMENA AND WONDER-WORKS	A. K. Mozumdar
CREATION BY REFLEXION	Ralph M. deBit
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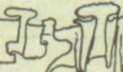
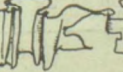

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Christian Yoga

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

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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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EDITORIALS



"One God, one Law, one Element,
 And one Divine, far-off event
 Toward which the whole Creation
 moves."

—Tennyson.

Opening the Channels. We hear a great deal in Truth circles about opening up the channels. That phrase suggests the flow of water, and the comparison, if not pressed too far, will be found very illuminating.

Water reaches its goal by following the line of least resistance. If the way is not open in the direction in which it started, it quietly flows around the obstacle. If you wish the stream to flow in any given direction you must see that the channel is open in which it may flow.

This is very much like the progress of our realization in any direction which we may desire. It, too, proceeds along the line of least resistance—the least resisting concept. For instance, suppose you desire this stream of realization to flow in the direction of prosperity, or material supply. You go into meditation and feel the reality of the infinite supply. There is the limitless reservoir, you cannot even doubt that, but somehow you cannot get more than tricklings from it to flow your way. What is the matter?

A concept is in the way. Perhaps it is the concept of non-desert. It is very hard for us to rise above

the concept that everything comes to us through the channel of desert. This is a race concept, hence not easily flouted. It is much better to use it than to oppose it. And how shall we use it? By living the deserving life, or meeting the demand of our own better understanding. Once this is done, and we can face the Judge within with clear eye, the concept which has hitherto clogged the way of our realization becomes a channel through which we are able to draw to ourselves whatever we may need in our life and work.

The Automatic Cut-off Within. Another secret of the "life abundant,"

which the Master said He came to inaugurate, is what we may designate as "keeping in touch." We must realize that the channels through our concept world are open all the way, and not only, so to speak, at our end. They must be connected up with the reservoir of our consciousness of limitless supply. If we do not have the sense of this connection our realization is seriously interfered with. And this connection is regulated by an automatic cut-off within.

This cut-off is the race concept of separateness, the most deep-seated of them all. In the simple understanding of the Allness of God, including ourselves as inseparable part, we come into the realization of touch with Him. This feeling of the Allness of God lifts us into a new sense of our own existence; we know ourselves in higher significance. And the two go together, for it is impossible to realize that God is All-in-All without embracing our own existence in that Divine All. When we are in this state of consciousness it is natural for us to act from the higher understanding; and in so acting we deepen the sense of unity with the Divine.

On the other hand, when we act from the lower, or separated, significance of the self, we inevitably cut ourselves off for the time from the realization of the touch of our own consciousness with the All-Consciousness. Not that there is any cutting off in reality, of course, but living in the concept life, we experience all things in the significance of our concept of our own existence.

Furthermore, since we are moving along the path of unfoldment with a race which conceives of itself as a thing apart from God, we have to take special precautions to keep ourselves in the realization of unity with God. Not to take the precaution of self-analysis, meditation, and loyalty in life to our own better understanding, or conscience, is inevitably to realize the automatic action of the cut-off within our own consciousness.

The Channel of Prayer. Another very pronounced concept is that of prayer as a condition to receiving. The Master recognized the potency of this concept when He said, "Ask and ye shall receive." In the light of reality one

might well object that, since God is the All-Consciousness there is no reason to ask: that the Whole eternally gives Itself to the part in the very Consciousness of Its own Being. And this is very true, and was substantially stated by the Master when He said, "Your Father knoweth what ye have need of before ye ask Him."

Notwithstanding the undeniable truth of the above objection, prayer is a race concept; and since we live here on the plane of concept, or the conditioned existence, we have to reckon with the conditions of our own consciousness. The race concept of asking and receiving is well expressed in the proverb, "What is not worth asking for is not worth giving." And the profundity of this feeling in the religious life of the race is attested by the universality of prayer.

While prayer in some form is universal, however, it is as various in its forms as the states of human consciousness. This leads to the oft-repeated question, "In what form shall we pray?" The answer of enlightenment is, "In any manner that brings you into the realization, or the faith-state." For, it is not praying, but the state of consciousness into which we are brought through our prayer, that brings the answer.

One characteristic, however, will be found to distinguish the prayers of the enlightened, that is, simplicity, or directness. Therefore the Master said, "Think not that ye shall be heard for your much speaking." As the student of Truth unfolds, his prayer will be seen gradually to change from the frantic supplication of unfaith to the quiet expression of his desire; all petition finally being swallowed up in the exultant realization of the fulfilment of every wish before it can be uttered. Then prayer takes the form of thanksgiving.

Channels Must "Freely ye have re-
Open at ceived, freely give."
Both Ends. Why? Because it is

the gracious thing to do? Because some super-being will hold you accountable if you do not? No! But because the stream is arrested in its flow, no matter at which end the channel is clogged, whether the receiving end, or the giving end. He who hoards up anything, proves by that act that he does not know the law. He is living the life of fear, and by his fear draws to himself the very condition which he seeks to forestall. Let us say it again, this time in black face. "If you want the riches of the universe to flow through you, you must open the channels at both ends." Do not open them up at the receiving end, and dam them up at the giving end, and expect that the inflow will not be arrested. The Dead Sea is dead because it has no outlet. Faith is the inlet into our personal lives; love is the outlet; and if the giving is not as the receiving, stagnation and disease are sure to follow.

The law of desert applies here also. If one is conscious of receiving help in any way, and is not at the same time conscious of having reciprocated in kind (that is to say, in the same spirit) that very sense of undischarged obligation will form an obstruction to the inflowing of the blessing. Many Truth students wonder why they do not realize more from their instructions and treatments. Look within, beloved, and see if "the automatic cut-off" is not responsible. See if your own better understanding has not adjudged you unworthy, and is not doing the "charging" which your teacher, well knowing the sure operation of the law, has refused to do. "Verily I say unto you, thou shalt not come out hence until thou hast paid the uttermost farthing." And yet, nothing stands in the way but that

inexorable judge within, called Conscience.

"Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Bring ye in all the tithes into the storehouse, that there may be food in mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

This quotation from the Bible, Mat. 3:8-10, is a statement in theological terms, of the law which we have stated above in metaphysical language. Consider it well.

The Kingdom Consciousness. "There is a river, the streams whereof make glad the city of God." This river is the Kingdom consciousness, or the realization that everything exists, together with ourselves, forever within the Kingdom, or Being, of God. The "streams" of this "river" are the channels about which we have been speaking. Like the irrigating streams that lead from a great river, and ramify an arid land, making it blossom like the rose, are the channels by which we bring the realization of new life into the desert places in our concept world.

But, first of all, we **must** realize the river, or the Omnipresent Life filling us and our world. Channels are of no use if the source is dry. That is why the Master said, "Seek ye first the Kingdom of God, and His righteousness, and all these things shall be added unto you." This is the "one thing needful," the "One thing" which most people "lack."

In the "Kingdom consciousness," we see God in everything, and everything in God. This truer understanding changes the significance of everything, ourselves in-

cluded. Everything comes to life, in our consciousness of the One Life, "like trees planted by the rivers of water." Everything becomes pure, as though drenched in a cleansing flood. The world is transformed into the "garden of God," in which His voice is heard, walking and talking with men.

In the "Kingdom consciousness" there can be no realization of limitation, or lack. "In Him is fulness of life forever more." "My God will supply all your needs through His riches of grace in the Christ-consciousness," that is in your understanding of unity with All-in-All God.

Possessions

MARTHA BAILEY PROCTOR.

ALL that the Father hath is mine:
 Abundant treasures, wealth untold;
 For me the diamond dew-drops shine,
 And heaps on heaps of yellow gold—
 Behold it!—towering mountains high
 Along the gleaming western sky.

All that the Father hath is mine:
 Broad fields of ripening grain for me
 Sway in the gentle summer breeze
 Like billows on a peaceful sea,
 While on the uplands of the sky
 My fleecy flocks are passing by.


All that the Father hath is mine:
 The rhythm of the falling rain,
 Deep murmuring of the restless sea,
 The whispering leaves, the wind's refrain—
 Each chord in Nature's harp for me
 Is tuned to one grand symphony.

All that the Father hath is mine:
 My kindred all around I see,
 Children of God through love divine,
 Kind, human hearts that beat for me.
 And "gates ajar" to Paradise
 I see in smiling baby eyes.

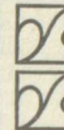
All that the Father hath is mine:
 The secret places of His love
 Where thought ascends to heights sublime
 By hidden paths to realms above—
 Full measure for each passing day,
 Unmeasured stores to last for aye.

All that the Father hath is mine:
 Not one good thing will He withhold—
 No glory of the inner shrine
 Where spirit-life and power unfold.
 At one with Him! Union divine,
 Since I am His and He is mine!

—The Truth.



Plain Talks



By A. K. Mozumdar

I. Phenomena and Wonder-Works

It is not possible for anyone to study Truth impartially without being un-biased. Any form of bondage hinders the soul from giving forth the full expression of its Divine nature. So we should be free, absolutely free, from all of our preconceived ideas and thoughts when we are engaged in the study of Truth. Some people are so narrow and limited in their idea of Truth that they cannot imagine that Truth can manifest through any other channel than their own fixed conception of It. If they could only understand that the Truth is no respecter of persons and is always open to those who are receptive, they would never entertain such narrow views of It.

However, today, we shall consider some of the phenomena which are not so easily explained. Once there was a woman in India of low birth, who was the devout worshipper of the Goddess Kali, and who believed that it was a special privilege for one to be possessed of some god or goddess. She was a poor, illiterate woman and had no other conception of God than that which her ignorant mind could conceive. We know that the Goddess Kali is of mythological origin, and people ordinarily worship her in a symbolical sense; but this poor woman sincerely believed that the Goddess Kali was a person with infinite power and energy, and could answer her prayers.

The history of the Goddess Kali is this: that many thousand years ago this earth was infested with demons and that they waged war upon human beings; and, the human beings having failed to check the advance of the demons, offered their prayer to the universal energy, the ruler of the time, to come and assist them. In answer to their prayer, the universal energy appeared in a female form and engaged in battle with the demons. She soon discovered that every drop of blood from the demons that fell to the ground multiplied their number ten fold. So, in order to prevent such an increase of the enemy's number, she spread her tongue over all the earth and commenced her work of destruction, and soon exterminated the demon family. This poor woman, the devout worshipper of Kali, had prayed that she should be possessed of her Goddess. She prayed incessantly with

hopeful anticipation of the day that would mean a special blessing to her. And one day, unexpectedly, a great power descended upon and took possession of her; she seemed to have lost all her consciousness of this objective world. In imitation of Goddess Kali, she took a sword in her hand, and kept on destroying the imaginary demons. In this manner she walked day and night with unflagging energy, for several days, until her progress was arrested by some people about two hundred miles from her home. They brought her back into her normal consciousness for which she never forgave them.

Now the question is whence came her power by which she kept up her energy for so many days without food or rest?

In analyzing this phenomenon we find she manifested the quality of that of which she became conscious, only she attributed that quality to an outside deity. In this ever manifested world of All God, manifestation is possible to us only when we become conscious of Him in certain signification. There cannot be any manifestation outside of our own conscious recognition of it, because all manifestation exists to us in our concept life. If we are not conscious of a manifestation, we cannot have any reaction from it. God is All-in-All, and we are parts of Him; even to realize ourselves, in certain significance, is to manifest a certain amount of God power. But the quality of consciousness, not being very high, may limit us in our ability to manifest the higher degree of power. In the case of the above mentioned woman, the quality of consciousness she held regarding her Goddess was high enough to sustain her energy for many days. That is the only rational solution of such a phenomenon as this.

Now we are going to tell you of another interesting case which came under our personal observation. This particular woman in question was not only possessed of an angel, but was carried into the celestial region where peace and bliss reign. According to her description, the heaven which she saw, was not different from the popular conception of it; however, the remarkable thing was this: that, in her trance condition she was able to read the minds of her neighbors, which she attributed

to the power of the angels. This simply goes to prove that in certain states of consciousness the vision becomes clearer and one is able to read the minds of others, and sometimes it is also possible that, coming in contact with a certain quality of individual consciousness, we raise ourselves temporarily to that plane where the reading of another mind is possible;—only with this difference, instead of reading directly, we read through the instrumentality of another individual consciousness. We have discovered that all the qualities that we can think of or imagine are represented by some individual consciousness in this vast sweep of creation; so when we think of a quality, independent of an individual consciousness, we come to manifest it by virtue of our realization; but when we attribute it to an individual consciousness, we are helped,—or rather become conscious of the help, from outside of ourselves. This explains some of the phenomena which go under the name of subjective control. As far as the appearance or form of an individual entity is concerned, it may be somewhat dependent upon our preconceived idea of it; but as far as the quality embodied in an entity is concerned, that exists in some entity in this plane of illusion.

We knew a man who was positively sure that his stone idol answered his prayer in audible human language, and the answer was borne out by the facts which he experienced later. If you should maintain that the answer which he received was imaginary, how can you account for the fulfillment of that answer?

All this simply goes to prove that the quality which we attribute to the god of our concept, reflects back on us and makes us realize that quality.

Our nature is indissolubly connected with Divine nature, because we exist in God, and to exist in God is to be part of Him. Two things cannot exist in the world of All God, hence we maintain that an idea which is conceived by an individual, exists in God; and every action in this relative side of creation is the action of God, viewing from the Absolute; but, the interpretation of that action varies—according to the conception of the individual himself. It is this interpretation of the action which apparently differentiates between human and Divine actions. Since differentiation exists only in the concept,—only in the quality of the consciousness of the individual, with the transformation of that quality, we can change the concept of differentiation. The motive of an action may be human, but the action itself is

forever Divine. It is the human motive which colors the appearance of an action, but when we fall back and go beyond this appearance of action, we not only find the action in its purity, but also the Actor who is unchangeable and permanent forever. The action, without modification or coloring by the motive of an individual, is merely the act of knowing. The individual part of God, changing its direction of knowing from God to itself in limitation, conceives the illusion; and, then, by its own immortal knowing power, it evolves back its consciousness of God. This evolution is not the evolution of the individual himself, but the evolution of his consciousness of God which he has lost. Therefore, we maintain that, man as an existence, never becomes more or less. If he could be more or less, he would change the Absolute God. No part can be more or less without affecting the integrity of the whole.

When any action is viewed from the other side of illusion, from the Absolute, it is the action of our Heavenly Father; but we, in our concept life, can act in imitation of the Father's action from our consciousness of Reality. Jesus of Nazareth, with His consciousness of immortal existence and realization of the Allness of God, utterly lost His personal concept of action, and from that high state of consciousness, he proclaimed: "The Father worketh hitherto and I work," and again He said: "Ye neither know me nor my Father. If ye had known me, ye should have known my Father also"; because I do not live any more in the sense of separation, I am fully conscious of being at one with the Father, I am of the same substance. If you had known me as I am in reality, you would have known my Father also.

However, we will consider some of the phenomena along the line of healing. Once a man was sent among a plague stricken people with a magic wand, and was instructed that whomsoever he would touch with this wand, would be healed. He followed this instruction with religious precision and effected marvelous cures.

This phenomenon can be explained in this manner: the man, having implicit faith in the healing power of his magic wand, radiated his quality of consciousness to those to whom he administered his treatment, and these simple-hearted people, being very receptive, not only to the suggestive quality of his action, but also to the stronger quality of consciousness manifested by him, were readily healed. This explains why many remarkable healings are performed among a certain class of people.

We will narrate another similar case in which a person was given strong suggestions by a religious teacher to the effect that he possessed wonderful healing power, and by laying on his hand in the name of God, he was able to cure almost any kind of malady. This man was so confident of his ability to heal, that he soon manifested wonderful healing power and performed many cures.

This goes to prove that whatever quality we believe ourselves to possess, we affect those who are receptive with the same. The word "believe" we use in the sense of realization. But this belief is dependent upon the state of consciousness of a person, and it cannot be forced upon those who are not receptive. We have discovered the secret by which we may realize any quality we may desire to manifest. By self-analysis we find that the condition of which we become conscious exists to us. In this sense we give birth to a condition of which we become conscious. In order to be conscious of anything or condition we have to exist first. Our conscious existence is always before that of which we become conscious. Since a condition cannot exist to us if we are not conscious of it, we create a condition by our conscious recognition. In this sense our existence is the basic foundation of all creations—the creations that are related to us in our concept life. This foundation is the first cause, and it is of the same essence as God,—nay, it is part of God and nothing created can exist to itself beyond its conscious recognition. Only that which can exist beyond itself is itself or something of the same substance. Without the permanent existence of the creator there is no creation possible, because a creation always exists as a conception of the creator or when the creator becomes conscious of it. We know now that in our ultimate nature we are unchangeable and indestructible, and the creation of each individual is new to himself. Now if we can fall back on our real existence by meditation, which means self-analysis, we can become conscious of any condition we may desire; in other words, we can create any condition we may choose. To realize that we possess a certain quality is to possess it. Unless we have reached our permanent existence which is at one with God, such realization of a quality or a condition at will is not possible. Without the permanent working basis we cannot regulate the impermanent conditions at will. Then human will blends with Divine will, the pure side of the action galvanizes the impure side

of the conception into one. Hence Jesus said from His realization of Reality: "The Son can do nothing of himself, but what he seeth the Father do: For what thing soever He doeth, these also doeth the Son likewise."

Our recognition of Reality which is one and indivisible, entitles us to the sonship in this concept life. The Son always recognizes the pure side of the action, which is the act of knowing, and he also recognizes that this immortal action is bringing man back to his immortal consciousness of life. Therefore the Son in imitation of the Father brings others to the immortal concept of life, hence the Master said: "For as the Father raiseth up the dead (dead concept or concept of mortality), and quickeneth them; even so the Son quickeneth whom he will." But only with this difference, that the Father works through the reactionary law and the Son through the receptive condition of mind. We know that there is no other death but our consciousness of mortality or change. When we realize that we are unchangeable and indestructible we rise above death, in other words, we then become the Lord or Master of death.

We then rule the realm of death or change from the Kingdom of God in imitation of our Heavenly Father.

When a man reaches the creative plane of his existence he becomes creator just to the extent of his realization of Reality. He can become the perfect Master over all conditions of his human concept by his realization of All-God. The only plane from which we can make direct command without taking the opposing suggestion is the plane of Reality, because in that plane we know that we are unchangeable and not subject to any mortal condition. It is the plane of Master-consciousness which is Christ. So whenever we speak from Master-consciousness we should speak in His name. In this connection we may state that nothing raises the consciousness of an average person to the sublime height of Reality as whole-souled prayer. Prayer with proper understanding lifts the veil of darkness from our eyes and brings our consciousness face to face with Omnipresent Life. Sometimes we become conscious of moving in the ocean of Life as though this Life were conscious of our existence. Then we feel a sense of protection from all so-called evils. When we speak to our Heavenly Father to come and help us or to help our brothers and sisters we not only realize His presence but also His help. The Reality is

always helping a man out of his concept of mortality. In the degree we become conscious of Reality and Its help do we reach those who are receptive. So old time prayer with the new understanding is the most potent factor to regenerate a person. Prayer is also the

most effective means to perform healing. But the healer must not forget to state the answer of his prayer that he receives by way of his own peace and calmness or from his realization of Truth.

(To be continued.)

A Lesson on the Sixth Principle of Christian Yoga

By Ralph M. deBit

I suspect that sometimes, many of our students wonder at our devoting so much time to the study of phenomena, of appearances, or the concept life. At first thought, it does seem as though we would never arrive anywhere, but, by and by, by degrees, as it were, we have come to the point where we discover that we are realizing the nature of this physical man of which we have, in the past, been so conscious; and, when we do realize its nature we find that it has only a temporary existence; and also, that that temporary existence is conditional. We find that it is conditioned upon something permanent which is holding it as a reality. Sometimes we say, that that which is holding it is the subject, because there must be, and is, something back of the subject, which assumes the role of the subject.

After assuming the role of subject, it can then conceive the objects; in other words, there can be no objects without a subject. There can be nothing in existence, to you, my friends, but that of which you are conscious. If you are not the subject of all that which you are perceiving, there can be nothing perceived, and, too, there would be no objects.

There is something permanent and unchangeable, something that is always there, as it were, in this changeable universe, and that something which is permanent is your Self. At this particular point in evolution it assumes the role of the subject, and after assuming the role of the subject, it then becomes the creator of all its objects. When it no longer plays the role of subject it will also cease to create its objects.

We have spoken at length of these objects and how physical man is comprehended within these objects as part of them; we have also considered and studied the fact that these are all due to the reflected qualities of our consciousness. But before we proceed to the discussion of another theme, I should like your attention for a few moments, while I endeavor to explain to you more clearly and fully, just what this word "reflection" means to us. We shall more clearly understand, by the close study of this word, the real significance in which we use it. And, with the understanding

of the real significance in which we use the word, comes a broader, clearer grasp of facts relating to the relative man, and the objects of which we are conscious. In studying this word "reflection," with the aid of the Standard Dictionary, we find that there can be no reflection without a reflector. In order to have a reflection, we must have a reflector and something reflected; for instance, if we say light is reflected, we must have light and also the reflector of the light. Then we can reflect the light at another angle, or into a dark place. In the use of this word—as far as the Standard Dictionary gives it—we find we must have the light as well as the reflector to enable us to produce a reflection.

Again, when we consider the word "reflection" used in this significance, it scarcely fits the metaphysical thought which we wish to convey, and, therefore, may have been rather misleading to you in the past, as, in our use of it in the past, it has been misleading to me. This word as it is used in our Christian Yoga Metaphysics, since it forms one of the very basic principles of the presentation, is of the utmost importance; and, therefore, the right understanding of this word "reflection" is of the utmost importance. If we can understand the use of this word as it is used in Christian Yoga, we will also understand at the same time one of the basic and fundamental principles upon which the phenomenal universe rests. When we say "phenomenal universe" we mean physical and relative man. And the reason why we study this universe and the physical and relative man is, that we may understand its conditional or illusory nature; for, just as soon as we understand its conditional, or illusory nature we are freed from it. This is why we should devote so much time to the study of this unreal world.

We study this phenomenal world, and, as we study it, we go behind the scenes, as it were, and endeavor to see it from the "I Am" standpoint. Then we understand that, if it is the reflected quality of the concepts, or opinions in our consciousness, and really and truly understand it, we thus become apprised

of its illusory nature, and it no longer has any power over us. For instance, if you stood between the light and the wall, and the light cast your shadow upon the wall, if you lived in the opinion that that shadow was a big power, a reality, you would constantly be frightened by that shadow. So long as you believed in the potency of the shadow to do you harm, you would be affected by it. But, if, by and by, you came to the understanding that the shadow had no power, that it was merely a shadow, you would then be liberated; not only from all your fear, but, also, from the control which the shadow had over you.

Now, in our analysis, from the metaphysical standpoint, we find that the shadow at no time had any control over us. What really controlled us was our belief in the shadow, our contribution to the shadow, and not the shadow. And so, at one point in our lessons, we say there is no thing or condition which can affect us, absolutely none. There is no thing, condition, or person, that can affect us, it is only our contribution to the things and conditions that affects us. And so, if we are affected by any person, by any action of any person, or by any thing or condition, remember this law: it is not that person, or that person's actions, or that thing or condition which is affecting you, but it is your belief; it is your own opinion reacting back upon yourself which is affecting you.

So the point is this: study this shadow world, because every one of us to a greater or less extent is living in the consciousness of its reality, study it until you can see that it is a shadow. It would seem as though you were standing between the light and the wall and were studying your shadow, as if you were under the delusion that your shadow was a reality. Study the shadow until you clearly apprehend the nature of that shadow. Just as soon as you understand the nature of the shadow, the shadow loses all its power over you, the spell is broken, and you become a liberated soul.

This is why we study these conditions and illusions, and this is why we devote so much time in metaphysics to the study and analysis of this concept life. We gain in knowledge by the study, and knowledge becomes power; and, as we have so often said, knowledge is the only power we know. We know of no other power in the universe except knowledge. So we study this concept-life until we gain the understanding of its nature.

In order to study it and to gain the understanding of its nature, we use the

word "reflection," and we say all manifestation is by reflection. You have all seen us draw the circle and name it "part," stating that it is connected with the innumerable other parts which go to make up the **Whole**. You have seen us diagram a part and draw lines which were to represent the activity of its being. (Illustration). The activity of its being is its knowing power. In our earlier studies and in the classwork which Rev. Hunter will take up in the elementary class in this philosophy, you will learn this: that by the analysis of the "I am" we believe it to be consciousness. Consciousness has only one function. Never forget this, dear friends, **pure consciousness** has only one function, which is to know; the only function consciousness has is to know. Knowing! Knowing! That is the only function consciousness has—to know.

To illustrate the action of its knowing, we have drawn these lines (Circle with horizontal lines radiating therefrom) out from it—there is nothing projected out from it; there is no without. There is nothing projected in this nature. These lines are merely to indicate the action of its knowing. Keep your mind on what the diagram is to indicate, and not on the diagram itself.

Then we say the concept is formed by impression, by the part losing its grasp of the Whole and becoming conscious of itself. By becoming conscious of itself it impresses itself as separate. It impresses itself as being something apart and separate. The deepening of this impression by repetition forms the concept. Then we say that owing to the quality or nature of this concept, the knowing power, like the light, shining through the nature of the concept will project or reflect the quality held in the consciousness.

Now, that is the way we have endeavored to explain the manifestation of this creation. But we find upon closer study that there is no such thing as a projection in this significance. There is, according to the quality or nature of the concept held in the consciousness, in the knowing power of the part, a reflex action of that quality back here on the "I am" (Illustrating by circle), which the "I am," looking through in illusion, looking through its concept or its illusory nature, sees. The "I am," looking through its illusory nature gives the appearance that this is projected, that this appearance is outside of itself, which is only the reflection.

Now, right here comes the use of this word "reflection." In order to have a reflection, we must have two things, a reflector and something that is to be

reflected. In the case of the "I am," or the part of God, where is the reflector? Well, you can say that the "I am" itself is the reflector. Then what is to be reflected? Why, the quality or the significance in which it is beholding itself; its own opinion regarding itself is to be reflected. Where? Projected or reflected like light reflected from a mirror? No, there is a reflex action on itself which gives rise within itself to the belief that that reflection is existing outside itself.

Now, you will see, students, I am endeavoring to clear away the possibility of a misconception among you advanced students, the misconception that there are things separate from the "I am." Now, to more truly diagram it—and there is always this danger in diagramming, that the student will fix his attention on the diagram rather than on the principle illustrated—(diagram) very, very crude, but we will say, here is the part of the Whole existing with all its other parts. This part in its final analysis is consciousness. The function of consciousness is to know. Now, we cannot put anything out here (indicating a point outside of the circle) not even its knowing power, but yet within itself the knowing power is knowing, and we will diagram it and keep it all within. This knowing power is going on and conceives itself as separate from the Whole. Then the significance in which it conceives itself impresses its own consciousness with that quality, which gives rise to the appearance that this is reflected or projected. Now, in using this illustration in this manner, we cannot use this word "reflection." The nearest word that I have been able to find which will explain the reflex action of the quality of its own consciousness is the word 'reflex-ion.' This shows the reflex action back in the direction whence it came. This word "reflexion" means, to be reflected back upon itself. That is, that which is being reflected, must reflect back upon itself, so if there is a concept, and a quality of the concept, that quality is not reflected in the mirror back on the concept, but this word illustrates the reflexion of the quality back upon itself. Both these words are a reflecting back upon itself, but one is in one direction and the other is in the other direction. This word "reflection" is a concept existing on a mirror, or the "I Am Consciousness," and this concept being recorded in the mirror reflects back on itself. But that will not hold in our Metaphysics because this concept is not separate from a belief existing in the knowing power of the part, so the belief existing in the knowing power of the part is reflected back on the knowing power of the part,

which is more in the nature of reflexion.

Now, you may say: how is it that here is an "I Am Consciousness," part of God, and over here is another, real truly "I Am Consciousness" and not a concept, only this "I Am" is holding a concept of itself in wrong significance which gives rise to a form, and so this concept is holding an opinion of itself which manifests form. Then, how does it come that this concept seeing this one does not get the reflection back upon itself of this concept form? I do not hold that it does, but if it were not for this "I Am Consciousness" holding the concept of its own illusory nature it would not be able to see this "I Am," it would not be able to see the wrong significance in which this "I Am" is conceiving itself. It is only this "I Am" viewing another "I Am" in illusion through this "I Am's" own illusory nature that gives the appearance, and causes it to become cognizant of this form. It is the reflexion, the reflex action of its own concept, in the same significance, back upon itself.

Now, we say this to show how very intricate and difficult the subject of Metaphysics is when you penetrate into its deeper significance, and the reason why Metaphysics is so hard to explain and the reason we must be so careful in the use of words. We say that this reflection is upon the canvas of the Absolute, and not upon the individual "I Am." And it is necessary to say that this reflex action is on the Absolute—this reflex action is on the "I Am," yes, but it is also on the Absolute. If we say that this reflex action is on the "I Am," we would say how does it appear that this concept form existing in this "I Am's" consciousness is there upon the "I Am," the part? So we cannot say that it is on the part; it is on the Absolute, because when the reflex action—its own illusory nature—comes back upon itself we remember that this part is inseparably connected with other parts, and that these parts in the total make the Absolute. Therefore, is it not reflected on the Absolute? It is. Therefore, the whole phenomenal universe rests upon the bosom of the Absolute, or rests upon the Absolute, reflected back on the Absolute.

A bubble on the ocean occupies just a little insignificant part of the ocean, yet we do not say the bubble is on a part; we say the bubble is on the ocean. We could describe a little ring around the bubble and say this is a part of the ocean, but it is not the ocean. So, when the reflex action of a quality held in the part comes back upon itself it comes back upon the Absolute, because it is one with the Absolute.

At the Master's Command

By A. K. Mozumdar

Chapter XIII—Wisdom

Miss Beacher was most favorably impressed with the Sadhu; she began to think he must be a wonderful man. To her, he was now no longer an unwashed, holy mendicant, a mere excuse for easy living; he was more than the average intelligent person; he was well informed, and gifted with a fine discernment. He possessed a wealth of information on various subjects which might do credit to a university professor. His unruffled, calm manner, even temper and sweet disposition won more than her admiration. He was very polite and extremely unpretentious, yet he emanated that subtle power and authority which is born only of the true knowledge of life.

For the first time Miss Beacher discovered that there is a vast difference between a religion of the heart and a religion of the speech. However brilliant and high sounding a religion of the speech might seem to be, it was never so sweet and comforting as a religion that is truly lived. This man did not preach religion, he simply lived it,—hence his wonderful power and his authority. He had never taken lessons in oratory, nor studied the psychology of public speaking, yet by his silent, quiet life he preached one of the loudest sermons she had ever heard.

After returning home that night, Miss Beacher thought a great deal about the Sadhu and she began contemplating another visit in the near future. The next day when she met Alcyon she smiled in reminiscence of last night's episode.

Alcyon understandingly returned her smile but remained silent. On their way home the night before, Miss Beacher made no comments upon the Sadhu, in fact she talked so little that Alcyon became curious to know what she thought about this holy man of the far East. Divining his thought, she said, with a merry twinkle in her eyes:

"Alcyon, your holy man seems almost like a civilized person,—at least he talks like one. After all, he is not quite as woolly and savage as he looks. Do you think he will object to our making another visit?" Alcyon did not answer her directly, but remarked with a humorous smile on his face:

"You really do him honor by calling him almost civilized,—no doubt he himself would thank you for it. No; I do

not think he will have any objection to your calling on him, he is always glad to have people come to see him." Miss Beacher thought a moment, and then said:

"How would you like to go tonight? Of course if you are busy, we can put it off for a more convenient time." Alcyon replied:

"I do not think I can go this week as I have to help the Rev. Mr. Beacher with his mission work in the city. I shall be free, though, the first of the week and if you can wait that long, I shall be glad to accompany you."

They agreed that the first of the following week would be the best time for them both to make another call upon the Sadhu. Alcyon then left Miss Beacher and went about his daily work, and she became absorbed in her reading.

During the remainder of the week they did not talk with each other about their prospective visit to the Sadhu nor did they mention anything concerning him. Alcyon was so busy with his work that he almost forgot their plan and time passed for him very quickly; but, Miss Beacher, having but little to do, was not so fortunate. Time hung heavy on her hands. She found the days twice as long as usual and therefore devised ways and means to kill time. She was glad when the week had passed and when she saw Alcyon on Monday evening before supper, asked him whether he remembered what they had planned to do. Of course Alcyon did not remember and Miss Beacher kept him guessing. He studied her closely to find to what she was referring, but in vain. Thereupon Miss Beacher said teasingly:

"Alcyon, you must do something for your memory,—it is out of repair. I did not know that you could so soon forget. Don't you remember what we planned to do the first of this week?" It flashed upon his mind at once, and he said, brightly:

"Oh, I remember now, we were to go and see the Sadhu. Very well, we will go tonight." Without further comment Miss Beacher left Alcyon to his work and went to her room to dress for supper. After supper she patiently waited for Alcyon to finish his meal. When he came out on the veranda she jumped up from her bamboo chair and met him half way and whispered some-

thing to him. He then started to the stables to get their horses ready. In a short time they were on their way, through the silent meadow, and soon arrived at the village on the other side and were galloping over the country road toward the banian tree. A pack of village dogs raised a hue and cry and followed at the heels of the galloping horses, but neither the horses nor their silent riders paid any attention to these noisy intruders. When they were almost to the other side of the banian tree they heard someone talking to the Sadhu, so they quietly dismounted from their chargers and tied them to the tree. Here they held a council as to what course they should follow. Miss Beacher remarked in a whisper:

"I do not think it is advisable for us to intrude upon the Sadhu when he is busy with a visitor and engaged in conversation." Alcyon did not agree with her and therefore said:

"Well, what of that,—what if he has a visitor? I have seen the Sadhu receive as many as fifty visitors at the same time. Ascetics, you know, do not follow the formalities of social life; wherever they live, that place becomes an open parlor for all;—everyone can talk, only one at a time. These ascetics do not believe in any secrecy and they rarely discuss personal matters, but anything of philosophic importance, or for the general good, is a subject for general discussion. I believe we would better go on and see him." Miss Beacher did not speak, but silently listened, to learn, if possible, what the subject was which the Sadhu was discussing with his visitor. Alcyon also turned his head to catch the general trend of their conversation. They heard the visitor make the following remarks:

"The common people of this country are superstitious, they are easily influenced by any religious idea. In my opinion the more ignorant people are, the more religious they are. Sometimes nervous weakness tends to make certain people religious. In a civilized community diseased and nervous people seem to be more religious, devout and prayerful than their strong and healthy brothers and sisters. For four reasons the average people seem to turn to religion: ignorance, indigestion, disappointment and greed. When greed creates indigestion, men and women seem to turn to some religion, in order to find peace and consolation; and when indigestion causes a man to turn to religion, he becomes grouchy and intolerant and attaches undue importance to his religious views and to himself. They say that Carlyle, the noted English writer, had dyspepsia.

He was not only grouchy and intolerant, but used to ridicule the opinions of others. The only meek and lowly among the religious devotees is the one who turns to religion through disappointment. Ignorant people are the most sincere people in the world. All that they need is some kind of an idea of a supernatural Being and an incentive of salvation and reward hereafter. They manifest a greater power and daring in the name of religion than all the hosts of the infernal region. Now I have an idea,—I want to emancipate the people of India in the name of religion. What do you think?"

The Sadhu did not answer his question but remained silent. Either he did not feel disposed to discuss such a weighty matter with the person or he thought it was better to just let him talk. Since the Sadhu did not reply, the visitor again asked:

"Don't you think I am right?" The Sadhu in his calm, dignified voice said:

"No."

The visitor seemed to be persistent and tried to draw him into the argument by saying:

"I should like to know wherein I am not right, for I have formed my opinion after observation, and if I am wrong, will you not show me where I am mistaken? You may think that I am very stubborn, but I am not. If you can give me any good reason, I will gladly change my view." The Sadhu answered in the same calm voice:

"No, you will not change your view even though I gave you the clearest reason." The visitor persisted,

"Yes, I will, I will." Then the ascetic said:

"Very well,—what do you think about me, or rather, what class do I belong to? In the Christian Bible there are two very important statements, one is, 'By their fruits ye shall know them,' and the other is a statement Jesus made to convince his accusers: 'If ye do not believe me, believe the work that I do.' I do not believe any other arguments can be stronger than these in behalf of religion. Am I greedy, ignorant, dyspeptic or physically weak? Now tell me,—I want your direct answer, not a round-about one." The visitor stammered and was at a loss to find words,—then he managed to say:

"You are neither, but you are a philosopher, your case is an exception." The Sadhu said, "No, my case is not an exception. Religion is a primordial instinct in man,—it is man seeking himself,—trying to realize his Creator. All true religions are philosophic in their final analysis. If I am a philosopher, it

is because I have the deep respect for religion. You are right in so far as when a person pursues a religion for some ulterior motive, for honor or fame,—then he becomes jealous of the success of others in a similar venture. He then becomes bigoted and intolerant; but the jealousy due to zeal and unintentional ignorance is pardonable, because then a devotee cannot comprehend the true meaning of religion, but a true spiritual soul is always glad to meet another of the same nature. Indigestion or physical weakness does, at times, make a person seem anything but religious. Without calmness, peace and poise, without love for humanity and God, no man can be truly religious. Your idea is materialistic in the extreme, and as such, is of no practical value." The visitor doggedly pursued:

"And yet, you must admit Ram Das and Guru Govind Singh inspired their followers with a religious ideal to serve a political end." The Sadhu replied convincingly, "It is not so,—these two mighty men had a higher motive than to serve some political end; they sought to establish justice and righteousness in order to liberate the people from inhuman oppression,—and I am very sorry to say that you are ill-informed in history. These leaders were unconscious of their leadership because they never aspired to be leaders. They were renunciated Yogis and perfectly free from any ulterior personal motive. All the true, prominent social and religious leaders are made by the people, because of their unselfish service to a cause. No one can be a leader who aspires to a high place and to enjoy the fruit of his labor, but a man who is willing to sacrifice his life for a cause, regardless of the condemnation and praise, and whose main purpose is to serve and not to seek reward,—he alone is entitled to the name 'leader,' he has the power within him to inspire others with his ideal." The visitor interrupted the Sadhu: "But Ram Das inspired Sivajee the Great, the builder of the Marhatta Empire, with a religious cause. He stood behind his disciples but never risked his life for anything." The Sadhu met his remark in a more kindly spirit. "But Ram Das was a renunciated Yogi and never craved a name or fame or glory; he was above all forms of greed, he never desired to be the ruler of the Marhatta Empire, and Sivajee was a worthy disciple of a worthy Guru. He was a deep student of Bhagavad Gita and was, himself, an unattached soul; otherwise a poor boy, as he was, without means or help, could never have carved an empire in the face of incomparable and innumerable obstacles and

difficulties. Life to him was a mere plaything because he knew that real life is immortal, it is never born and it never dies. He was inspired by a cause and did not care for the consequences of his mad venture. His Guru taught him the real mystery and purpose of life in this illusory plane and he followed the order of his Guru unreservedly in the light of this immortal knowledge. Do you mean to say that Ram Das could instil into the heart of his disciple the idea of the immortal spirit if he had not had the realization himself?" The visitor impatiently remarked:

"I know some people who can be easily influenced even by an unprincipled man with a strong mind. It does not require any realization of spirituality in order to inspire weak minded people with any religious idea." The Sadhu replied:

"Perhaps you are right, but you seem to fail to see when a man has not the conviction within himself, he plays a losing game. Sooner or later he loses his self-appointed leadership. It requires a soul with a strong conviction, born of a certain amount of realization, to meet all the annoying problems of his followers and of the trials and tribulations attendant upon his venture. If a leader fails to meet his trials and tribulations within himself, his outward assurance does not satisfy his followers very long. We affect others more by our inner conditions than by our outward manners,—even our own self-deception in time is revealed to others by our unconscious emanation. You may influence some people by your patriotic or religious speeches, but you will not be able to hold them together unless you have the realization of undying and unselfish love for the cause. When a man is ready to die for a cause, he can inspire others to do the same,—a selfish man cannot do it. Therefore one should practice the renunciation of the fruit of his action before he is ready to fight for a cause."

The visitor was not yet thoroughly convinced that he was wrong. He therefore continued his argument:

"What do you think of Mahomed, the prophet of Arabia? He was a religious fanatic, had no idea of renunciation, and yet he did the unprecedented thing, made Islamism a world's power." The Sadhu was heard to laugh gently. After a short pause he replied:

"I am compelled to say that you know very little of Mahomed. He never aspired to be a religious leader,—he simply followed his own vision or realization; he was sure of his ground, true to his conviction, and even in the face of

unequaled obstacles, he stood firmly. He began to propound his idea single-handed at the risk of his life, even when he was penniless and homeless. His undaunted courage and fidelity to the cause never failed, nay, he was willing to die rather than give up his cause. He never dreamed of being a leader nor thought of the tremendous success his movement attained; he simply lived his life, true to his vision. When his handful of followers went hungry and became discouraged, Mohamed's stout heart held before them the glorious vision of their ultimate victory. I hope that you will not tamper with religion to serve your personal motive, for if you do, it will destroy you physically and mentally. Anxiety, worry, trials and tribulations will crush you to the dust. Remember whatever we claim to be comes to test us. Therefore we must first be worthy of a cause before we undertake it."

His visitor without any comment silently arose. Evidently he was very much displeased at the outspoken remarks of the Sadhu. He left the place without uttering the usual parting salutation.

Miss Beacher and Alcyon now had their opportunity to come forward to see the Sadhu; they approached him cheerfully. The Sadhu, seeing them coming, said:

"Well, well, as sure as I live, it is Miss Beacher and Alcyon;—I thought so. I knew you would come again." He welcomed them in his usual pleasant voice. In return they saluted him in Oriental fashion. When they were seated on the improvised straw couch, Miss Beacher remarked: "Perhaps you will not approve of our action, but we could not help it; we have been listening to your conversation with the stranger. When we arrived we found you were preoccupied, and Alcyon said it would be all right to see you anyway, but we did not feel justified in interrupting your very interesting conversation, therefore, we waited until the visitor had gone." The Sadhu told her that it was all right to have heard their conversation and then by way of explanation, said:

"We do not mind having people listen to our conversation; we never believe that we should discuss any subject which might be considered secret." Miss Beacher asked:

"What do you think of that man? Don't you think he is very self opinionated?" The Sadhu replied:

"Yes, he is somewhat inclined that way, but he will learn his lesson through experience, and in time will change his views." She then asked:

"What does make a man so con-

ceited?" The Sadhu answered: "The shallow mindedness, and sometimes book learning without introspection and original researches, makes a person egotistical. The other day an American came to see me with a German scientist. From the beginning to the end of the visit he talked of nothing but himself and what wonderful things he had accomplished in his life. The first impression he gave was that he was a university graduate and occupied a chair on the faculty of some college for several years. He did his best to use many high sounding technical terms from physiology and chemistry. He also told me something of radio-activity and the protoplasmic theory of creation, and took special pains to inform me that bio-chemistry conclusively proves that protoplasm is the basis of organic creation; but the German scientist, being disgusted with his meaningless prattle, said: 'Ach, mister, can't you quit,—vot you are saying the common poys of Sherman knows, then you haf unnecessarily taken our time. I haf come for original researches und not to hear vot you know.' That was the end of our conversation." They all laughed because the Sadhu was such an excellent imitator. After their laughter had subsided a hush fell over them as though each was thinking his or her thought with rapt attention. The Sadhu looked at Miss Beacher with an animated smile and remarked: "Miss Beacher, you are thinking of asking me a question regarding Christ,—am I correct?" Miss Beacher nodded her head with a surprised look and the Sadhu said:

"You desire to know what do I think about the Christ; before answering that question, I should like to remind you that this earth, as you know, has been the abode of human beings for many hundred thousands of years. The archeologists are excavating many wonderful cities in Asia and Africa which they believe are many thousand years old. In a remote unknown antiquity some highly civilized people inhabited them. Those who believe that this earth is only six thousand years old will accept the idea that the Christ came only once to this earth two thousand years ago. Even some of the enlightened people of the Occident believe that the highest teaching ever given to mankind is only two thousand years old; it simply shows their lack of wide knowledge in human history. I maintain that from time to time, Christ, or Christed-consciousness has appeared on this earth and given the identical teaching to mankind as was given by the Great Master, Jesus of Nazareth. Christ is the highest state of

consciousness of God, and therefore, whenever an individual has been Christed on this side of creation, he has given identically the same teaching as any other Christed consciousness;—only that teaching has taken the local color according to the nature of the people in that place. Christ and his crucifixion are the symbolical allegory which had been used many thousands of years before the appearance of Jesus the Christ on this earth. And yet I believe the Christ is the Christ, no more or less, so I firmly believe in the world's Savior, the Christ." Miss Beacher expressed her appreciation:

"How marvellous it all is, how little we know of this earth and its people." Then she asked: "Do you believe the Truth or great spirituality is limited to any particular geographical locality?" The Sadhu kindly replied: "It is so only to deluded and narrow minded people. The comprehension of the Truth is a matter of realization of the human soul. We in the Orient, being of older civilization, have preserved some wonderful records of the realization of Truth, but we do not claim they were any more ours than yours. Some of the small minded people of the Occident desire to nationalize the Truth, and are even afraid to mention that they have ever had anything from the Orient; but the

deep, generous souls like Emerson, Mrs. Eddy and others have always expressed their high appreciation of the Oriental records of the Truth. Many of their followers, either through ignorance or from their narrow mindedness, overlook the passages written by these great souls about the Oriental thought world. However, the world is progressing and the light of knowledge is spreading broadcast. A few decades more and the people of this planet will be so broad and liberal in their religious views that they will accept the Truth as the exponent of the human soul." Miss Beacher asked:

"What do you think of the racial problem?" The Sadhu replied:

"Each race should be tolerated by others, and this problem will be solved by the individual initiative. I believe the different races of people will never mix promiscuously but by the merit of their souls and natural affinity for the higher ideals, individuals of different races will mix. If you can cultivate a little more humane qualities and brotherly love, this race problem will solve itself in time. We should not lay especial stress on it and make it more complex, but we should pursue more of the higher line of thought and cultivate more and more of the brotherly love."

(To be continued.)

QUESTIONS AND ANSWERS

(Question by a student)—Does not the attitude of the healer seem to accentuate the disease in the mind of the one to be healed?

(Answer)—No, because a healer will not contemplate the patient's recital of ailment. If the patient recites the details of his affliction, the healer who knows the law will meditate and by his very realization oftentimes the patient's consciousness is impressed, and he will stop short in his recital, perhaps with some remark indicating a change in his consciousness.

(Question)—In the patient's mind there is an admission that his condition is real when he goes to the healer.

(Answer)—No more of an admission than was in his consciousness all the time; coming to the healer is rather an admission of a glimpse of the light of Truth. The impression of ignorance or darkness and the impression of Reality cannot exist in the consciousness at the same time.

We desire more simplicity of consciousness, a more simple attitude.

Children are always more quickly healed than their elders. A simple-minded soul always is more easily impressed.

The impression I meant to make tonight, the point in the study I wished to emphasize, is this: that this illusory, conditional existence, which you now believe to be so tangible, is not a reality; to help you to come into the understanding that it is a shadow, and that a shadow is a shadow; it has no power. If you grasp this, then you are free from what has been claiming you, and we find the reflex action and quality of Truth in your own consciousness.

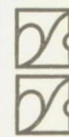
(Question by student)—Is there any plan in all this illusion?

The only plan that we can say is a plan—yes, it is law and order. There is a plan, so far as law and order are concerned, absolute law and order. There is no chance; there is no fate; there is no luck. Everything is by law. But there is no great overseer who has mapped out a plan. This is because the nature of the part is part, and the nature of the Whole is Whole. Therefore, this is.



The International Bible Lessons

Jesse Montague Hunter



Lesson XV. November 1. THE TRIAL OF THE CHRIST.

Matt. 26: 57-68.

57. And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

(In the world of concept, everything is concept. This so-called external world is the replica of the internal world of ideas. While the panorama is ever changing, it has certain abiding characteristics which run through the entire span of illusion. Hence, wherever we find human society, which is but the expression of consciousness in the human concept, we find the "rulers" representing that group of ideas associated about the concept of physical power; the "priests and elders" grouped under the ecclesiastical concept; and the "disciples," or the association of those human concepts which are not opposed to the Christ-consciousness. Caiaphas and his court are no longer with us, but the high-priestly concept is, together with the ecclesiastical group which expresses the priestly idea. Today's lesson is entitled "The Trial of the Christ," but it would be more fitting to call it, "The Trial of the Priestly Concept.")

58. But Peter followed Him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

(Peter represents perception of the Christ-consciousness from the human plane. He was not in the Christ-consciousness, but near enough to discern it. Not having realized it in himself, however, but in another, when the storm of human opposition came between him and the Master, he was no longer able to realize even the Master's divineness. Hence, he began to "follow afar off," and to "watch for the end.")

59. Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death, but found none; yea, though many false witnesses came, yet found they none. At the last two false witnesses came, and said, "This fellow said, 'I am able to destroy the temple of God, and to build it in three days.'"

(Ecclesiasticism is nothing if it is not formal. If the priests (not persons, but concepts, mind you) must murder, they must not violate the forms of their religion in doing so! Testimony must be had, even though it is perjury. Such is the power of concept in the world of concept. Of course, there is no hope of true witnesses against Christ-consciousness, "though many false witnesses come." The two witnesses whose testimony is taken as final in the theological world are the concepts of human and divine personality—both fictions. These witnesses are not able to understand the words spoken from the Christ-consciousness, hence even when they attempt to apply his very words, they bear false witness.)

62. And the high priest arose, and said unto him, "Answerest thou nothing? What is it which these witness against thee?" But Jesus held his peace.

(In the world of human concept, the more the enlightened one tries to defend the Truth, the more he is misrepresented. At such a time, be silent, and realize that "I and my Father are one." If speech becomes necessary, no matter what the consequences, speak the Truth lovingly but without compromise.)

65. Then the high priest rent his clothes, saying: "He hath spoken blasphemy; what further need have we of witness? Behold, now ye have heard his blasphemy. What think ye?" They answered and said, "He is guilty of death."

(In the world of the concept of separation, to claim unity with All-in-All God is to be guilty of blasphemy. Coming even into the world of our own personal consciousness, we find that the religious concepts, which have been associated with the religion of our childhood, are in rebellion against this new concept of the Self, and like the priests of old are conniving to put to death the Christ in their midst. But, "As a lamb before its shearers is dumb, so He openeth not His mouth," for though he is put to death in the illusion of flesh, in reality he ever liveth even in our every consciousness, and triumphs by His own silent realization.)

Lesson XVI. November 8. SOWING AND REAPING.

Gal. 6: 1-10.

1. Brethren, if any man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

(In this concept life, we become spiritual to the degree that we become acquainted with our own Real Being, which is spirit. In the spiritual concept, all things become spiritual, and faults fade out of our consciousness. In the society of such souls, if one is "overtaken" by the old concept of imperfection, the radiations of his associates soon "restores" him to the realization of his spiritual nature. We should "consider ourselves" because, if we allow ourselves to dwell on the faults of others, we are impressing ourselves with the same condition.)

2. Bear ye one another's burdens, and so fulfil the law of Christ.

(The law of Christ-consciousness or unity—is love. To realize unity is to radiate love. Let the impulse of thy life come to thee in the realization of the oneness of all, and thou shalt live the Christ life.)

4. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

("Do not compare your achievements with those of your neighbor. Every one of us ought to be satisfied with his own work if he has done his best. The spirit of comparison always inspires competition. In the harvest field of spiritual knowledge none ought to recognize any competition. Where brotherly love is the motto, competition ought not to exist."—The Life and the Way.)

5. For every man shall bear his own burden.

(Although we should live in the spirit of "bearing one another's burdens," yet, after all, "every man shall bear his own burden," that is, he shall do his own work, according to his own understanding.)

6. Let him that is taught in word communicate to him that teacheth in all good things.

(See editorials on "Opening the Channels," in this issue.)

7. Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting.

(He who devotes his life, energies and means to the deepening of the impression of his existence in limited, or fleshly, significance—how can he come into the realization of his limitless, or spiritual, existence? "Sow to the spirit," that is, cultivate in every way the consciousness of your Self-evident, immortal existence in All-in-All God, and you will unfold the realization of "everlasting life.")

10. As we therefore have opportunity, let us do good unto all men, especially unto the household of faith.

(Since men of Faith, or realization, are most responsive to our state of consciousness, they constitute our special opportunity. But "Sow thy seed beside all waters, for thou knowest not which shall grow, whether this or that.")

Lesson XVII. November 15.

JESUS AND PETER.

Mark 14: 53, 54, 66-72.

66. And as Peter was beneath in the palace, there cometh one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him, and said, "And thou also was with Jesus of Nazareth." But he denied, saying, "I know not, neither understand I what thou sayest." And he went out into the porch; and the cock crew.

(The experience of Peter is an example of the instability of any state of consciousness short of the realization of the Christ within. It was Peter who confessed at Caesarea, "Thou art the Christ, the Son of the living God." The discernment of divinity in Jesus, however great that may be, and however much theologians may make of it, is not the saving faith. Only the Christ-consciousness, or the realization of one's unity with All-in-All God is equal to such a test as Peter went down under.)

69. And a maid saw him again, and began to say to them that stood by, "This is one of them." And he denied it again. And a little later, they that stood by said again to Peter, "Surely thou art one of them; for thou art a Galilaean, and thy speech agreeth thereto." But he began to curse and to swear, saying, "I know not this man of whom ye speak."

(How different is the Peter of this scene from the Peter of a few hours before, as he confidently declares, "Though all men should deny thee, yet will not I." And what makes the difference? Just the entrance of a little personal fear. And fear?—it is ignorance. Just a little understanding of the message of the Master to whose person he had been so devoted, and he would never have been put to the ignominious panic which caused him to lie, and curse. O, Peter, thy name is Rock; but He who so named thee saw deeper than this cringing personality. He saw back into the potential Christ-nature which he was bringing out into the understanding of Itself.)

72. And the second time the cock crew. And Peter called to mind the word that Jesus had said to him, "Before the cock crow twice, thou shalt deny me thrice." And when he thought thereon, he wept.

(What a contrast: the calm, majestic Jesus, and the cringing, weeping Peter! And, dear student, thou wilt find them both in thyself. But which wouldst thou be? Choose, for thou shalt manifest the qualities of the one with which thou shalt associate in thy thought of thyself. This is the law of this concept life. See the Master, in the consciousness of His eternal Christhood, the only self-possessed one in the whole mob. So know thyself, and so move among men.)

Lesson XVIII. November 22.

JESUS AND PILATE.

Matt. 27: 11-26.

11. Now Jesus stood before the governor: and the governor asked him, saying, "Art thou the king of the Jews?" And Jesus said unto him, "Thou sayest."

(As in the first lesson entitled "The Trial of the Christ," we saw a manifestation of the attitude of the world of ecclesiastical concept toward the Christ-consciousness, so here we see It in the midst of that group of concepts which manifests as physical power. Naturally, the first question of the governor is as to the Master's alleged pretensions to a throne. On the other hand, as will be remembered, the ecclesiastics were wholly absorbed in the theological question of his claim to the divine nature, or oneness with the Father.)

12. And when He was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, "Hearest thou not how many things they witness against thee?" And he answered him to never a word; insomuch that the governor marveled greatly.

(Here again we find the Master lapsing into silence. To speak is but to be misunderstood, and to have a garbled interpretation of his words turned against him. To the theologians, many of them sincere men, he has been wholly incomprehensible; how much more will He be beyond this worldly politician. He is silent under circumstances where anyone but a Master would have argued to the last. Test your own development by your ability to be silent.)

15. Now at the feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" For he knew that for envy they had delivered him.

(How masterfully is the insidious work of the demon Fear dramatized in all this scene of the trial and murder of the Master. Every participant, except the Master, is the victim of fear. If each had known himself as immortal part of immortal God, could it have been so? Some are afraid of one thing, and some of another, according to their ruling concept; and all are trying to save themselves from the monsters of their own delirium. Even the judge does not dare to pronounce an unpopular sentence, and so resorts to subterfuge. And the people, moved by the same ignorant dread, chose a red murderer in order to rid themselves of the white Christ! And a little understanding would have made it altogether different. What a wonderful deliverer is understanding!)

20. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

(Ah, there it is again—the hand ecclesiastical! It was behind the mob, and it forced the hand of the state. Seldom will the manifesting Christ-consciousness be molested by the civil power if not set on by the hue and cry of the conventional religions. So, too, every man will find within the little world of his own personal consciousness that the rabble is often stirred within him against the rising Christ-concept, and that the trouble is usually caused by the inherited and outgrown religious convictions with which the new consciousness does not harmonize.)

24. And Pilate took water, and washed his hands before the multitude, saying, "I am innocent of the blood of this just person; see ye to it."

(Water is not what you need, Pilate, but Truth—"Truth in the inward parts." That will remove the stains which "the sea would incarnadine." That will remove the nightmare from the breast of Caiaphas. It may be hard for us to see it now, but this whole tragedy is only a night's dream on the part of consciousness in the illusion of separateness. Therefore, the little act of Pilate shall some day have its fulfillment when all, "even they who betrayed him," shall realize their existence in the Ocean of Infinite Life—and shall be clean.)

Lesson XIX. November 29.

CHRIST CRUCIFIED.

Mark 15: 22-37.

22. And they bring him unto the place Golgotha, which is, being interpreted, the place of a skull.

(The Master goes to the place of his crucifixion, serenely carrying his cross. "Socrates died like a philosopher, but Jesus died like a God." If so, it was because he had the God-consciousness. That is the light which never goes out. In the world of All-God there is no death.)

25. And it was the third hour, and they crucified Him.


("For the joy that was set before him, he endured the cross, despising the shame." The ugly shadows are all on the surface; beneath it all flows the undercurrent of an inexpressible joy. "Father, the hour is come, glorify thy Son." When the human spirit comes to know itself as crucified, that is, when it knows that this human concept is not Itself, but Its misconception of Itself, then the hour of its deliverance is near.)

27. And with Him they crucify two thieves; the one on His right hand, and the other on His left.

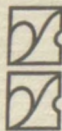
(Strange meeting of three lives so different! What could there have been in the Master's consciousness to have brought Him into this situation? Something that was yet needed to fill up the measure of his perfect realization; and this something was connected vitally with his service to the suffering race which he had left behind in his unfoldment. Thus he came back, so to speak, or lowered his vibration, in order to perform this service, and to make His point. "Though He were a Son, yet learned He obedience through the things which He suffered;—made perfect through suffering." Read also Phil. 2:5-11.)

34. And at the ninth hour Jesus cried with a loud voice, saying Eloi, Eloi, lama Sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

(Twice in the so-called "passion week" the Master was overwhelmed in the black floods that swirled about him. Once in Gethsamane, and for this moment on the cross. Only for this one moment did he lose his realization of his oneness with God; the next moment it had been regained, and he serenely whispered, "Father, into thy hands I commend my spirit." Thus it ever is with those who have once realized the significance of their existence, and have learned the law of communion with the ever-present Father. If for a moment they are caught in the swirl of human concept, a word spoken to the Father, a moment's meditation, and they are back again in the haven of peace.)



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



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.

IX. THE ALLNESS OF GOD.

Congregation—"O Thou Eternal One! whose presence all space doth occupy; all motion guide. Thou only God! Being above all things, whom none can comprehend; who fillest existence with Thyself alone; embracing all; supporting, ruling all; being whom we call 'God.'"

Minister—"That which is never born and never dies, but always exists as One, is the Absolute God. He is eternal, omnipresent, and All-in-All. Yet He is beyond space, time, condition, change, name and form. He is Absolute."

C.—"Philosophy may measure out the ocean deep; may count the sands, or the sun's rays. But God! for Thee is no weight nor measure. None can mount up to Thy mysteries. Reason, though kindled by Thy light, in vain would try to trace Thy counsels; and thought, like past moments in eternity, is lost ere thought can soar so high."

M.—"Whenever we give any attribute to God, we limit Him in our understanding, because the very attribute we give to the Infinite is, after all, finite. God is beyond all attributes—time,

space and condition. He is the essence and He is That which always IS."

C.—"And what am I when heaven's unnumbered host, though multiplied by myriads, and arrayed in all the glory of sublimest thought, is but an atom in the balance, weighed against Thy greatness—a cipher brought against infinity?"

M.—"That which is conscious of its own existence is real, because it is self-evident. That which is self-evident is God. Therefore our consciousness of being is God-consciousness in part. Hence, we and God are one in reality."

C.—"The effluence of Thy light divine, pervading worlds, hath reached my bosom. Yes, in my spirit doth Thy Spirit shine, as shines the sunbeam in a drop of dew."

M.—"When we are conscious that the Omnipresent God is within us, that is, within our consciousness of the Allness of God, we feel Him near us. Just realize that you are in the Ocean of Omnipresent Consciousness, and that you are part of that Consciousness, and you will approach God. It is the simplest thing in the world, yet it is the hardest thing for those who have not the understanding."

C.—"I AM, O God; and surely Thou must be."

M.—“The existence of God cannot be proved as separate from ourselves, because anything beyond our consciousness cannot be proved as real. That which needs to be proved cannot be self-existent and self-evident.”

C.—“Thou art directing, guiding all. Direct my understanding, then, to Thee! Control my mind, guide my wandering heart, for I am fashioned by Thy hand.”

M.—“You find response from God according to your own condition of soul. This freedom is your divine prerogative; you can exercise it in any way you may desire. He has given you everything—that is, His Consciousness. The more you come into the realization of that fact, the more God, or Good, you receive. Verily I say unto you, He will appear to you and talk to you in any form and quality you may desire. What a wonderful world is the world of God!”
—The Life and the Way and An Ancient Prayer.

X. THE LORD'S PRAYER.

Congregation—“Our Father which art in Heaven, hallowed be Thy name.”

Minister—“And one cherub cried unto another, and said, Holy, holy, holy is the Lord of Hosts: the whole earth is full of His glory.”

C.—“Thy Kingdom come, Thy will be done, on earth as it is done in Heaven.”

M.—“And I heard a voice out of Heaven crying, ‘Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall dwell with them, and shall be their God.’”

C.—“Give us this day our daily bread.”

M.—“Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much more than they?”

C.—“And lead us not into temptation, but delivereth us from evil.”

M.—“God cannot be tempted with evil, neither tempteth He any man: but every man is tempted when he is drawn away of his own lusts and enticed.”

C.—“And forgive us our trespasses, as we forgive those that trespass against us.”

M.—“For if ye forgive men their trespasses, your Heavenly Father will forgive you; but if ye forgive not men their trespasses, neither will your Heavenly Father forgive yours.”

C.—“For Thine is the kingdom and the power and the glory forever. Amen.”

M.—“Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Be of good cheer, for it is your Heavenly

Father's good pleasure to give you the Kingdom.”

—The Holy Bible.

XI. “THE LORD IS MY SHEPHERD.”

Congregation — “The Lord is my Shepherd; I shall not want.”

Minister—“Whatever we realize that our God can do for us, and through us, that He does; that is, to our consciousness He does it. The man who knows God, and follows Him, never knows what want is. God never fails us if we have perfect faith in Him.”

C.—“He maketh me to lie down in green pastures: He leadeth me beside the still waters.”

M.—“In the consciousness of the One Immortal Life, we live in one eternal, blissful NOW. We radiate peace and good will to all. Our lives become the consecrated Christ-life as we daily rise higher and higher into the consciousness of the Oneness of all. That is the only way to live, and that is the only way to God.”

C.—“Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me.”

M.—“God is always in our consciousness. In part consciousness we can always find the Whole Consciousness. In recognizing this fact, we hold communion with God, who is All-in-All.”

C.—“He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake.”

M.—“If you keep your consciousness on God with the proper understanding of His Allness and Oneness, you cannot possibly do anything which is not holy and whole. All-in-All God cannot act against Himself.”

C.—“Thou preparest a table before me in the presence of my enemies: Thou anointest my head with oil; my cup runneth over.”

M.—“The man who is poor in heart, is poor indeed, in spite of his wealth. He lives in a world of the fear of losing what he has. He cannot demonstrate the spiritual law which requires opulence of heart. When we are through and through spiritual, even material things become spiritual to us.”

C.—“Surely goodness and mercy will follow me all the days of my life: and I will dwell in the house of the Lord forever.”

M.—“God is All-in-All. We cannot exist beyond Him, therefore we have the right to conceive that our life and its natural, wholesome desires belong to Him. To be conscious of that fact is to

rise above the plane of want. In that consciousness of All-God we cannot be conscious of anything which suggests separation, want, or death.
—The Bible and "The Life and the Way."

XII. PEACE AND PROSPERITY.

Congregation—"O Master Spirit, teach us the priceless secret of the life of trust; deliver us from all anxieties concerning our earthly welfare, that we may rest in perfect peace, and do our work without fear or sense of want."

Minister—"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and He shall give thee the desire of thy heart."

C.—"O Lord, the earth is Thine, and the fullness thereof."

M.—"The meek shall inherit the earth; they shall delight themselves in the abundance of peace."

C.—"But, Father, when the people cry, 'There is little, there is little,' and every man closeth his hand against his neighbor; what shall thy children do?"

M.—"The Lord knoweth the days of the upright; and their inheritance shall be forever. They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied."

C.—"O Lord, lead Thou us in the paths of peace and prosperity."

M.—"The steps of a good man are ordered by the Lord; and He delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with His hand."

C.—"Lord, we put our trust in Thee."

M.—"The salvation of the righteous is of the Lord; He is their strength in time of trouble."

C.—"Thou wilt show me the path of life: in Thy presence is fulness of joy; at Thy right hand there are pleasures forever more."

M.—"For the Kingdom of Heaven is righteousness and joy and peace in the Holy Ghost."

—The Holy Bible.

XIII. SONG OF THE SANYASIN.

Minister—"Wake up the note, the song that had its birth
Far off, where worldly taint could never reach,
In mountain caves and glades of forest deep,
Whose calm no sigh for lust or wealth or fame
Could dare to break. Where rolled the stream
Of knowledge, truth and bliss that follows birth.

Sing high that note, Sanyasin bold. Say
Om tat sat Om."

Congregation—"OM—OM—OM."

M.—"Strike off thy fetters, bonds that bind thee down,
Of shining gold, or darker, baser ore.
Love, hate, good, bad and all the dual throng.

Know, slave is slave caressed or whipped, not free.

For fetters, though of gold, are not less strong to bind.

Then off with them, Sanyasin bold. Say
Om tat sat Om."

Congregation—"OM—OM—OM."

M.—"Where seekest thou? That freedom, friend, this world

Nor other worlds can give. In books and temples

Vain thy search. Thine only is the hand that holds

The rope that drags thee on. Then cease lament;

Let go thy hold, Sanyasin bold. Say
Om tat sat Om."

Congregation—"OM—OM—OM."

M.—"Say peace to all; from me no danger be

To ought that lives. In those that dwell on high,

In those that lowly creep, I am the Self of all,

All life, both here and there, do I renounce;

All heavens, earths, hells, all hopes and fears.

Thus cut thy bonds, Sanyasin bold. Say
Om tat sat Om."

Congregation—"OM—OM—OM."

M.—"Few only know the truth, the rest will hate

And laugh at thee, great one, but pay no heed;

Go thou, the free, from place to place, to help

Them out of darkness, Maya's veil. Without

The fear of pain, or search for pleasure, go

Beyond them both, Sanyasin bold. Say
Om tat sat Om."

Congregation—"OM—OM—OM."

M.—"Thus day to day, till Karma's power spent

Release the soul forever. No more is birth,

Nor I, nor thou, nor God, nor man. The I

Becomes the All. The All is I, and bliss.

Know thou art that, Sanyasin bold. Say
Om tat sat Om."

Congregation—"OM—OM—OM."



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

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.

.....

Realization

Underneath the shade of the trees, myself passed into somewhere as a cloud.

I see my soul floating upon the face of the deep, nay the faceless face of the deepless deep—

Ah, the seas of loneliness.

The silence-waving waters, ever shoreless, bottomless, colorless, have no shadow of my passing soul.

I, without wisdom, without foolishness, without goodness, without badness—am like God, a finite God, at least.

—Yone Yoguchi, a Japanese Poet.

Items of Interest



Mrs. Wilson, of the St. Helena Christian Yoga Home, was down and paid the office a very pleasant visit a week ago. We are glad to run the accompanying cut of her beautiful, and restful Truth retreat, in the peaceful Napa Valley. This home is easily reached, and ideally situated as a place for rest and recuperation. And best of all, the home is charged with the radiations of Truth. To meet Sister Wilson is to know this. Her address is: Mrs R. E. Wilson, White Hall Rest Home, St. Helena, Cal.

Christmas is coming, and so is the HOLIDAY NUMBER of our magazine. This number will be brimfull of good things in the Christmas Spirit. Beside the regular features, all of which will fall into line with the holiday spirit, will be an article by our old friend, Rev. Geo. E. Chambers on "A Christian Yoga Christmas." Rev. Frank O. Garrison, whose pen is slow in starting, but most effective once it sets to work, will contribute an article on "The Metaphysical Significance of the Christmas Story." Rev. Ralph M. deBit, whose work in the field made it impossible for him to write the Bible lessons this month, will continue his work with the next issue, and in his own inimitable way treat the special lessons set apart for the season. Those who have been reading this magazine for the past year will look forward with keen anticipation to a "Story of the New 'Life and Way,' by the former editor, Mary Elizabeth Jenkins." Since no Christmas present could equal this book to a student of Truth, this article treated in the beautiful literary style of Mrs. Jenkins, will be a timely feature. This will do for a sample. It would not do to tell it all beforehand.

Another Christmas suggestion. Why not send the CHRISTIAN YOGA MONTHLY to two of your Truth lov-

ing friends—a present which will last throughout the year? At the same time, under the special offer which we are about to make, you can make yourself a little present too. This is the offer: We will send the Christian Yoga Monthly to YOU and TWO OF YOUR FRIENDS, three subscriptions in all, for the price of two, that is for two dollars. Besides this, we will include the SPECIAL HOLIDAY NUMBER FREE with each subscription. If you are paid up ahead, we will move your own subscription on for one year in advance of your present date of expiration. See the special form elsewhere, and mail it filled out before you forget. The Christmas rush is nearly here.

Our Elder Brother on the path, A. K. Mozumdar, writes: "Tell the people to read the new book **through** before allowing themselves to form any conclusion. The book is written under the inspiration of the Spirit to supply the needs of those in all stages of unfoldment. If one part does not meet the needs of any particular reader, another will. Get the whole message, then you have sufficient data for a just inference." This applies to those who have read the first edition, also. Those who are most familiar with the message will be found to be reading the book as though they had never read a line of it before. Even the editors, who have read the manuscript again and again, find the message yielding greater riches than ever. Read the message through, and if you are a Truth-hungry soul you will make this book a life companion.

Our General Organizer, Rev. Ralph M. deBit, is now in the field. At the time of this writing, he is with the Society in Seattle. In future numbers of this magazine, we expect that a regular feature shall be a news-letter from the field. Mr. deBit will write these notes under the caption, "A Sower Went Forth to Sow." We are looking forward with keen anticipation to these letters, for as long as Mr. deBit is in the field there will be something to read about.

Those who are receiving "The Life and the Way" by mail may notice that often the postage on the book does not correspond with the amount specified in our notice on back cover of this issue. The reason is that under the parcel-post system the rate is fixed according to distance. So, in stating a postal rate we could only strike an average.

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By so doing you can greet your friends in the name of Truth every month during the coming year. At the same time, without extra expense, you can make yourself a handsome present. And the offer?

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TO YOU AND TWO OF YOUR
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By A. K. MOZUMDAR

The Founder of Christian Yoga

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