

# CHRISTIAN YOGA MONTHLY

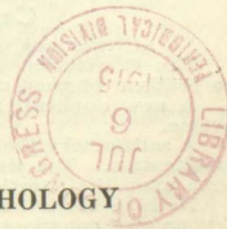
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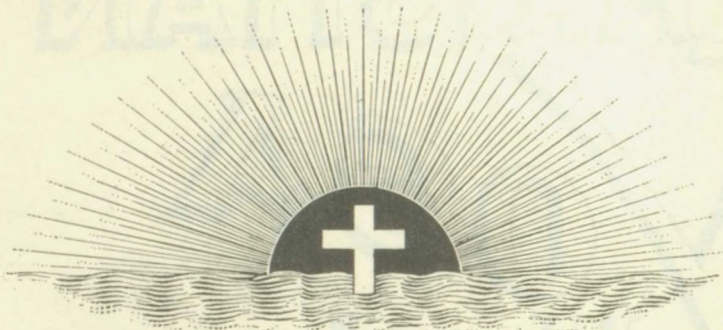


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# CHRISTIAN YOGA

REACH THE GOAL OF FREEDOM BY THE PATH OF FREEDOM



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

## PUBLISHING DEPARTMENT

### Christian Yoga Monthly

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

Mary Elizabeth Jenkins, - *Editor*  
Ralph M. deBit, - *Managing Editor*

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All manifestation is by reflection.



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EDITORIALS



"Through love to light; through light oh  
God to Thee,  
Who art the Love of loves, the eternal  
Light of lights."

—R. W. Gilder.

Life Mightier  
Than Death.

Sometimes blessings come to our door in the guise of despair, and the heart seems to melt within; through a blur of tears we look up and out over a world dark with shadows, and our dull gaze wanders listlessly, on and on, over the plains of Golgotha; from out the East comes a tiny ray of whiteness, and, suddenly, as we watch with wondering eyes, the sheath of night separates, the light streams down, the splendor is round about us, and over there, past the plains of Golgotha, in the glistening light shines a cross.

The tomb is empty. Where we once laid the bruised body, with its pierced hands and feet, are only the folded linen vestments. Over all is the Eternal, the Changeless. Verily Life is mightier than Death.

\* \* \* \*

The Larger  
Vision.

What we all need is a clearer vision—a larger faith, a larger understanding, a faith that makes of life a wondrous story and each day a joy. Most of us have known sorrow, and some have known loss, and our griefs are very much akin, and our losses very real.

But, after all, is there really any loss? We watch the passing of the cold, bleak days of winter; the old boughs and branches, once brown and sere, are breaking into bloom; the new green grass is showing its tiny blades; the upspringing flowers are everywhere. Can we call this loss? Is it not rather a waking into a finer and larger vision?

Concentration.

Attention and desire are two factors of great importance in self-treatment. Even in our public schools our most successful teachers, especially in the primary grades, come to realize the value of desire as a means to future attainment. Everything possible is being done to waken a natural desire for the work in hand.

A natural growing desire for health, strength, power and prosperity goes a long way toward arousing the enthusiasm necessary for its realization. A strong desire, with hope, enthusiasm and confidence, is a power for greater unfoldment in any line of endeavor.

And then again, if one desires to strengthen or develop a part of the body he must never concentrate



the mind upon the part that seems ailing or weak, but he must give his attention to the thing **desired**, and by keeping his **attention** directed toward that much desired condition, he again and again forms impressions of that condition in the consciousness, until finally that condition has become a **fixed condition**, a basic center, as it were, in his consciousness, upon which he stands to view his surroundings. From this basic center of health, and prosperity—if it be health and prosperity—he gathers the dust with which he covers all his possessions. According to the glitter and glamor of this dust which he scatters, will be the attractiveness of his earthly treasures.

If it is the habit of the imagination to picture gloom, fear, worry and apprehension, remember that it is a habit that will only result in a harvest of tares. You must reverse the condition by forming a new habit. It is your privilege, to govern the general course of your own thoughts. It is true that the mind is sometimes influenced by surrounding conditions, but we must not acknowledge ourselves as automatons, without power to direct our course to miss the reefs ahead.

Beware of indolence in these matters, you who are interested in spiritual unfoldment. Many there are who seem to fail because they do not pay the price in effort and vigilance. Eternal watchfulness is a price we all must pay, and this we should never forget. Sometime a crisis may come when the character imparted to the mind will be a source of strength or weakness. Remember that you are not Atlas bearing the world on your shoulders, but a chrysalis unfolding heaven. Set the current of your thoughts toward anger and worry, and you will come to

anchor with a heavy cargo of physical ills. Set the current of your thoughts toward health, strength, power and prosperity, and your ship will come home laden with treasure.

**The Resurrection Morning.** To me, the most beautiful of all symbols in the entire book of the Christian Scriptures that can be applied to the evolving soul, is that of Easter, or the resurrection morning.

What can be more inspiring to us than the idea that the soul contains within itself the potentiality of the resurrection from the present morbid condition of death, that the present condition of darkness, superstition and ignorance can and will be transcended in the ongoing or unfolding of the inner Light!

It is, in reality, the resurrection of the knowing power of the Spirit Itself from Its three nights and days in the tomb, into that condition of consciousness which identifies him with that higher order of beings, above the plane of natural animal man. He is Christed, he has arisen. Such an one whose consciousness has become regenerated is a risen Saviour; for the son of fleshly concept (son of man) has become a Son of God. We can no longer look for him in the tomb (manifesting the selfish animal concepts of life) for the angel message of our higher intuition will report to us the glorious tidings, "He is not here, **He is Risen.**"

Ralph M. deBit.

\* \* \* \*

**The Symbology of the Cross.**

We are told that in ancient Roman times, crucifixion upon a cross was the prevailing mode of execution, but we have come to feel a far deeper meaning, to realize a wondrous truth of deep import in



the significance of the cross in the closing hour of the life of the Master Jesus. The Spirit moves in most mysterious ways to teach the wise and confound the foolish, and we find in the historical accounts of the incidents and events surrounding the crucifixion, a wonderful and marvelous story of the Spirit's descent into matter, and its final redemption.

Christian students everywhere have been perplexed by the evident importance given to the symbol of the cross, and the part it has played in the religions of ancient peoples. It was found to play a most conspicuous part in all the writings of ancient Egypt—in those hieroglyphics which record the religious teachings of those times. Carved deeply in the granite in the caves of the ancient mystics of India is found the cross, which has had a most prominent place in their religious symbolism.

When the earliest Jesuit padres, and explorers visited the Indians of the southern portion of the United States, Mexico and South America, they were dumbfounded to find that conspicuous in all their ceremonies and worship was the cross and the swastika. Little did they dream of the high religious development of those so-called heathen tribes.

The origin of those natives of America can be traced back through their religious beliefs and ceremonies, to some still more ancient people, in all probability the Atlantians, and connects them closely with India and Egypt.

In our study today of man's relation to God, through the light of Christian Yoga, we have come to the solution of the mystery which reveals the significance and symbolism of the cross.

Not only is the cross in its wonderful construction, the unfolded cube, with its six squares—which is suggestive of much—but its perpendicular is the symbol of the upright or spiritual man, always in fact and essence, pure undefiled Spirit, eternally indivisible and inseparable from the Universal Spirit. Owing to the very nature of being of this Cosmic man, which is part of God, its knowing power, or the activity of its conscious Self, descends, as it were, into the conception of name and form, and its perpendicular, spiritual, upright Self becomes crossed with the concept of illusion, and the progeny of such a union must needs be crucified upon the cross of its fallen condition of consciousness, before the Spiritual Self is again redeemed.

RALPH M. deBIT.

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#### TEACHERS' NOTE ON LESSON NO. 8.

By A. K. Mozumdar.

The Essence is that which is permanent and unchangeable. It cannot evolve into anything, nor can it be reduced to anything.

The Essence is self-evident and, therefore, it exists forever. Any thing self-evident is proven reality and, therefore, it does not require any proof. If the self-evidence does not prove to any one

the permanency and indestructibility of some thing, the following reasoning can be used: We are conscious of our own existence; this fact is indisputable. This existence of ourselves could not have come out of nothing, if we believe in its coming into existence; and that which it has come from, is the permanent, basic Es-



sence, that is, It is unchangeable in quality and quantity; because, something to come from something, there must be some thing permanent which cannot be more nor less than what it is. If this something, which we term basic Essence, cannot be more or less than what It is, that which is supposed to have come from It must be a part of It. If the Whole Essence cannot change in quality and quantity, the part of the Whole cannot change (The Essence cannot be in reality qualified. But the terms quality and quantity have been used simply to convey the idea through a logical process.) Then again, since a part-essence or existence cannot change in quality or quantity, because it is forever a part of the whole basic Essence, it cannot in reality come from any thing, but it exists forever in the Whole-Essence as a part. Since a part is a conscious part, because it is conscious of its own existence (no matter in what significance), the Whole is a conscious Whole. If any thing is in reality a part of the basic Essence, it must be a conscious part. When we know the true nature of one part, we also know that of another part, be-

cause the true nature of the basic Essence is unchangeable and is forever the same. If one part manifests consciousness, we are logically forced to accept that the basic Essence has always the consciousness. Since the basic Essence cannot evolve anything or into any thing without being changeable, what it has is permanent with its existence. If It could evolve anything or into any thing, it should never be termed as basic Essence. The thing which can evolve into something is not permanent and unchangeable in nature and for the very reason it can be reduced into something; because the thing which is evolved into something should in its turn be evolved from something else. Hence, it can never be called basic Essence. If any thing in reality is part of the basic Essence, it has the consciousness in it, and this consciousness it never evolves, but that which it evolves is its significance in its sense of separation from the basic Essence. This significance varies the so-called manifestations of consciousness, which we often wrongly term the evolution of consciousness.

#### THE POSITIVE DEMAND.

By Jesse Montague Hunter.

"We must first try to understand our relation to the Divine Life before we can use our divine prerogative to demand. Before we demand of the great universal law of supply we must know what right we have to do so. When we know that our life and its desires all belong to God, we are justified in demanding what belongs to us by divine right. That which is in God belongs to us, because we are at one with Him. God is ALL-in-ALL, therefore you and I exist in that Allness, so that our life is

God-life in part. The more God-life we manifest in the consciousness of His Allness, the more we come to share all there is in that Life. They say that every positive demand is fulfilled. The positive demand does not mean the demand with a certain amount of force; it means the demand with proper understanding of the law of life. To the extent that we understand the law of our divine rights do we become positive. We never doubt concerning a thing which we positively know that we



are to possess."—The Life and the Way.

The Positive Demand, then, is simply the realization of our rights and powers as parts of the Divine Being. "We are heirs of God, and joint heirs with Christ." We are not only parts of God, but perfectly at one with Him. The full realization of this truth is called Christ-Consciousness, and the process by which it is accomplished is sometimes called the atonement, or at-one-ment. When Jesus of Nazareth declared to his disciples just before his ascension that all authority had been given to him, both in heaven and earth, he had then attained, and spoke from the realization of his unity with God. Having realized complete at-one-ment, he knew that his power to demand was without limit, therefore, he could say with perfect assurance, "All power is given unto me."

While the part is known to the Whole, it is not known in its illusive significance of partness. The Whole knows Itself, including all Its parts, as It is, as One. Therefore, It cannot withhold anything from the part. All things and conditions exist in the Whole, and if the part fails to enjoy all things, it is because it limits itself by its own illusion of separateness.

Therefore, to draw to one's self is simply to arrive at the consciousness of possession. Everything exists within us, because God is the only Life and that Life is the only Thing. We, being that Life, are ourselves all things that we see and desire. In the relative plane of life, we may not realize it, but that does not change the being of the Absolute.

The Positive Demand is another name for prayer. It is the very highest prayer. That is the truest faith which does not plead and implore, but which rejoices in its pos-

session of all in its unity with all in the One. For this reason, Master Jesus says: "Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them." He who begs is conscious, not of possession, but of want. He who beseeches does so because he has not perfect faith in the one besought. And so we hear Jesus again saying: "When we pray, be not as the heathen (anyone who does not know the Truth) who think that they shall be heard for their much speaking."

In fact, the enlightened soul does not care much about things. He lives the life of "non-attachment." Knowing that all things exist with himself in God, he does not trouble himself to hold on to any particular thing. Everything is afloat in the river of life, and all things are forever coming and going. The very desire for any thing in the consciousness that it exists with you in God, will cause it to float to you, so to speak. Why, then, should you burden and limit yourself by holding to a thing, instead of letting it go free until you need it again? Whenever we hold a thing to ourselves, we hold ourselves to the thing. There is no freedom in the life of attachment.

It may help us in the realization of this law to remember that personal consciousness is formed by a part of the river of the Cosmic life turning back on itself, thus forming, as it were, a vortex in the stream. Now, the nature of the personal consciousness determines what it shall pull into itself. Therefore, all things come to us according to the law of our personal life. We should freely accept whatever comes to us, for nothing comes to which we are not entitled; and if there is anything which we desire which has not come to us, it is because we have not established the condition within.



In creating a vortex for any thing or condition, however, there is one vital law which we must not forget. We become like the quality of the thing which we hold in thought. We can bring anything to ourselves by the law, but our lives cannot manifest higher quality than the value which we have attributed to the things for which we have established the inner condition. That is why those who live for money alone; become miserly; and those who live for power, become tyrannical; and those who live for selfish ease and gratification, become hateful. They are manifesting the quality of the vortex which they have established.

The better way is not to live for any particular thing, but for the highest usefulness. Let your ideal establish the nature of your vortex, and it will draw to you whatever things and conditions may be necessary for the manifestation of itself. In this way you cause all things to come to you as you need them, and to leave you when they are not needed; and since you do not hold them in consciousness, but your ideal, you do not manifest their quality, but the quality of your ideal.

This is the meaning of, "Freely

ye have received, freely give." He who hoards up anything, proves by that act that he does not realize the law. He is living the life of fear, and by his fear draws to himself the very condition which he seeks to forestall. If you want the riches of the universe to flow through you, you must open the channel at both ends. Do not open it up on the receiving end, and dam it up on the giving end. The Dead Sea is dead because it has no outlet. Faith is the inlet into our personal lives, and the riches flow in according to the size of the inlet; love, on the other hand, is the outlet, and if the giving is not as the receiving, stagnation and disease are sure to result.

The sum of this article is that we are one with God, and all that we have is His, and all that He has is ours. There is but One Life, Essence, or Spirit, and that life is to us whatever we conceive it to be. Everything Is, and all things are ours freely to enjoy. Personal possession is merely a matter of personal enjoyment. Nothing perishes with the using. We become possessors of all things when we realize our own true being, and that all things exist therein.

### THE MESSAGE OF CHRISTIAN YOGA.

By Ralph M. deBit.

Great teachers of Humanity are not, as a rule, discovered until years and decades, if not centuries, after their passing from physical form. We have a striking example of this in the life of our own Thomas Paine, who did more for American independence and freedom of thought than any other individual of his time. Yet through the prejudice manifested against him by the orthodox church-man,

his true value was not appreciated until recent years, but future generations will proclaim him one of the greatest of his time.

Advanced souls have suffered crucifixion and martyrdom at the stake through ignorance and stupid bigotry in one age, while the future shows the same church canonizing the names of those illustrious souls and heralding them as saints. Every Savonarola will be recognized in time, and his mem-



ory cherished; but what a travesty upon intelligence!

Thus has progress ever been made. Martyrdom in some form will always be the price paid for trying to lift humanity out of the dense ignorance of its own created mortal concepts.

It so often happens that the race in an age which witnesses a Message Bearer will take a wholesome delight in working for his downfall. Among all races there will seem to be those who will not hesitate to appropriate his golden words of truth and at the same time turn them into temporal profit for themselves. Direct plagiarism is sometimes consciously practiced, and the true Message Bearer being discriminated against in the deluded fancy that thus perpetual credit may be obtained for the New Vision. Narrow and short-sighted policy this: for if the one hundredth part of the Truth that they proclaim so loudly was understood, the realization of the immutable law of cause and effect would be a restraining influence in itself, even if they were not cognizant of the fact that these Divinely sent Message Bearers are supported by a mighty invisible host, who are the protectors of the message which they have inspired. "The mills of God grind slowly, but they grind exceeding small." And in due time the Truth, though apparently crushed to the ground, shall rise again, and credit—even in the relative sense—will be given to whom credit belongs.

The question has been asked, "Why should you care if your thoughts and ideas are taken and used by another?" Is not Truth One and impersonal, and does not Truth come only from the One Great Source? Yes, certainly, this is true, and there would be great rejoicing if those who use

the New Revelation would do so with a clear understanding of the teaching. There is this universal law which always holds good, "No matter from what source Truth may come, make it yours by realization, and it then belongs to you; you share it with the Message Bearer who first announced it to the world." There would then be no violation of Cosmic Law in proclaiming the Message to the ends of the earth.

But the point at issue, at this time, wherein there is such deep concern, is the imperfect method by which a New Presentation may be copied. Then, in the endeavor to render it to the world through its imperfect transcription, as it were, it becomes so distorted, that the real essence, its spiritual import, in fact, the real message itself, is lost; and those who have the clear perception and feel in the position of guardians on this external, relative plane, are seriously hampered in their consecrated efforts to preserve its purity; and give it out in the clearest possible manner to a hungering Humanity.

We, as individuals, have been engaged so long in the building, creating, evolving and fashioning of mortal forms, that we have lost sight of the pristine purity of the Self, and have become lost in the bewildering quagmire of the thoughts and suggestions that the evolving and perfecting of mortal forms is the aim, object and end of existence. This condition of our consciousness is called maya or illusion, a state of consciousness from which we are now gradually emerging.

We are groping our way, half blindly, through the fog and darkness at the foot of the mountain of Spiritual Attainment, but once the Path is found, how quickly we shall emerge from the shadows into



the glorious sunshine of resurrected concepts, which will reveal the Universe of Spirit.

For aeons and aeons of time have we been engaged in creating and evolving forms, and the impression of this phenomenal universe as a reality is strongly entrenched within the knowing power (activity of the Conscious Self).

In consequence of this, some time must be devoted to the actual study of the perfect presentation of a Truth, and in the contemplation of Spiritual Realities. By degrees, the true and perfect vision will come, when the relative man of fleshly concept will be raised up and the Son-of-God man will be made known.

This is why we, who are beginning to glimpse the wonder and the beauty, the science and the logic of the Christian Yoga Message are so desirous of preserving it in its purity and perfect synthesis.

Perhaps it is not opportune, at this time, to make mention of the Message Bearer, while he is yet with us, but, why should we recognize what the race may say regarding the cry of personality? Why should we wait until he has

passed on to the other planes of unfoldment, before we pay our respects and render homage? As long as we are manifesting a concrete or objective condition of consciousness, the only way we can possibly see God, is through the soul of a regenerated man. When once God is thus seen, your own life will henceforth be transformed, for the living flame from Spirit Itself quickens the spirit within to newness of life, and it refuses to again become submerged in the illusory poison of the sense life. These Divine Incarnations become the connecting links to us, between the darkness of illusion and God.

We could not find the Path to the supernal heights of Spiritual Wisdom for ages, were it not for these Divine Men of God. What I have beheld with my own senses and faculties, I can never deny, and in our beloved teacher, A. K. Mozumdar, the Word has been seen as flesh, and I have stood in the Living Presence.

Let us all feel the most devout sense of privilege and duty in our endeavor to render all assistance to a Message Bearer while he is yet in our midst.

### THE DIVINE MASTER JESUS.

By Frank O. Garrison.

After so many beautiful appreciations have been given by men of great perception in the past, it may seem presumptuous at this time to attempt to improve on their efforts. Yet it is for each of us to know something of His Great Consciousness and to express it as best we can.

It is now nearly two thousand years since the events recorded in the New Testament are supposed to have occurred, and in that time the thought of the world regarding this Master has changed great-

ly. Today there is a greater change at work than at any time in the past, a change which brings His spirit closer to each one. We read many discussions giving views regarding Jesus as various as the visions of those who write, yet few of them seem to touch the really vital significance of the great work of this Master.

That view which makes of Jesus a being of a different essential nature from ourselves, not a man, but a being with supernatural perception and power entirely disassoci-



ated from the human race, except as He dwelt for a time in a human form, that view robs our Master of the greatest inspiration He has for our kind. No man's mind can logically reconcile the thoughts of beings of essentially differing natures being required to live the same lives and manifest the same consciousness.

Again at this time there seems to be considerable discussion as to the character of His birth, as though that had some occult relation to the significance and value of His life and work here. Some even say it is belittling Him to intimate that His coming into this plane of existence was the same as that of the rest of us. However, if He be divine, how can the manner of His coming in any way affect His real nature of existence? Would His birth without the intervention of an earthly father make Him more divine than with one? Again, if He be divine would His birth with the assistance of an earthly father rob Him of His divine nature, and change His nature from one essence of being into another? On the other hand, would not His Divinity rather tend to make Him immune to **any manner** of birth as affecting that divinity? It is rather the divine essence in each of us which gives us the power to sustain all conditions and ultimately to put them away from us in the consciousness of freedom. Jesus had a wonderful consciousness of the Oneness of All Life and Power and of His identity with that One Life and Power which He called "My Father." As to His birth He never made any reference to it as being in any way different from that of the rest of the race. All reference to such a condition is by report of others who have tried to make Him appear as something separate and apart from the rest of mankind. He Himself empha-

sized His life as being one with the race and with the immanent Life of the Father. However, He also knew that the consciousness which identified itself with "the world," or separation, knew itself as one thing, while that Consciousness which knew itself at One with ALL knew itself as living in All, and at One with the Father. This latter Consciousness is being at home with the Father, or in Heaven, or that state of harmony with the law of existence, so perfectly blended that the act of One is the act of the other. This is the "doing of the will of the Father."

So Jesus was Divine, but not different from the rest of His brethren except in the degree of His Consciousness, or the degree of conscious unity with ALL. The same spirit moves in each of us as was manifested in Jesus and binds us to Him by the bonds of One Eternal existence. So much love as you have, to the extent of that love, the same love the Master had. The more universal that love is, the nearer does it approach the degree of His love. The power you have is the same as His, differing only in degree. Your spirit of helpfulness is the same as His as far as it goes. Whenever you put away the call of self-interest for the good of others, or the race, you are using the same power He used to lift Him nearer to the Father, and which will also lift you. When you have attained to the same degree of selflessness and love which the Master manifested, then you, too, shall know that the same divine life is manifesting in you as manifested in the Master. You will then be conscious of that life being Eternal Life, and your life will be divine as was the life of the Master.

So, we might say, that Divinity is that plane of Consciousness that knows Itself as ONE, and human-



ity is that plane of Consciousness which knows itself as many, or limited, or separate. In the thought of separateness, all hate, jealousy, sin, sickness, sorrow and suffering in all its many forms is all that is not in harmony with Oneness. In the thought of Unity, or Oneness, all these illusions are lost, or eliminated, and peace, joy, love, light, harmony and abundance are that state in which there

is no consciousness of lack. In that Light nothing is to be, but ALL IS. In this Jesus is Divine, and in His Divinity we are eternal sharers because His life and Our life are parts of the One life, the difference being that He KNOWS, and we do not. When we KNOW as He KNOWS then shall we also overcome all things, and live in everlasting harmony with God in His Divine LIFE.

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## All Things Shall Pass Away

Once in Persia reigned a king,  
Who upon his signet ring  
Graved a maxim true and wise,  
Which, if held before the eyes,  
Gave him counsel at a glance  
Fit for every change and chance.  
Solemn words, and these were they;  
"Even this shall pass away."

Trains of camels through the sand  
Brought him gems from Samarcand;  
Fleets of galleys through the seas  
Brought him pearls to match with these.  
But he counted not his gain  
Treasures of the mine or main;  
"What is wealth?" the king would say:  
"Even this shall pass away."

In the revels of his court,  
At the zenith of the sport,  
When the palms of all his guests  
Burned with clappings at his jests,  
He, amid the flags and wine,  
Cried: "Oh, loving friends of mine!  
Pleasure comes, but not to stay;  
Even this shall pass away."



Fighting on a furious field,  
Once a javelin pierced his shield.  
Soldiers, with a loud lament,  
Bore him bleeding, to his tent;  
Groaning from his tortured side,  
"Pain is hard to bear," he cried,  
"But with patience, day by day,  
Even this shall pass away."

Towering in the public square,  
Twenty cubits in the air,  
Rose his statue carved in stone.  
Then the king, disguised, unknown,  
Stood before his sculptured name,  
Musing meekly, "What is fame?  
Fame is but a slow decay—  
Even this shall pass away."

Struck with palsy, sere and old,  
Waiting at the gates of gold,  
Said he, with his dying breath,  
"Life is done, but what is death?"  
Then, in answer to the king,  
Fell a sunbeam on his ring,  
Showing by a heavenly ray—  
"Even this shall pass away."

—By Theodore Tilton.




**AT THE MASTER'S COMMAND.**


(By A. K. Mozumdar.)

## CHAPTER SIX.

Ignorance and Prejudice.

"You Christian pig!"

"You filthy black dog!"

"You leper skin!"

Ram Sing and St. Peter were quarrel-  
ing. This quarrel took place at the ser-  
vants' quarters the night after Alcyon  
had left the mission. Ram Sing accused  
St. Peter of falsifying against Alcyon  
and thus causing him to leave the mis-  
sion, but St. Peter denied stoutly being  
guilty of any such allegation. It led  
them on and on and finally they were  
deep in a violent controversy accom-  
panied by a profusive torrent of vile epi-  
thets. Din Dayal came in time to sepa-  
rate them and saved them from an im-  
pending fistic duel, which might have  
been fought to the finish on account of  
the stubborn nature of both the contest-  
ants. He asked kindly:

"What is the matter, my friends?"

St. Peter, with dilated nostrils, panting  
for breath, roared at him:

"That black dog calls me a Christian  
pig and a leper skin. I will punch his  
face 'til he stops."

Ram Sing retorted:

"That leper skin, that mother's son,  
calls me a black dog. Everybody in this  
country knows that he is a leper skin. I  
repeat it to his very face: he is a leper  
skin." There are many superstitious  
people in the villages of India who be-  
lieve that a white skin is a form of lep-  
rosy. This conclusion is based on the  
fact that in the Orient there is a form of  
leprosy which makes a person's skin  
milky white. The feeling in regard to  
this is very strong and it is partly due  
to this that when an ignorant village boy  
is touched by a white man he instinctively  
rushes to the water to have a  
plunge so that he may feel himself  
purged from the contamination. On the  
other hand, the white people call the  
brown and dusky men of India black  
men, whether they are of Caucasian or  
Malayan origin. However, Ram Sing,  
who had been abroad several times with  
the foreign tourists, had no reason to  
share the superstitious belief of these  
ignorant villagers. He knew better, but  
he wanted to vent his spite on St. Peter,  
using all the vile names he could imagine  
in the heat of the moment. Din Dayal,  
noticing his decided advantage over St.  
Peter on account of race prejudice of  
the country, remarked kindly:

"Ram Sing, you know very well that

the color of the skin does not determine  
the superiority or inferiority of a man;  
it is what a man has in him. When a  
white skin turns black in this tropical  
climate, does it change the man any?"  
Then turning to St. Peter:

"You, my friend, should not feel so  
sensitive about the color of your skin,  
nor about your birth. The real man is  
above flesh and blood; he is forever God  
in essence." This last remark went  
astray, far beyond the mark. St. Peter  
had neither desire nor disposition to lib-  
erate himself from the narrow prison  
house of his own concept. Light and  
liberty are too much for those souls who  
habitually and deliberately ignore the  
call of their better Self, being blinded by  
their own personal conceit. The very  
mention of his birth and color annoyed  
St. Peter and made him more conscious  
of his disadvantage in India. Therefore  
he curtly replied:

"Thanks, I can get along without your  
kind sermon! You need not remind me  
of my birth and color of skin. My mem-  
ory is not in the habit of failing me so  
easily. I am perfectly aware of what I  
am. I am a Britisher, and do not feel  
disposed to waste my time talking to the  
black people of a niggardly race." He  
concluded his speech with spite and irri-  
tation. Ram Sing was not a man who  
would let that remark pass so easily, so  
he replied with an equal venom:

"Aren't you a half-breed, and worse  
than a regular white man? You cer-  
tainly know what you are." This taun-  
ting word brought forth the ire of St.  
Peter with full force, and the quarrel  
was resumed to the bitter end. It has  
been stated in our previous chapter that  
St. Peter was a half-breed, that is, born  
of a common English soldier and a low  
caste Hindu woman. He was British  
born, that is, born in England, and con-  
sequently had all the rights and privi-  
leges of an Englishman. Though white  
of skin, and with nothing in his features  
to show any difference from a white  
European, yet he was very sensitive  
about his birth, because he was painfully  
conscious of the fact that in India birth  
and blood meant so much to the average  
superstitious Hindus of any caste. As in  
America a man's prestige largely de-  
pends upon the color of his skin, his  
wealth and substantial character, so in  
India a man's fair name depends upon



his blood, his moral ideal and idolatrous devotion to his family tree. It is almost an unheard of thing in India that a high caste Hindu woman weds outside of her caste, to say nothing of the wedding a foreigner. Yet on the other hand, some of the best types of enlightened Hindus, who have been to Europe long enough to understand the people, have married English and French women of respectable families. Europe, unlike America and India, is not a hotbed of color and race prejudice. In a social sense a man like St. Peter has a decided disadvantage in India, among all classes, even the low caste Hindus, whereas in America he has a decided advantage over the pure blooded high caste Hindus on account of his fair skin and regular features. He may be avoided by the high caste Hindus like a pest, yet in America he may have the privilege of courting a daughter of a noted white American, if he has the means and the character. An outcast of India may be an aristocrat of America, provided he has a white skin and money. This is simply a Hindu viewpoint, and may not be borne out by fact. This apparent difference of treatment strikes a high caste Hindu as rather odd, and, being unable to understand the cause, he thinks a white man is just as bad as any outcast. In a tropical country like India, where the color line is wiped away in a few generations, the foolish hereditary pride becomes the main bulwark of race prejudice. Prejudice is born of ignorance, and ignorance and selfishness walk hand in hand. No nation can sustain its life very long where race prejudice prevails, and Hindus as a nation have paid to the full the price of race prejudice. Yet how few among the high caste Hindus are able to realize this fact. Even men like Ram Sing, who have good education and extensive experience in traveling, cannot yet fully overcome their pride in their high birth. As a consequence, they still dwell in the narrow limit of pride and prejudice. However, Ram Sing's insinuating remark drove St. Peter to desperation, and he took the aggressive.

"You filthy black native, ungrateful wretch! Without the white man's bread, where would you be today? You eat white man's salt and call him names; your right place is in the ocean of Hell fire. It is no wonder that white people loathe to touch filthy men like you. Your heart is blacker than your skin." Ram Sing raised his eyebrows questioningly, lowered them to a frown, and then he said in a level voice:

"My skin is brown, please. Do the leper skins lose all proportions of color as a rule? Or is it the especial charac-

teristic of the half-breed? In any case, you are not the white man in our sense of the term."

St. Peter retorted:

"Whether I am a white man or not, I have the white man's rights. I can freely frequent white man's parks and quarters where you are not privileged to go."

"We are not privileged to go! It may be so, but the fact is, we prefer to leave the white people alone, and do not desire to come in contact with them. Do the high caste Hindus allow any Christian missionaries to come to their premises? Do they not think that the contact of the Christians will demoralize their children? Had it not been for my mania to travel I would have remained today in my caste, and would not have associated with the hypocritical Christians. I do honestly believe that Christians are insincere."

Such opinions regarding Christians are common among the high caste Hindus. It is an added proof of how far prejudice can lead a man to distort his sense of right judgment. Do not the Christian missionaries fall into the same error when judging the Hindu character? None will gainsay that Christian endeavor to raise the social standard of a pariah is noteworthy, because a pariah in India is a nobody, and he is ever subservient to the iron-clad social laws of Aryan Hindus, who are the only privileged classes in the Hindu denomination. But when the missionaries sent from America attempt to solve the most complex social problem of India by introducing the fundamental principle of Christian equality, the high caste Hindus naturally ask whether these foreigners have been able to successfully meet the similar problem in their own country. Finding no encouraging answer, they are naturally led to believe that there is no sincerity among the Christians, and a Christian does not practice what he preaches. St. Peter, who formed his ideas of the Hindus and their heathenish practices more from the version of the foreign missionaries than from his close personal observation and study, had a very poor opinion of the Hindus. He therefore said in answer to Ram Sing:

"Hindus are a cowardly and filthy race, unclean and unwashed. They worship cow, monkey and snake. They bathe in the muddy water of the Ganges without any shame and decency. They are liars, cheats, with cunning like vipers. They have no moral principle. Had it not been for the interference of a Christian government they would have continued to burn Satee. They indulge in the barbarous practice of child marriage. Unless they become Christians



and change their mode of living they will meet a slow death."

It does not take very long for anyone to find out that St. Peter was practically obsessed with the idea of evil among the Hindus. If it is true "As a man thinketh in his heart, so is he," he could not have been any better than the worst possible criminal. Constantly to see evil in others is to commit the sin of transgression. No one, thus sinning constantly, is ever capable of touching the tenderest chord of humanity, because such a mental atmosphere of evil cannot be free from prejudice. How fittingly Master Jesus expressed his sentiment to those who found evil in a woman: "Let him among you who is without sin cast the first stone," and then turning to the woman he said: "Woman, go thy way and sin no more." Even in India many Hindus wonder whether the Christian missionaries are not somewhat obsessed with the constant thought of evil. Is it possible that Hindus can be totally depraved and have no redeeming quality about them? If they have, why does not the Christian missionary mention it? What St. Peter had said about the Hindus was but the general opinion of the Christian world. Ram Sing, who was equally prejudiced against the Christian, let loose his venom:

"It is beneath my dignity to talk to an ignorant and ill-informed man like you. You call Hindus cowards. Very well, are not the brave Marhattas, who built the Marhatta empire, Hindus? Are not the Rajput warriors, who are renowned for their bravery and chivalry, Hindus? I myself once was a high caste Hindu, let us match our prowess and see who is a coward," and he advanced a few steps toward St. Peter.

Din Dayal interposed and gently pushed him back. In the meantime Ali and Alexander appeared on the scene and in astonishment inquired the cause of the quarrel. Ram Sing replied in an angry tone:

"That mother's son is calling all the Hindu names. I am teaching him a few things which will disturb his Christian soul for awhile. He says that we are all vile and have no morals. Very well, I should like to know how many liquor shops have we in this country of over three hundred million people? How many murders are committed every year in India? I am sure, not quite as many as in the State of New York in America. Consumption of liquor, which is mostly used by white men, in the whole of India with its area larger than Europe, is not half as much as in Liverpool, England. The cruelty to animals is almost an unheard of thing in India. Yet Hin-

dus are supposed to be filthy, unwashed heathens, and ——" St. Peter interrupted him:

"They are, they are, the worst possible heathens one can imagine. See, how shamelessly they bathe in the muddy waters of the Ganges, how they worship different animals, not to speak of all kinds of stones and trees. Are these not signs of heathenism?"

"If you were a full-blooded Hindu," replied Ram Sing, "you would have understood all these things, and would have tried to know a little bit of Hindu history. Several thousands of years ago, when the first Aryan settlers began to rule India, they found the country extremely hot, and the aboriginal natives physically unclean, were unaccustomed to take the daily bath as many white people of Europe do at the present time. As the Aryan Hindus kept themselves clean, so they wished their aboriginal neighbors to do likewise. The only thing that could induce these primitive people of India to take daily baths was a religious or spiritual incentive. There is another side to it. When anyone bathes with the suggestion of being cleansed physically as well as spiritually, it certainly creates a healthy mental atmosphere in him. Holiness of any water is merely a suggestion, but it produces a salutary effect on the mind of the user by the association of that thought. It is for this reason that all the principal rivers in India are called holy rivers. In order to create a feeling of holiness in the mind, Hindus associate and environ everything with the idea of holiness. Christians are the only civilized people who have not the idea of the holiness of all things. In this hot country, where blood turns to water, they are the only people who go in tight clothes and without daily baths. Meat diet on the top of it makes them almost obnoxious to the Hindu's keen sense of smell. It is no wonder that the Hindus loathe to come near the Christians."

These words of spite roused St. Peter again and he sneeringly said:

"That idea of the holiness of all things is the Devil's snare to catch a man in Hell fire. It has not been able to save the effeminate Hindus from starvation. Are the rocks, trees and animals holy, too?"

"Most assuredly," replied Ram Sing emphatically. "As to the cause of starvation of the Hindus, I refuse to speak, because it will be a seditious act. However, according to the Hindu Upanishads, which are about three thousand years old, the indwelling Spirit in rocks, trees, animals and men is forever One. The enlightened Hindus do not worship these



so called objects, but try to realize their supreme Ideal through them. There is not a religion of the world today which does not adopt some kind of symbols to reach the universal Essence, God. The holy cross, Bible, different forms of services, are all symbols. After all, our idea of God is symbolical unless we have realized the Self through our Self. In the so called animal worship there is a great truth. The aboriginal people of India were accustomed to kill animals for pleasure as well as for use, just as the Christian people do today. The humanitarian Aryan Hindus directed the attention of these aborigines to the sacredness of all lives and taught them to realize the divinity even in animals."

"Divinity in animal, indeed! Thank God that I am a Christian," St. Peter thus expressed his contempt.

"Thank God that I am not one," Ram Sing retorted. "The real Life or Essence in rocks, trees, animals and men is One, thus said our holy Aryan forefathers. That is the Spirit of the Orient, and that spirit will one day conquer the whole world."

"Yes, the spirit of the Oriental India will conquer the world, but its body is bleeding under the heels of the white foreigners," St. Peter ridiculed the idea.

Ram Sing's sensitive spot was touched, because he belonged to the Indian nationalist party, whose sole aim was to overthrow the foreign yoke by the united effort of all India. India had never been considered as one country in the national sense until lately. It was the Hindus who fought the British and the British hired them. That was the secondary cause of the downfall of India, but the first and primary cause was the lack of union which was occasioned by race prejudice. To use the language of the English historian, Hindus were shockingly demoralized when the British came to India. There are so many races inhabiting India, and so many different languages are spoken, that it is not an easy matter to create one national ideal among all that heterogeneous people. It is as difficult to make all Europe one country as the whole of India one. Yet that difficult task is being performed more through brotherly love and toleration than by revolutionary ideas. However, Ram Sing impatiently bit his lower lip for a few seconds, and then replied in a calm, dignified tone:

"Whereas the heathenism of the Orient teaches Humanity, the Christianity of the Occident teaches murder, pillage and seduction. Christian nations, like vultures, fall upon the weak and the innocent, and butcher, plunder, rape and shout victory, standing on the maimed

and mangled amidst the ashes and ruins. After this unjust and inhuman warfare they saddle themselves upon the pitiful human wrecks and like vampires suck slowly their life-blood. When the victorious Christian soldiers return to their home countries, triumphant arches are built in their honor, and men and women of the refined Christian families shower flowers over them, and wave the flags of welcome at them with the shout of victory. Everybody's heart seems to be elated with joy, and from everywhere the cries go out 'Soldiers, soldiers, our victorious soldiers!' Perhaps, at the same moment in the far away heathen lands many sorrowing hearts are bursting with grief, their wails and moans are disturbing even the peace of night. Many widows and orphans are rolling in the ashes of their burnt down cottages in want of any other bedding. With empty stomach, in tattered garments, with sunken eyes, these heathens perhaps are staring at the distant stars in search of the departed spirits of their beloved ones. Many wee babies, unconscious of these ghastly surroundings, are babbling the primitive talk of humanity. Their tiny hands are being raised to the starry sky, as if both in supplication and blessing. They remind me of the prayer of Jesus on the cross. 'Father forgive them, they know not what they do.' I can tell you honestly that heathens only can bless; they can bless the blessings which come from the very depth of their souls—bleeding souls. They can freely forgive and bless their oppressors. They are the only people who can give their last piece of bread as a token of hospitality to their enemy who, a few days ago, laid waste their homes and looted their properties. Heathens and no others can bear the pain of the cross. People may think I am mad, but I am not. I can cry out my heart to testify before the world about the inhuman brutality practiced by men upon their fellow men. I can give my life to wipe out the tears of the sorrowing ones, and bandage their ghastly wounds, so that the world may not see them. These sorrowing ones are my mothers, sisters and brothers. Their honor is my honor. I hate to see that the world knows their sorrows. When I see they are hungry and naked, and their pictures are taken by the foreign Christian missionaries to show in their respective countries in order to prove the depravity of the heathens, it is more than I can bear. We are all human beings; there is a limit to all things. It is adding an insult to an injury. In the name of God, why do these missionaries not fight for human rights and liberty? Why do they not stand against



all form of oppressions, and vindicate Jesus of Nazareth, in whose name they are supposed to stand. The foundation of all religion is humanity and God. Without the love of humanity irrespective of color, creed and race, can there be any religion and love for God. Why do they then preach sermons on morality only to the downtrodden ones? Are these poor, oppressed people worse than those who are privileged to sin and seduce the chastity of humanity? Why do they not shower more love, and stand shoulder to shoulder with these poor people to fight the universal battle of human rights? I refuse to talk any longer to that Christian parasite; he is devoid of any heart or understanding."

Ram Sing stopped and St. Peter, raising his eyebrows, shrugged his shoulders and left the place immediately. Din Dayal approached Ram Sing and gently placing his hand on his shoulder, said:

"My dear friend, is this not unnecessary expenditure of energy? We can do no good when we are excited; we simply lose our reason and common sense. Sit down, my friend. I will show you that your sweeping remark on the Christian people at large is based on your prejudice."

When both of them were seated Din Dayal asked:

"You have been to England, have you not?" Ram Sing nodded assent.

"You were certainly well treated by Englishmen in England, were you not? Then it is not proper for you to blame all the white people for the injustice done to the brown men. You cannot tell me that you can find any better people anywhere on this globe than home-loving middle class Englishmen and women. The backbone of the British empire is the English middle class, where one can find stability of character, honesty of purpose, and invincible fortitude. Perhaps you have heard such names as Father Daniel, Livingstone, Rev. Long and others. They all belonged to the English middle class. Some of these brave missionaries have given their lives for the lepers and other discarded people. Rev. Long, an English missionary to India, went to jail championing the cause of the poor Bengal farmers against the Indigo planters of his own nationality. This is not the only instance where an Englishman fought his own countrymen for the sake of his convictions. There are innumerable similar instances. Had it not been for her stalwart and self-sacrificing men and women, England would have dwindled away long ago. It requires a greater strength of character to appreciate your enemy's virtue than to fight him. No nation or individual can

be great if it or he does not appreciate the good qualities of others, whether they are friends or foes. It is not always by brute force that we win the battle of life; it is mostly by moral force. I must admit that many Anglo-Indians have brought stain upon the fair name of Englishmen by their indiscreet manner and their un-British policy. Whenever low or middle class Anglo-Indians try to imitate English aristocracy or the Oriental potentates, they overstep their natural bounds of reason. They think that ill-manner is a sign of superiority over the conquered race. Whenever they meet with insubordination or resistance, they take it for granted that the natives are without morals and principle. On the other hand, the natives take their lack of self-control as a sure sign of ill-breeding and brutishness. When these Anglo-Indians return to England they try to prejudice the mind of English people against the Hindus. As a result, the misunderstanding is deepened rather than lessened. Anglo-Indians of certain type are surely a disgrace to any civilized country. They not only demoralize themselves, but also the natives with whom they come in contact. But there are good and bad in all countries." Din Dayal paused.

There were three other persons, who standing at the back part of the house, were listening to the whole conversation going on inside. They were Miss Huntington, Miss Beacher, and a young English tourist who stopped that very day at the mission to take a few days' rest. In a few seconds they heard the voice of Ram Sing remarking:

"Say what you may, I do not think that the Occidental people as a rule are as self-sacrificing as the Oriental. I have in my mind the Sepoy mutiny of India and the Boxers' uprising of China. We Oriental people, when associated with the white foreigners, give our lives to save theirs if they are assaulted justly or unjustly by our own people. Do you think they will do the same for us? I think not."

"How do you know that they will not, under similar circumstances?" replied Din Dayal. "If the occasion calls for it, they will return our kindness in the same manner as we do theirs, at least I hope so. I will say this much for the Oriental people, that they are unselfishly brave; they can easily fling away their own lives to save others' without any incentive of rewards or public applause. Though many Oriental people have degenerated in a national sense, yet they show to advantage the centuries' culture of unselfish devotion to their fellow men. Their courteous manners and faithful de-



votion to their friends and benefactors are often misunderstood by many white people as sure signs of submission and slavishness, yet these very things make the Oriental life distinctive and attractive to these foreigners. The world is progressing. One day this pride and these prejudices will be wiped away and a general understanding between the Orient and the Occident will be established."

Ram Sing doubted this assertion and said:

"I don't think so. Not to speak of any other country, even the United States of America, which although supposed to be the most progressive and democratic, is the hotbed of race and color prejudice."

"My friend, you do not understand the situation over there," Din Dayal remarked. "Every year America is drawing the crude materials from European countries and assimilating them. In the process of this assimilation many children of these immigrants attach undue importance to race and color, because of their earnest desire to appear full-fledged Americans. Some people of the country towns who are shut out from the outside world also display race prejudice, but the really enlightened Americans, who have been in the country for a few generations, are very broad and liberal. Then there is a class of Americans among the statesmen and politicians that keep the race prejudice fomenting. People of this class are generally called the political grafters. They keep the public mind agitated over the race and color questions in order to get support from certain interests. Sensation loving people easily yield to their oratorical denunciation of other races and people, and for the time being they forget their duty

to their nation and humanity at large. But mark my word, American people cannot be deceived all the time, they are waking up very fast. Woman suffrage, one of the greatest factors for progress of civilization, is coming to the front, and will soon clear away the political atmosphere of America. Women may or may not be politically as efficient as men, but thank God they have the finer intuition. They can intuitively sense the inner nature of man. They will refuse to vote for a man who has the mark of brutality stamped on his face, and who is merely seeking political power in the name of reform and progressiveness. They will investigate the private life of any political aspirant, and will see whether that man loves his family and immediate neighbors. A man who is not kind and courteous to his neighbors is not a safe man to be entrusted with the responsibility of the states which concerns all the people of the nation. My friend, that day is coming, coming soon. We, by our kind helpful thoughts should assist those who are making these things possible. We should impartially serve humanity, because the progress in one part of the world is the progress in another part. Then let us fight the superstitions of India and bring the real light to the hungry millions, the brotherhood of man and the fatherhood of God, One universal Essence." Then turning to the other domestics of the mission:

"Come on, Ali, come St. Peter and Alaudhin, come my friends, let us pray."

Then their voices arose out of the stillness of the night:

"Our Spirit is One; we bow before the Spirit." "We abide in peace, we bless the earth with peace." "Peace, peace, peace."

(To be continued.)

### Excerpts from BHAGAVAD GITA

(Compiled by Yogi Ramacharaka.)

"Thou hast seen that there are many forms of sacrifices and worship in the world, O Arjuna. Knoweth thou, then, that Action pervadeth all these forms. Knowing this, thou art freed from error. But better than the sacrifice of objects and things, O Prince, is the offering of Wisdom. Wisdom, in itself, is the sum of all Action—the Spiritual Knowing comprehends all Action.

"Learn thou this lesson by study, thought, service and investigation. The Wise Ones—the Seers—the Possessors of the Inner Knowledge—will aid thee, from time to time, as thou art ready. When the pupil is ready, the Master appeareth. When thou most needeth knowledge—the next link in thy chain—wait in patience and confidence, for lo! suddenly at thy hand,



shalt come that which thou needest. And having acquired this wisdom, O Prince, thou shalt be freed from confusion, misunderstanding and error; for by means of this Wisdom shalt thou know all beings as in the One Life, and thus in Me.

"Though thou hath been the greatest of sinners, yet even thou shalt be carried over the sea of error upon the boat of Truth. As the flame reduceth the wood to ashes which are borne away by the wind, so shalt the fire of Truth convert into ashes the result of the evil actions which thou hast committed in ignorance and error. Verily, in the world, there is no purifying agent like unto the Flame of Spiritual Truth. And he who acquireth it findeth himself purged of the dross of Personality and in time findeth the Real Self.

"He that hath great faith, that mastereth the Personal Self and its sense-attachments—hath attained Wisdom, and is on the path to the Supreme Peace. But the ignorant and those of little faith, find not even the beginning of the path. Without faith there is no happiness or peace, neither in this world nor the next.

"Free from the bonds of action is that man who by means of Spiritual Knowledge hath attached himself to Wisdom and thus torn asunder the illusion of doubt—he indeed is Free.

"Then rise in thy might, O Arjuna, Prince of the Pandus, seize thy bright and gleaming sword of Spiritual Wisdom, and cut thou, with one strong sweep of thy blade, the bonds of doubt and unbelief which confine thy mind and heart. Arise, O Prince, and perform thine appointed action!"

"O Krishna, thou speakest in paradoxes, for first dost thou praise renunciation of actions, and then praisest thou the performance of

service through actions. Pray which of these two hath the greater merit? And I beg of thee that thou telleth me plainly and without danger of further doubt and confusion on my part."

KRISHNA: "Say I unto thee, O Prince, that both Renunciation of Action and Service through Action have great merit—both lead toward the highest goal. But, verily, I say unto thee, that, of the two, the performance of Service is preferable to the Renunciation of Action—Right Action is better than is Inaction. But even in the use of these terms, thou must be watchful lest thou fall into confusion. For truly is he the greatest Renouncer who neither seeks action, nor yet avoids it—who neither runs after action, nor yet runs away from it. He thus renounceth all, both likes and dislikes. Free from the pairs of opposites is he, and calm and content, ready to perform all tasks and actions that may be set before him, and yet likewise ready to refrain from all action, not being attached thereto. Yea, verily is such a one freed from bondage.

"The grown-up children who are entering into the study of the Truth are most prone to speak of Renunciation of Action and the Performance of Right Action as different. Sages know them both as one. Both lead to the same goal, and the followers of the one attain that which is attained by the followers of the other. He who seeth beneath the surface of things, perceiveth that in their essence both are one.

"But it is a most difficult task to attain to Renunciation of Action without the performance of Service through Action, O Arjuna, and the man who harmonizes the two ways is blessed indeed, for he is well started upon the road to



Peace. He who is engaged in the performance of Right Action, and who at the same time keepeth himself free from the desire of the fruit of action—he thus renounceth action, although performing it. He is thus able to subdue his senses and desires, and by such mastery is enabled to see beyond

the Personal Self, and to become conscious of the Real Self which is one with the Real Self of all beings. He knoweth the Universal Life, and that from which the Universal Life proceeds. And so knowing and acting, he is not bound by the bonds of Action, but is free therefrom."

### VITAL QUESTIONS.

By Rev. Geo. E. Chambers.

(NOTE:—The author is conducting a class in the study of the basic truths of the Christian Yoga Philosophy and as many of the students are desirous of obtaining a permanent record of the most important points, he has arranged to publish them in the form of questions and answers. He will be pleased to answer any questions by mail providing they are clearly stated and legibly written. Address all questions to the author to Alameda, Calif.)

(Continued from last month)

Ans.—It solves the problem of change by showing what it is that is changing. Always we return to the fundamental statement that nothing exists but spirit and that spirit and Consciousness are synonymous terms. Note well when we make the statement that the activity of spirit is the knowing power of Consciousness, because a true perception of what that means gives us the key to the solution of the problem.

Ques.—Will you give the solution in as few words as possible?

Ans.—We know that we exist because we are conscious of our existence. Since we exist, we cannot exist outside of ALL, therefore we must exist in ALL. At the present time, however, we are conscious of ourselves surrounded by limitations and imperfections which in themselves are unreal, but nevertheless, have a strong hold upon us by reason of their apparent reality. We can almost state it as an axiom that "that which does not exist as a possibility can never become manifest." By inverse logic we can plainly see that "that which is now manifest must once have existed as a possibility." Therefore we are inevitably drawn to the con-

clusion that that which we now see in manifestation, however illusory this manifestation may be, must always have existed as a possibility to something.

Ques.—As a possibility to what?

Ans.—There is only one thing that it could exist as a possibility to and that is spirit.

Ques.—Then according to that it would appear as though imperfection exists in God or Spirit since Spirit is All-in-All?

Ans.—Let us go slowly here for this has been the stumbling block for ages. Let us sum up the evidence on both sides and then draw our conclusions.

First, we have found that Christian Yoga uses the terms God, Absolute, Spirit and Consciousness as interchangeable.

Second, we have found that there are certain indispensable conceptions of the Absolute that we must use as a basis. These conceptions are **Perfect**, (this eliminates all thought of change or creation, for that which changes or creates is necessarily imperfect) **All-in-All**, (there cannot be two Absolutes or one would lack what the other had, or would be limited by the other) and **Omnipresent**.

On the other hand paradoxically



we find that we are conscious of Imperfection, Partness and Limitation and we have learned that since these things are now in manifestation they must have existed as a possibility to something in the Absolute or to the Absolute itself.

Ques.—Does it not appear as though the answer is impossible?

Ans.—On the surface it does, but Christian Yoga answers the question in a very simple manner. It says that since the Absolute as Absolute is perfect, changeless, omnipresent, etc., these illusory manifestations could not have existed to the Absolute as Absolute, but since they exist even though their existence be conditional, they must exist to something in the Absolute. Since nothing exists in the Absolute but itself and since the illusion cannot exist to the Absolute as a whole, only one rational answer is left to us, so Christian Yoga says that God, or the Absolute, as a whole does not create or is not conscious of illusion, but that illusion and creation exists to the consciousness of the part only.

Ques.—What is that action?

Ans.—As we have explained before, the activity of spirit is the knowing power of Consciousness. This activity never varies, for if the activity of the part varied it would affect the unchangeable nature of the whole whose part it is, which is absurd.

Ques.—But if the knowing power of the part does not vary what is the factor that does change in order to bring about this manifestation?

Ans.—Christian Yoga says that creation takes place when the part changes the direction of its knowing. We do not use direction in the sense of a place, but in the sense that since the part is a conscious part of the whole it can either be conscious of the whole to the extent of its capacity or it can be conscious of itself as "I," losing

all sight of its relation to the whole. This process we call changing the direction of its knowing.

Ques.—That gives rise to two questions. First, does not the fact that the part changes the direction of its activity affect the whole? Second, why should the part change the direction of its activity?

Ans.—In answer to the first question, when it is seen that the degree of activity of the part never varies, whatever its direction may be, it can easily be understood that the whole is in no way affected by the action of the part.

The second question needs a little more explanation.

When we make the statement that the Absolute is infinite, it is more or less of a negative statement. We are trying to express the thought that it is not finite. Nothing can exist beyond the infinite because the term is all inclusive. When we come to study the part however we find that the part in its relation to whole is finite. Part can never be whole and since there cannot be two infinities the part in its relation to infinite must be finite. Within the part there exists the possibility of becoming conscious of itself in a sense of isolation, or of becoming conscious of its own existence to the exclusion of the rest of the whole whose part it is. Since the nature of the part in its relation to infinite is finite and since only the perfect infinite is changeless, the part is therefore subject to change. This change is not in essence but in direction. The change in direction of knowing brings into being that which before only existed as a possibility. When the part loses sight of its unity with the whole it takes an illusory or false concept of itself as being separate.

(To be continued.)



## ITEMS OF INTEREST.

Realizing the power of concerted thought, and the seeming lack for material aid, or prosperity, among so many, the Society of Christian Yoga has decided to hold for fifteen minutes daily, at noon (12 M.) a thought for prosperity.

Beginning April 1 the thought for this month will be:

I meditate upon THAT (Spirit) which alone will free me from all bondage and limitation.

Any one needing prosperity, we ask to just hold this thought with us for one month, and watch results.

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All magazine correspondence and subscriptions, general information and society correspondence address Corresponding Secretary, Christian Yoga, Postoffice Box 355, Oakland, Cal.

Columbus, Ohio. Literature and inquires at Mrs. Edith Varlan, 7 E. Town street.

Cleveland, Ohio. Mrs. J. M. Garrett, 1389 E. 105th street.

San Francisco, Calif., Mr. Milton A. Lee, 173 Hartford St. Christian Yoga Philosophy and Metaphysical Classes, every Wednesday, 8 p. m. Lecture Sunday, 8 p. m. at Native Son's Bldg., Cor. Geary and Mason Sts. Monterey Hall, sixth floor, conducted by Rev. Jesse M. Hunter.

Oakland, Calif. Christian Yoga Hall, 587 15th St. Circle of Silent Demand, Sunday, 11 a. m., Wednesday, 8 p. m. and Friday, 2:30 p. m. Lecture Sunday, 8 p. m. Conducted by Ralph M. deBit and Zachary T. Barker.

Spokane, Wash., 611 W. Third Ave. Circle of Silent Demand, Sunday, 11 a. m. Wednesday, 8 p. m. Friday 2:30 p. m. Lecture Sunday, 8 p. m. Conducted by A. K. Mozumdar and Rev. Mattie Grupp.

Berkeley, Calif., Room 15, Wright Bldg., Center and Shattuck Ave. Meditation hour, Thursday, 10 a. m. Lecture Sunday, 11 a. m. Tuesday, 8 p. m. Conducted by Rev. George E. Chambers.

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