CHRISTIAN YOGA MONTHLY

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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,
Ralph M. deBit, - } - *Editors*

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No affirmations or denials in the form of fixed statements.

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

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

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

All manifestation is by reflection.

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EDITORIALS

By Mary Elizabeth Jenkins.

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

Inner Conditions Make for Character and Destiny.

As the inner condition of consciousness, so is the outer, so is the life. Nothing remains hidden. From the ideas, the concepts, held in the consciousness, are evolved the conditions of life; qualities of the concept blossom forth into deeds, and the deeds, the activities, make for character and destiny.

Life is a ceaseless unfoldment from within. From the secret recesses of the soul flow forth the qualities which make for sorrow and gladness, suffering and enjoyment, love and hatred, ignorance and enlightenment. Man is the keeper of his own life, the solitary sentinel keeping watch over his own soul. He can keep his life more and more carefully; he can more diligently watch and guard and purify his own soul; watch and guard himself against the petty, foolish, worry thoughts. He can guard himself against living loosely and carelessly, and thus forming habits that are not conducive to higher unfoldment. He can guard himself against all that makes for self-delusion and suffering.

This is the path of enlightenment and bliss. Let a man realize that all life, as he sees it, proceeds from conditions existing in his own consciousness, formed by himself, and lo, the pathway of bliss is opened wide before him. With the realization comes the discovery that he alone possesses the power to rule his own life, and mould it in accordance with his ideal. So will he walk steadfastly, and with firmness and decision, the pathway that leads to higher unfoldment. No longer is he like a rudderless ship drifting, drifting, with no guiding hand or compass. He is the "Captain of his Soul," and Eternal Truth is the goal toward which the hand of the compass is forever pointing.

Adjustment Dependent Upon the Valuations We Assign to Conditions.

All evolution proceeds from within. All adjustment must first take place within the consciousness. Temptations do not come to us from the outer object or condition; but lie in the value given to that object or condition by the mind; never do suffering and sorrow have their birth in the external things and happenings of life, but in the attitude which the mind holds toward those things and happenings, and the value given them by the mind.

The outer conditions of life are

moulded and intensified by the inner. To condemn others, to pass judgment, to reproach a material condition as the origin or originator of evil, aggravates and multiplies, but does not lessen, the world's suffering.

Inner processes of thought, impression and impression upon the knowing power or consciousness of the individual, make up the character and life. Knowing and understanding this, the individual can liberate himself whenever he will. He can submerge himself in illusion until a gulf has formed between himself and Truth, and he sees Life as a vast mirage; or he can destroy all of those illusions, thus guiding himself into the pathway of steadfast and lofty ideals.

Anger and impatience are natural and easy to many; they are continually impressing their consciousness with angry and impatient thoughts and acts, and with each repetition the habit becomes more fixed and deeply rooted. Calmness and patience, those two great attributes that stand for the real strength and majesty of the soul of man, may be acquired in the same way—by first grasping a calm and patient thought, and then constantly and continuously thinking it, imagining it, acting it, and finally anger and impatience with its consequent suffering will pass away forever. It is thus that every undesirable condition may be overcome.

Vacation Memories. Just a beautiful bit of woodland country, where we took our favorite recreation, walking under leafy boughs, listening to the songs of the birds and to the murmuring of the little brooks that purled and gurgled over the mossy stones. Tall red-woods and lacy pines looking down on either side, an inexhaustible variety of footpaths, each with its own vista of beauty, where you could force your way through thickets and test your ability in climbing up and down steep slopes.

Early one morning, we saw a deer peer through the brush and run swiftly ahead, disappearing behind the trees in the distance. A beautiful gray squirrel came out in the path, sat up and bade us good morning, and at another time when we sat down under a tree to read, a snake coiled up beside us.

When the ear becomes attuned to the music of the birds, the whole world is transformed, indeed their songs are the most eloquent of Nature's voices: the call of the lark in the morning; the vesper hymn of the thrush; the plaintive farewell of the bluebird in the autumn—how clearly each one expresses the sentiment of the hour or season!

The things about us, that make up our world, are ever changing; the present evades our grasp, and slips away with growing rapidity; but the birds are always with us.

The tiny slender trees of our childhood days now give wide spreading shade; the scrubby fields have become a forest. Our old-time friends are children no longer, and perhaps even a new generation has grown up whose presence is proof enough that for us youth is past. Then some beautiful morning we waken to the clear, silvery call of the meadow-lark. Has he changed? Not one note; and as his silvery call echoes round us, we are young again. No fountain of youth could be more tangible in its effect. Incidents of long ago become as distinct to our mental vision as those of yesterday. Ah, my friends, here is the secret of youth in age! If you would experience the purest pleasures of youth, manhood, and old age, make friends with the trees, and the birds, and through them be brought within the ennobling influences of Nature.

In the Master's Service.

We are sure that all who have known our Oakland Minister, Ralph M. de Bit—some through his magnificent work in the lecture field, others who have been privileged to belong to his always largely attended classes, and to listen to his wonderful presentation of the Christian Yoga Philosophy; and yet others who have become acquainted with him through his splendid and always helpful articles in the Christian Yoga Monthly—all these will be pleased to learn of his splendid success during his present lecture tour in the North.

All along the way, in all the larger as well as the smaller towns visited, his lectures have been delivered before large audiences; people have come from long distances to listen to his helpful and inspiring talks. Already the warm words of appreciation from those who have heard him, are pouring into headquarters.

Mr. de Bit's utter devotion to the cause, and his fiery enthusiasm in the work, are recognized wherever he may be, and among those who have had the privilege of association with him, he is known as one who has lifted men's hearts to the highest, roused the conscience, and prepared the way for the spiritual regeneration of mankind. Indeed, we cannot find words in which to express our heartfelt appreciation of his efforts.

On his return trip he will be accompanied by Mr. A. K. Mozumdar, head and founder of Christian Yoga, one who is most of all an elder brother, a teacher of men, and an inspiration to all those who are seeking the Kingdom of Heaven and its Truth. Little by little, has risen his spiritual teaching on the Great Unity, till he has builded a lumninous plan of the One Truth. His presence at the numerous meetings that have been arranged all along the way to Oakland, will be an inspiration to all, and will add impetus to the work everywhere.

Portland Activities.

June 29th will begin a two days' session in Portland, Oregon, at which time a veritable spiritual feast may be anticipated. Much that is interesting and of benefit to seekers after Truth will be presented and discussed at these meetings. We have heard much of Portland as a music center, and as some "best" music is promised along with the other good things on the program, we feel sure everyone will receive a rare pleasure. **And everyone will be welcome.**

The program is as follows: June 29th, at 7:45 p. m., address: "The Christian Yoga Movement," by Ralph M. de Bit. Mr. A. K. Mozumdar will talk about the life of the Master Jesus, recounting some episodes of his life, deeply significant to the Metaphysical student. Rev. Frank O. Garrison, minister of the Portland Christian Yoga Society, will give an interesting talk on "Christian Yoga as a benefit in our Practical Human Affairs."

June 30th, 2 p. m.—Address by Ralph M. de Bit: "Why Christian Yoga is the Unifying of All Presentations of Truth." June 30th, 7:45 p. m.: Address by A. K. Mozumdar, "The Master Spirit." Also short talks by Rev. Frank O. Garrison, Rev. Ralph M. de Bit, and others.

Our Convention.

July 12th is the time set for our big Annual Convention, and, of course, everyone interested in Truth will be there. Old acquaintanceships will be renewed, old memories will be revived. Altogether, everyone will have a grand time, and everyone will enjoy a season of rare spiritual de-

light. This year, as last year, the convention will center at Oakland, the headquarters of the Christian Yoga Societies, with all-day meetings at San Francisco and Berkeley (the University town of California.) It will be conducted very much the same as in previous years, this time being in charge of Rev. Jesse Montague Hunter, acting minister of the Oakland Society; Rev. George E. Chambers of Alameda and Berkeley Societies, and Henry Rosch Vanderbyll, who is conducting a series of lessons in all centers in Bay District.

The world has long been denied the great Knowledge, the great Truth—not so much because of prejudice as through a lack of capable teachers. But now it would seem that the very best and grandest of the vast field of teachers is being gathered for Christian Yoga.

If you would know of the deep interest everywhere awakening, if you would know of the wonderful future, and, finally, if you would know of the wonderful work that is being consummated at the present time, come to the convention. Come and listen to the message of Christian Yoga.

A program of rare and vital interest to you will be rendered; lectures and talks will be given in which both the kernel and meat of the Christian Yoga philosophy will be presented in the clearest and most understandable way. And then the splendid music will delight the ear, and the banquets each day will be a source of increasing good cheer and brotherly love.

CONSCIOUSNESS AND PHENOMENA.

By

A. K. MOZUMDAR

(Sunday Evening, May 17, 1914)
(From Shorthand Report of A. M. C.)

Dear friends, we are now going to consider some of the so-called unexplainable phenomena. I know there are those who will say, phenomena are not real. It is not a question of the reality or unreality of phenomena, but rather a desire to know, what is the underlying law which governs these phenomena.

Yes, I know these phenomena are not real, but while we are experiencing them they seem very real to us. The condition which you call sleep is not real. Judging by the absolute standard, there is no fixed standard to go by. There was a time when scientists told us that we needed seven hours of sleep, that every healthy person needed seven hours of sleep in order to preserve his health. The great Napoleon said that three or four hours of sleep is sufficient for a man. They tell us that Edison, the greatest scientist of America, can work continuously forty-eight hours without feeling fatigue. I know some people in India, who have not slept for thirty or forty years.

So it is with eating; eating is only a habit, but as long as we are dominated by that habit we must eat. If we do not eat, the reaction will be anything but pleasant. We know that eating is not a reality; that our soul, or rather our spirit, which is above all these material conditions, does not need to conform to the material laws, because material laws exist only in our consciousness as concepts.

A man named Hari Das, in the province of Punjab, India, was put into a coffin while alive, and buried, and he remained under the ground for a long time. They raised a crop on the ground over him. A heavy guard of soldiers was placed there to watch him. Several months after, he was taken from his grave and was found to be alive. You will say we need the fresh air in order to live. Yes, we do need fresh air, because we are living in that concept; it is a reality to us now. And you will say we need food to sustain our bodies: yes, we need food because it is a reality to us today; yet that man could go without air or food for several months.

Now, some of you think that this is merely a story, that it can not be borne out by facts; if you will refer to the report prepared by the British Government somewhere near 1840-1847, you will find this incident verified. That man

went several months without fresh air or food, but if you or I should try to do that all at once, the reaction would be serious with us. We know that all the conditions which we encounter in this concept-life are not real, judging by the absolute standard, but yet they are real as long as we live under their influence.

So, dear friends, there is a great law governing all these phenomena, though some of them seem to us unexplainable. For example, a healthy man, one day, sat, for a time, on a chair, and then, when he tried to get up, he found that he had an attack of rheumatism in his legs, and that he could scarcely stand. Someone told him afterward that that chair had been used for three years by a rheumatic patient. Now I know it is nothing, this phenomenon, juding by the reality, but there is a reality in this unreality, and we shall endeavor to find the cause in order to have you understand such phenomena.

Psychologists are endeavoring to explain all such phenomena: they tell us that by mental telepathy impressions are conveyed from one mind to another. The impression was conveyed from the mind of the rheumatic man who had used that chair, to the mind of the man who was later affected by sitting in it; but that does not explain how the impression was conveyed when, evidently, the two men were ignorant of each other's existence.

I once asked an illumined soul the cause of such phenomena. He told me that by our mental condition we impress every object around us. Now that sounds reasonable, and I have reason to believe that this theory is good. Why? I will tell you later. Perhaps, you have experienced, when entering into a strange room, that it has a cheerful effect, everything is cheerful, you feel all right. But it is not so much in the things around that room, as in the expression, as it were, of the things in the room. All the things in the room are expressing a cheerful condition. Again, you may have gone into another room where you have found the same kind of furniture, and yet there was a depressing effect. I have been in mansions, beautifully decorated, and in some of them I have felt that depressing condition; something was lacking there. It seemed as though the ones who were using those particular places were not radiating sufficient light, sufficient cheerfulness, or cheerful vibration, as you might call it, to impress the surrounding objects.

I know in Reality there is no such thing as impression, there is no such thing as radiation or vibration, because in Reality we find nothing but God. In the world of All-God, there is no space in which a vibration or motion could be conceived. Do you see my point? In order to radiate we must have space. I am standing here, with space around me; I radiate the quality of my consciousness in my space-concept. But, in the world of All-God, there is no space; there is no radiation; there is no vibration, in the sense we understand or know these phenomena. But in this concept-life, where that consciousness is interpreted by our own concepts, we find radiation, we find space, we find vibration. I stand here, and you are sitting over there, and you see me in space. Now suppose I am of the same substance as this space, then what? Then you would see me as I am in reality; you would see me just as you would see the space. Do you see? So, in the world of All-God, All consciousness, there is no space. Space exists only in our concept, as do all other phenomena.

Now, the theory is this: that by living in a certain condition, or in a certain quality of consciousness, we radiate that quality of consciousness, whether we know it or not. It would seem to me that it is most absurd on our part, to try to impress other people with our great spiritual qualities or to try to convince them that we are great spiritual teachers or leaders. But that is the tendency of this particular age. You know, Master Jesus said:—I cannot quite quote the exact words of the Master Jesus, so I will quote an oriental sage—he said: "Darkness cannot cover the Light." If we have that Light within us, I know that nothing can cover that Light. In spite of ourselves, that Light will shine forth; no condition can overshadow that Light. Do you see? We cannot deceive ourselves; we may deceive others for the time being, but we can never deceive ourselves: our inner condition will manifest sooner or later.

By our inner condition we not only impress our so-called physical bodies, but we also impress all these things around us. When we sit in one place, and meditate upon the higher principles, that seat is saturated, as it were, with our inner state,—with the qualities existing in our consciousness. I have been in some of the caves in India, caves almost totally dark, with just a little light coming in here and there, but immediately upon entering I experienced a wonderful, but peculiar ecstatic condition; an indescribable spiritual exaltation had come over me.

What is this power, and whence does

it come? This power, by which we impress things with our quality of consciousness, and by which things in return throw off the same quality?

Now, dear friends, I do not know whether you are ready to accept it or not,—I am simply offering you a suggestion,—but even the clothes we wear take on our condition. I told you many weeks ago that some people could wear their clothes better than other people, though the same amount of care may be taken. We know these clothes are unreal, but, just now, we are talking about this unreal reality.

Here is another illustration of phenomenon which I have come across: the projection of consciousness in space concept. I have told you there is no space, space exists only in our concept, so projection also exists in our concept. I am conscious of being here in this place of my own volition; therefore, I am here, you can see me here. But in reality I am neither here nor there, in reality I am in God. In the world of All-God we cannot be here or there. In the eternal, vast, omniscient Consciousness there is no end. We go on and on, still there is God, and we are of the same substance. Every individual makes a center in the vast ocean of Consciousness without any circumference.

But here in this mortal concept, in this illusory concept of life, where I find mine, thine, and yours, I also find space; I am conscious of being in this space. Do you see? I am conscious of being in this space, therefore, I manifest this particular phenomenal form in this space. Now, suppose I become conscious of being at some other place—now, think of it, follow my thought—conscious of being at some other place, does it not stand to reason that with sufficient concentration, I shall be able to manifest my form, because form exists only in my consciousness as a concept?

What are those phenomena of form? They are the reflection of certain qualities held in the consciousnes of individuals, the Reality of our being. This is the illusory concept of Life, so I am here manifesting this phenomenal form by being conscious of myself in a certain significance or quality. I call this quality solid, or solidity. You see my solid body, and the next moment I am conscious of being in India, as though personally there, then I am here, and if my quality of consciousness is precisely the same as it now is, then I am materialized in India. Do you see? What I am now, I mean the form you see, I am materialized; that is, I have materialized my own concept. I am living in the concept of physical form. I materialize my own concept; therefore you see a physical body; but with the dawn of a new consciousness, I can have a new concept of body, as it were, more ethereal. In time, my body may easily pass through a solid wall. This is not merely a hypothesis—it is a realized fact. Great Hindu sages have realized it. There are still a few mighty men in India who are supposed to possess the secret of going through any solid object. You would say that these phenomena are produced by hypnotic suggestion. Yes, in some cases that may be so, but in other cases it is not so.

This body, or the quality of this body, you manifest in your own concept-life consciously or unconsciously. This body may be gross, expressing sensuality; or it may be subtle, expressing a higher quality of spirituality. It may be diseased because of that quality which you hold in your consciousness; but, in the next moment, in your higher concept of life—your higher consciousness of yourself—you manifest a different quality of body called health.

It is only a question of time, before we can come to that realization; and, once we come to that realization, it is a question of a few moments to adjust the so-called physical condition.

We are existing now in this illusory concept of life. It is a great illusion. Think of it, my dear friends, mine, thine, yours, desire, passion, emotion, idea of man, woman, colour, creed, race, are occupying our consciousness; how can we expect to manifest the divine quality, the quality which Jesus of Nazareth manifested. We are in bondage! We are slaves! Slaves are slaves, though they be bound by chains of gold! We are slaves to our material concepts—that is why we manifest that quality or condition we call material body.

This morning I was talking of something concerning the Inner Life. I said: "I touch you; what do I touch? Do I touch you as flesh and blood? Do I touch your body as you understand it? No, I touch your consciousness through my material concept of Life. Do you see? Can we as physical bodies have the sense of touch, or any sensation? No. Sensation belongs to the consciousness; but, when that sensation is experienced through the so-called physical concept, we call it physical sensation; but, in the spiritual state we call it the act of consciousness, the knowing. I touch you—that very act means knowing; I am knowing you in that particular significance which I call body. You are not the body, body is nothing but the reflection of the quality held in your

own consciousness. Do you see? You have a picture projected on the canvas and you try to touch the picture—you never touch the picture; you touch the canvas."

So it is in Life. You are not conscious of the fact that, when I touch you, I touch your consciousness, the real being, through my material concept of Life. Think of it! We have come to this understanding, that by giving higher significance to all things around us, we raise our concept. I do not think that the home life and marriage institution should be abolished. We must have all these things; it is natural for us at this stage to desire them, but we must learn to give higher significance to them. Every hand-shake, every embrace, will mean the communion of spirit when we know it is not the body, flesh and blood, but that it is the Spirit, omniscient Consciousness, God in Essence, who is the Actor. It is only our material concept of Life which holds us in bondage to the sense-plane. Do you see?

In our deluded concept of Life we have all been struggling; we have not yet had the realization. There is nothing wrong with this creation, nothing wrong with things, because things are not what they seem. But as a reflection stands on the canvas, so this phenomenal universe stands on the universal canvas of consciousness. We cannot touch it, without touching God. Do you see? It is this significance that makes everything different. It is the knowing that makes the living different. There is nothing the matter with us, everything is all right, if we could but learn to give higher significance, the real significance, to all these things.

In this world of mortality there is immortality, because mortality exists only in our consciousness, or concept; but, we cannot be mortal even by our own declaration. It is impossible, because that Declarer which is declaring mortality is immortal forever. It is God in Essence forever. Know it, and you will manifest higher quality of body, because you will have the higher quality of consciousness.

You can never hide anything. "Not a sparrow shall fall to the ground, but God shall know it." Yes, my dear friends, it is true, because that Knower, which is YOU, that Knower, that Actor, is God in Essence; so without the knowledge of this Knower, nothing can fall and nothing can rise, whether it is knowing subjectively or objectively. If a man does you harm, do not hate that man, because the law will demand compensation which will outweigh many times your hate. If you hate, your own quality of thought will affect you. The law is adjusting everything,—not punishing anyone—if you hate, your hate will come back to you, and you cannot help manifesting that quality in your material concept of Life.

Friends, what can I say more? It is all so plain. Viewed externally, seemingly, there is no way out of this limitation,—such a vast universe appears like a little cage, and our soul or consciousness is trying to be free from it, crying out for liberation. But the moment we understand it, this universe does not appear the same to us. It is different. This universe is, in fact, no longer the universe—it is God.

Many people, not understanding our philosophy, may call this universe God. This universe, as we see it, is not God. It is nothing but our own reflection; millions and billions of individual parts of that One Essence are reflecting certain qualities in this illusory concept of life, and this aggregation of reflections we call the universe. Behind these aggregated reflections we find nothing but God. Yes, it takes time before we can free ourselves from the bondage of illusion,—I mean, before we can win perfect freedom,—but, until then, we can try to realize that Consciousness through everything. Do you know, behind the atom—what we call the atom—consciousness exists even in that concept of lower quality. Therefore, you as a human being, manifesting a higher concept, can impress that consciousness with your quality, and from that consciousness you may receive impression in return. But when you live in the higher Consciousness, in the Light, in the Reality, nothing will affect you. Nothing! Because nothing exists,—nothing but God; because, there, your quality is so high, so great, that these lower qualities cannot affect you.

Now remember that qualities are not the Substance. Qualities are only ideas. Do you see? Mortal ideas, ideas of change. Therefore, these things which you see around you, do not possess permanent qualities. Rise above this flesh-concept of Life! Being firmly established in the Self, nothing will affect you. The other day, a lady asked me: "How is it, Mr. Mozumdar, that you do not take conditions from your patients?" I do not like to discuss personal matters, but I shall tell you this, because it will illustrate the point which I am trying to make clear to you. I replied: "Yes, I would be likely to take conditions if I should treat people from my personal plane, but I never treat any one from that plane. I never treat any

one. Who treats then? The God of my being, my Father. How do I treat patients? I simply become conscious of the Reality of my being, which is my Father, and I pray,—the prayer is simply a means to raise my consciousness. I say: 'My Father, my Heavenly Father, make this man, or woman, free; free from the bondage of limitations or illusions; Father, do this; I know, Father, that You can do it.' And the work is done, providing, there is a receptive condition in the patient. We have no right to infringe upon the liberty of any individual in this concept-life. Just as much liberty as you give me, I may take within the law of my being. More I cannot. I have seen many serious cases healed, and at the same time many insignificant cases fail. Why? Because of conditions existing there; some people hold persistently to mortality; they will not let go, and, there you are!

Why this struggle to get rid of sickness and disease? Sickness and disease do not exist in reality. If this is so, then let us free ourselves from that concept. Let the disease and sickness go. Let us hold fast to the reality. Do you see? As we rise higher and higher in the consciousness of One Eternal Existence, our body, which is the reflection, changes. Do not fight disease, because by fighting you make it more strong, you give it a power as it were. Do you see? Disease does not need to be treated, never! The trouble is within your consciousness—treat the consciousness—just hold fast to the Reality. Let go everything else. "Take no thought what ye shall eat and what ye shall wear."

Read the Holy Bible. See what the Master Jesus says, and you will understand what I am talking about. I am talking in the same spirit. Never, of yourself, try to heal a disease. Why do you try? Now, there is where the difficulty lies. We suggest disease constantly by trying to heal. There is nothing to heal in the external sense. The only thing to do is to raise a person a little to the Reality of being through our higher Consciousness. Do you see? Pray! Learn to pray! Pray to your Heavenly Father and everything will be all right. Dear friends, I know it. If I did not, I would not have told you. Now, believe me, friends, I know it. It is so, because my Heavenly Father has shown me. Every day He is showing me more wonderful things of the Kingdom of God. I am learning divine wisdom through humility. I have been receiving words from God every day. When I am restless and manifest lack of faith, my Father says:

"Be still. Be calm. Do not worry. These things and conditions are nothing, my boy, they are nothing but your own reflections. Let go, come higher, and your reflections will be changed."

There are some people who come here to tell me of their troubles. Ah, my friends, I wish I could tell them to turn to God, and to remain silent! I am a very poor minister in this sense, because I never like to make people more conscious of their troubles by sympathy; because I know what is the matter with the average person who comes for consolation. I know there is one thing the matter, only one thing: that is, they have let go the thing they should not have let go, and they are holding fast to that which they should let go. That is it, just one thing! A thousand people may come, with a thousand complaints, and just one thing the matter with them all, just one! They have let go of Reality. Do you see?

I wish I could tell you all these things in the language of the Spirit, convey them to you silently, and not by audible sounds; then, perhaps, you could fully grasp what I mean. I know some of you will. Learning? I have been learning wonderful truths. Some of you say I have made many wonderful cures—why, my dear men and women, why do you give me any credit, because the Father worketh hitherto, and I work. I do not tell a lie either, I do not quote the language of the great Master of the world in vain. I know, when I say: "My Father worketh hitherto, and I work." Why? It is because of the fact that my Father works. I never work, I never heal. I try not to think of the disease when I let the Power heal the sick. I don't care how much people are suffering; I am almost callous and heartless at that time; that is not my concern at all. Why should I concern myself with my patient's suffering? What do I gain? I simply bring myself to their plane of consciousness, their unreality; I do not gain anything, neither am I able to help them. Therefore, perhaps I am sometimes unsympathetic, callous. People say: "Mozumdar is heartless." Ah! my friends, if you knew me, you would have found that I am not devoid of sympathy. When I am sympathetic is the time that I suffer; I am human then. But when I work under the inspiration of the great Master-spirit, when I let my Father work, I have no sympathy, no mercy, for your foolishness. No! because I cannot then feel your conditions. You may be in dire need of help, you may just shriek with pain, I am insensi-

ble. Why should I concern myself, when I have opened the gate of my soul to my Father, inviting my Father to do the work? If I worry, I am ungrateful to my Father. It would be acting against myself. I would be a traitor to my higher consciousness.

Long after I am gone, some of you will remember what I am saying to you. Thought after thought, idea after idea, will dawn upon you. And after I am gone, it will dawn upon you that every word I now say is the truth, and nothing but the truth.

Consciousness and phenomena! Have you now the key to open that gate of the Treasure House? If you have, then my mission tonight has been fulfilled. It is a wonderful truth. Stand still in this wonderful consciousness. Where are you rushing, where are you going? Nowhere to go! You cannot break your prison-house by your personal effort in darkness. You cannot, dear friends, stand still! Let God do it. He will do it for you if you can but be conscious of His action; He is doing it, but you do not know it. And in the significance you are knowing that action, it is being manifested to you. So know that your Father is right here, Life of your life, the very active principle within you, your Father. Do not go far away—right here!

And pray to your Father: "Father, come and help me out of this darkness; I do not care for wealth; I do not care for worldly success; I do not care for anything of this world, but, Father, give me light, give me the realization; I want Thee, and nothing else beside." Pray! Learn to pray! And you will know the truth. "Ye shall know the truth, and the truth shall make you free."

WHY WE ARE WHAT WE ARE.

By Jesse Montague Hunter.

The other day I sat in a room into which the light shone through a stained window. Everything in the room, of course, seemed to take on the tinge of the medium through which the sunlight streamed. Why? Because the stained window was there? No, the window alone could not change the appearance of that room; it took the window backed up by the sun.

And that is a theme for meditation. It will help us to realize why we are what we are, and with what power we may become something else, once we have solved the problem of our present state of being.

Now, let us enter into the meditation: as the color of the window is backed up by the entire might of the sun, so the state of my personal consciousness is reinforced by the omnipotence of the One Infinite Consciousness that shines through it.

In other words, Almighty God backs up the state of our consciousness and makes us what we are by manifesting through it. There is nothing in all the universe that could keep us from being just what we are, so long as we hold the concept of ourselves which we are now realizing. The same power that holds the planets in their orbits, makes us just what we are at this moment.

Does God make us and the world in which we live, then, or do we ourselves create our own world? There is a sense in which both are true. God is the Sunlight, and personal consciousness is the window. The Sunlight shines everywhere alike, and It embraces within Its pure white ray a perfect blending of all the colors; but the colored window is incapable of transmitting all the elements of the full ray, so it transmits what it can, and thus manifests a color different from the unbroken ray of the Sun. The shining of the Sun is in no way affected; only the capacity of the window to manifest is limited.

But here is the important point. Although the capacity of the window to manifest the light is so limited that it transmits only certain elements of the light, called colors, yet its power to manifest

that light in the color in which it receives it, is unlimited. And if we can but change the color of the window, the power that enforces that change in the new manifestation of the light will be unlimited.

By this same process worlds were made. In this power all creation consists; and by this law the universe is maintained. The One Life, or Light, shines everywhere, and forever the same. It shines through the part (and the essence of every created thing is a part of the One Life) and seems to take the color and form of the concept realized in the part consciousness.

Now, what is the practical significance of all this? It is indeed thrilling, for it means that if we raise the state of our personal consciousness ever so little, that change is **instantly** and **infallibly** enforced by the Omnipotent One. The law which makes us what we are at this moment, will as certainly register every change in our realization.

AT THE MASTER'S COMMAND.

(By A. K. Mozumdar.)

Chapter IX.

(In the Silence of Night.)

It was long past midnight. The silence was not so pronounced as it is usually at that hour, and there was a gentle stirring everywhere. Some people were dozing and others were wide awake. It was one of those Indian summer nights when the atmosphere was stifling. Not a breath of air was stirring. Within the house the heat was more oppressive and unendurable than without. Many of the natives were lying on mats on the ground and were occasionally turning from side to side to avoid the overheated places. The fans lay idle, for their hands were tired, and the slightest physical exertion brought on profuse perspiration.

Inside the American mission the pankhas, long framed carpets hung horizontally from the ceiling, were moved fitfully, the pankhawalla lazily pulling the pankhas, and between times was dozing. Alcyon, coming from one of his midnight walks, absorbed in his own thoughts, lifted his head, and looked up to the sky where blotches of grayish clouds were floating past the brilliant stars, and occasionally overshadowing the smiling face of the silvery moon. On the line of the south western horizon a giant shaped, black cloud was forming, and at the same time was struggling to make its way toward the mid-heaven. It was the portent of a tropical storm, which in an hour or two would break in wild fury. There was no hurry, and Alcyon continued to walk leisurely. He soon reached the Mission bungalow and just as he was turning the corner of the house, someone spoke to him from the veranda.

"Who is there?"

Alcyon recognized from the voice that it was Miss Beacher. Her reclining form was almost buried in a deep lounging chair. She was resting on the veranda, and indulging in those daring thoughts which visit one during a wakeful night. Alcyon answered hesitatingly,

"It—is—I,—Alcyon."

"I am glad that it is you, Alcyon," she said, composedly, "I was really frightened. I never thought you would be out so late. I simply could not sleep inside. The pankhawalla is so slow and stupid tonight, so I dressed myself and came out to keep your friends, the stars, the moon, and the clouds, company. They are beautiful; don't you think so?"

Alcyon avoided the question and looking again at the south western horizon remarked:

"We shall soon have a tropical storm. It will surely come in great fury. I can tell that from the color of the gathering clouds."

"Is it coming very soon? Do you think there is any danger?" Miss Beacher asked.

"None can tell, these tropical storms some times blow off the roofs of the houses and uproot many huge trees. I don't think it will come right away." He was about to move on, when Miss Beacher detained him:

"Won't you come up and sit here? I mean, if you are not very sleepy. I am not a bit sleepy," she continued, "I do not intend to go in until the storm

breaks. I am simply dying for the cool air. Would you care to keep me company until the storm comes?" She spoke almost in a caressing tone. It sent a thrill through Alcyon and electrified his soul. He came up and sat on the steps of the veranda. She offered him a chair, but he courteously declined. While thus seated, he remained silent but gazed intently at Miss Beacher. He was no longer the same self-conscious Alcyon. Something seemed to inspire in him power and courage. Something in his soul whispered:

"Alcyon, tonight, the love of an angel is yours."

In some mysterious way the old mantle of sensitiveness dropped from him and a manly tenderness possessed him. He thought:

"This girl needs my protection. I am strong and able, in spite of her spirit of independence, she is nothing after all but a mere girl. I am superior to her in strength and my strength is my love and my manhood."

Miss Beecher began to feel uneasy under his burning gaze. She felt an overpowering influence which aroused her self-consciousness. Her woman's instinct came to her rescue. Pretending ignorance of his attitude, she asked in a matter of fact tone,

"Alcyon, would you mind telling me how you came to learn healing? Do you remember one evening last year when you cured my headache? Since then I have been thinking of asking you about it." That question brought Alcyon back to his self-conscious plane, and he looked away from her just a moment to reflect upon his own mental state, but in vain he tried to regain his poise. He felt like one beaten at his own game, and therefore replied irritably,

"I cannot see in what way you would profit by it. It is only the story of my boy-hood days. I don't even care to wake up that dead past. It will simply make us more conscious of belonging to different worlds, and my world is so far from yours. My world is full of dreams and impossible happenings, and yours is a matter of fact, cold, calculating so called reality, and, if I refuse to answer———?"

"You cannot refuse to answer my question, because—you can not refuse," and Miss Beacher laughed tantalizingly.

This time Alcyon came under her subtle fascination. He felt a strong magnetic force which bent his determined will and drew him closer to her. Her "because" was so full of meaning and yet that meaning was so ambiguous that it set Alcyon's heart wild with a peculiar emotion. His reason cautioned him not to say or do anything impulsively which he might regret later. He simply looked wistful and groaned pathetically,

"You—you are dangerously compelling."

Again Miss Beacher laughed, eyeing him coquettishly, and raising herself on her elbow she said teasingly,

"Am I? I did not think I was as bad as that. I thought you Oriental men had a very poor opinion of women and that you were prone to imagine women ever subservient to man's will. How a weakling can be dangerously compelling, I can not understand. However, I must accept it as a compliment rather than a reproach."

"Miss Beacher, please don't," protested Alcyon, "If you will cease your teasing, I will tell you everything you wish to know. Really, what I wanted to say was that you are dangerously fascinating."

She blushed. Just then a shadow fell over her, a shadow of a grayish cloud that covered the moon. Alcyon could not see her face. In order to conceal her emotion she said, teasingly,

"Am I? Thank you very much for such a flattering compliment. Alcyon, you have convinced me tonight of one thing, that you are a gallant gentleman and you should have been born in the Middle Ages."

Alcyon again protested wretchedly,

"Now—Now, you have started again. If you keep on this way, I shall not have a chance to tell you what you wish to know. I think I would better go in now and go to bed."

"Please don't go," she pleaded charmingly, "I promise that I will not say a single word to interrupt you. Now please go on."

"Why are you so anxious to know how I came to understand healing? It cannot be interesting to you. Let us talk of something else."

Miss Beacher pouted, and retorted with feigned anger,"

"No. I'll not have anything else. You must tell me how you learned to heal."

"Very well, as you wish. I am at your service until my last day."

Alcyon expressed his willingness gallantly.

"Way back in Rajputna, under the foothills of the mighty Chitor, the queen of the fortified city, my father lived in moderate circumstances. He had a constant visitor, a Greek Friar, named Alcyon. I distinctly remember how the old friar used to take me on his knee and tell me stories of the ancient monks. He used to narrate to me tales of the wonderful healing he had performed.

One day, one of our cows broke her leg and the friar cured it. When father asked how he cured the cow he replied, 'I simply realized that condition for her.' Though a little boy, it interested me very much. Soon after that our little kitten got hurt and in imitation of the friar, I realized the condition as I wanted it to manifest, in my own simple, childish way, the kitten recovered immediately. Then one day a little boy cut his finger while playing with me, and I realized to stop the blood and heal the cut and it was done. In this way I came to believe that whatever I wished for others would be fulfilled, and that it could not fail; but, I had the foolish idea that I could not wish for myself, and that is why I could not cure myself of any disease. However, on account of my healing powers, the villagers began to call me Alcyon after the name of the Greek friar. My parents soon fell in line with them and ceased to call me by my own name. My real name is Teja Sing (which means 'valiant lion,') after my great grandfather, the famous Ruthor chief of Rajputna. Teja Sing of historic fame was well known for his bravery and generalship. He had recaptured his fortified castle, from which he had been banished when a mere boy. My father hoped that my career would be marked by some such adventure. You know that we Rajputs can never forget our historic past."

"I have been reading Rajastan, the history of Rajputna, by Colonel Todd. It was intensely interesting. Now if you don't mind, tell me more about your father and mother."

"My father, through force of circumstances, took up farming, at which he made but a poor success. In the first place it was a mistake on his part to go into farming, and in the second place, it was ill advised for him to nurse that old hereditary pride. He could not so easily curb the warrior spirit of a hundred generations, and meet his adopted calling with the humble spirit of one who is bred in it. Then his landlord, who was low born, was anything but friendly to him, consequently one day he came to blows with him and knocked him down. That was the end of their relation. Then he moved farther north and made another unsuccessful effort to prosper by farming. This time he was in very straightened circumstances and scarcely knew which way to turn. While he was thinking of making another change, I began to help him a little by selling sandal wood at the market. It made him undecided, whether or not to move away from the vicinity of the market. However, one day he met an American hunter, who hired him to go on a hunting trip. He left with him and never came back again."

"Why, what happened to him?" Miss Beacher asked with surprise.

Alcyon did not reply for a moment, and then he said quietly,

"He lost his life trying to save that of the hunter, who fell into a lake of Rajputna, where they were hunting."

"That is too bad. How did you manage to get along after that? You must have had a very hard time."

"Yes, but hard time is nothing if you have something to do. India is a country where millions of people are forced to remain idle because they have nothing to do. Many people are ashamed to depend upon public charity but they cannot die of starvation; yet more people in India do die of starvation than anywhere else in the world. For two reasons, hungry millions suffer, one is, the unequal distribution of wealth, and constant drain on the finances of the country. When the native rulers ruled the country, no matter how badly, they used to systematically rob the people and squander money extravagantly. Thus, they kept the money circulating in the country and moreover they were responsible for feeding the hungry millions. But, now the condition is different. The money is going out of the country and there is no one to take care of these poor. Public charity is a part of the Hindu religion, but the people cannot be charitable without means. So after my father's death I began to work twice as hard as before, and my mother did the work of my father. We somehow managed to live, or I should rather say, eke out an existence. At this time, one day, something happened to me. They said I was dead, or nearly dead. I was brought back by a holy man. After that there came the great famine, and we were soon deprived of our means of livelihood. We starved about a week and even to the last refused to take shelter in the Christian mission. You know how the superstitious Hindus think about losing their caste. However, at last my mother yielded, to save my life, and took me to the Mission. But by that time the Mission was overcrowded and there was hardly any room for us. However, a kind hearted English missionary accepted us on his own responsibility, and shared his meals with us. I shall ever be grateful to him. My mother, somehow or other, could not overcome her superstitions about eating food cooked by outcast foreigners, and soon fell a victim to starvation." At the memory of his mother's last moments,

Alcyon's eyes filled with tears and a big lump gathered in his throat and choked him. He could not speak for a while.

Miss Beacher sympathetically felt his mental condition and therefore she remained silent. Then after awhile, to comfort him she said,

"You are not the only one who has lost a mother. I, too, am motherless. I had such a good mother too. Besides her own household duties, she found time to visit the poor and needy and to help them. She gave her life in serving a poor woman who had a contagious disease. I cannot tell you how we all missed her. Even now, occasionally, I think of her, but you know it cannot be helped."

Just then Alcyon forgot his own sorrow. His sympathy went out to Miss Beacher and he said kindly,

"I am so sorry for you, I wish I had not spoken about my mother. But I simply could not help doing so."

To change the subject, Miss Beacher remarked,

"What was the cause of the famine in India?

"They say it is due to the insufficient rain fall, but even yet I cannot understand how during a famine, shiploads of corn and grain are exported for the foreign markets. India is a vast productive country with a diversified climate. The draught of one part of the country should not cause famine at all, because even in the year of famine, India produces more grain than is necessary for her home consumption. None can say now that India lacks transportation facilities. She has a network of railroads all over the country and I wonder why the people starve."

"It seems to me that famine is chronic in India. Only when millions die of starvation, it is officially reported as famine. In my opinion, the Christian world should not only investigate the cause of the famine, but also suggest some remedy for it. It is really a shame that we Christian people should tolerate such a slow process of death. However, what did you do after your mother's death?"

"I remained with that missionary for awhile. When the famine was over, that is, when it was officially declared so, I was sent to another Mission school where I learned to read and write English. I remained there six years, then I met Rev. and Mrs. Hume, who brought me home with them." For a moment he remained silent, then he proceeded again, "One thing has always puzzled me though, which I have never been able to understand. It is about the occidental Christians and their Christianity. You won't mind if I ask you a question, will you?"

Miss Beacher encouraged him to go on.

"Do you Occidental Christian people believe that all men are children of God? Do you believe, as Jesus did, that all men are brothers and have equal rights to live and to worship God?"

"Why, Alcyon, do you doubt that we do? That is the very basic principle of Christianity, one of the principal points of the foreign Mission is to emphasize the brotherhood of man," Miss Beacher replied.

"Then the majority of you Western Christian people are hypocrits. Your people come here to preach equality and brotherly love, do you practice it in your home country? You white Christians want us, the native Christians to break all barriers of caste and color, do you do it in your own country? You people preach sermons to the effect that without conversion of heart and soul, there is no salvation. Are you Occidental Christians, the church members, truly converted? Can one be converted into the spirit of Christ so long as one's heart is full of race prejudice and hate? If the Christ's way is the brotherhood of man, then the majority of the Occidental Christians, I mean the church members, are sure to face damnation. Tonight while I was thinking in the meadow, I came to this conclusion, that there is no Christ in your Christianity."

Miss Beacher exclaimed,

"Oh, Alcyon, what is the matter with you!"

"Nothing is the matter, I have simply been thinking and trying to square myself with myself. You Christian people are trying to destroy the idols of the heathen, but at the same time killing their faith and purity of heart by your Western hypocricy and selfishness. If the people are to be judged by the purity and simplicity of heart, the majority of these heathens are far superior to the commercialized Christians. You people talk about our Oriental court intrigues and the craftiness of the priests. Court intrigues are limited to the minority and the crafty priests are few in number, but the vast majority of the masses of people, though illiterate, are purer in heart than the majority of your so-called church members. You Western people come among us with your commercial instincts and demoralize our simple common people, teaching them your commercial trickery. So long as they serve you, they are all right, but when they fail to serve you, or when they serve your rival, then they are all bad. You have the public press in your

favor to depict these simple children as degenerate brutes, full of intrigue and cunnings. Before you came among us we had but few robbers, now you have come and taught us how to rob our fellow human beings in your civilized way, which is more heinous and despicable than the methods adopted by the free-booters. Before you came with your Christianity and your commercial agents, who are the members of your churches, we did not have to use any safe or locks to protect our properties; now we are becoming civilized and you are teaching us how to use safes and locks to protect ourselves from the burglars and robbers whom you have created by your western deceptive commercialism. You are breaking the gods of these simple people and giving them nothing in their places, and the conduct of your church members who are prominent business men and statesmen is making them hypocrits and liars."

Miss Beacher interrupted him,

"Alcyon, I do not wish to quarrel with you, somehow or other, you are not yourself tonight. You know how the native servants tell lies. We certainly have not taught them to lie."

Alcyon exploded,

"Let us investigate the cause of their lying. If they tell the truth, you white people whip them, and from fear they tell lies. Then your commercial men and planters teach them trickeries and lies to beat their rivals. It is no wonder that the people call a man Christian to express their contempt when he lies. When the children do not behave, the parents often accuse them of becoming demoralized like Christians. I admit the foreign missionaries have done many good works, and are still doing them, with the money that is sent by the Christian people of the Occident. Now are these people who contribute to the foreign mission funds, living true Christian lives, do they believe in the brotherhood of man, irrespective of caste, creed and color and practice it in their daily lives? Do you know, Miss Beacher, the other day I made up my mind that either I was going to help the foreign Christian mission work or to destroy it."

"How were you going to work that out? Perhaps you have no idea what a great financial support this foreign mission has, and what a vast army of workers is employed. You could not do any harm to this movement if you wished."

"I have an idea which would work like a charm," replied Alcyon.

"What is that idea, do you mind telling me?"

"No,—It is this. I would equip fifty young native Christians of good moral character from all races and take them over to America without any letter of introduction to any church organization. Then they might all go to different churches and try to publicly associate with the ministers' families and church members. If you Christian people are prejudiced against them on account of their dark skin, it will cure these native Christian young men of their old hallucination of equality in a few days. The next thing for them to do would be to come home. The rest would work of its own accord. Don't you think my plan is a good one?"

Miss Beacher complimented him,

"Alcyon, you deserve the name of a statesman, but when are you going to start on your mission?"

"If I listen to Din Dayal I shall never start. He says that my spirit is not the Christ spirit. What the Occident needs is the Christ spirit, and it alone will change the murderous propensities of the people. What they need is civilization along humanitarian lines. That work has already been started by many great men and women of the Occident. Then in the near future a young man will be sent to America who will establish a mission in the true Christ spirit. Though he is uneducated in an academic sense, yet the spirit will manifest a great wisdom through him. As far as I understand, he is a plain and unpretentious looking man. Din Dayal says that during his mission work he should remain totally unconscious of his personal achievements."

"Of course, he speaks our language and expects someone to help him open the work," Miss Beacher remarked curiously.

Alcyon replied,

"I am doubtful whether he knows any English or not, but I am told that by the power of the Holy Ghost, he will learn to express his thoughts. The less personal he will be in his work, the greater will be the manifestation of the power of spirit. As far as someone helping him to start the work, he has none but the angels of Heaven to help him. These angels are the master minds of the world. They will not only help him but protect him from all injuries until the message shall have been given. Many advanced souls will join him to establish the kingdom of God on earth, the brotherhood of man and fatherhood of God. All these mighty men and women will also be protected and guided so long as they shall remain faithful to the cause. These message bearers will be drawn from all nationalities and races and they will lay the

foundation of the sixth race and expound the mysteries of the sixth cycle teaching."

Miss Beacher was intently listening to him. It was all new to her yet she instinctively felt the importance of the mission, therefore she said impulsively,

"Alcyon, do you know that I have always believed that I was once a Pagan. I love your people and their wonderful mystery. Won't you teach me more of the Christ and his divine mystery?"

Now the first gust of the storm came in great fury, and Alcyon did not have a chance to answer her question. They both arose and as the lightning flashed, they looked into each other's eyes. Something passed between them and they understood each other.

(To be continued.)

I Am

(From the Great Secret.)

by **Henry Rosch Vanderbyll.**

'Tis true: the hyacinth one season knows,
And only once the tulip's petals close;
The spring is born and blooms to fragrant death
When o'er the land the summer-zephyr blows.

In golden splendor summer fades away:
"The rose is scarce, beloved, my temple gray;
"Come nearer, for our blended hearts now beat
"The solemn death-march of the Autumn-day."

And winter's blast hath petrified all Life:
"Ah! vain our Hopes and purposeless our Strife;
"Undone our Tears, annulled the Joy of years—
"Our last caress, our last embrace, my wife . . . ."

But is then all the shadow of a light
That breaks the cloud-mass of th' Eternal Night?
A flitting shadow that appears and goes
For evermore? But then, that light . . ., that light . . .

And haunted by that phantom-echo, WHY,
That calls from night-depths and the starry sky,
I sought the river-brink, and at my feet
Murmured Eternity's sweet lullaby.

The forest pondered in a conscious sleep,
The night breeze searched the valley and the steep,
And thousand starworlds, million centuries,
Did gaze and wonder at the mighty deep.

'Twas then and there within me roared: I AM!
From everywhere the silence roared: I AM!
Ah, death and dust and closing clutch of Time—
Though all be born to die——yet, yet, I AM!

Not as the star that wafts her silver ray,
Not as the stream whose ripples whirling play,
But as that sombre gaping depth above—
That Nothingness that knew Creation's day;

Not as the eye whose lustre dims with years,
Not as the lips whose smile Time's burden bears,
But as that stillness that pervades the Whole—
That silence brooding o'er the thundering spheres.

The International Bible Lessons

Ralph M. deBit

Lesson 1, July 5.

THE LABORERS IN THE VINEYARD.

Matt. 20:1-16.

1. For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

(The Great Master, in the clearness and certainty of his vision-Absolute, from the height of his realization of Unity with God, knew that the "Kingdom of Heaven" was not a place. He knew that the "Kingdom of Heaven" was a condition of the consciousness of the individual; that condition of consciousness which has become free from the belief in the world of phenomena as a reality. So the Master gave many concrete explanations, called parables, to convey to his listeners the meaning of that abstract condition. In the study of the Bible, from the light of the Higher Truth, we must constantly hold this before us, or the real lesson will be lost. We must remember, always, that the Master is talking about the "Kingdom of Heaven" and never about any of our relative problems; then we, too, will gradually come to see and understand what the goal of Life is, and what the Kingdom is; for we are told to seek first the Kingdom of Heaven, and then all things shall be added unto us.)

2. And when he had agreed with labourers for a penny a day, he sent them into his vineyard.

(The "penny" in this verse is to convey the idea that there is one set wage or recompence for all the labourers in the Master's Service. The Master's vineyard is typical of the unselfish devotion to the upliftment of humanity, for the transformation of the personal-consciousness of the Sons of God who have temporarily forgotten their Divinity.)

3. And he went out about the third hour, and saw others standing idle in the marketplace,

(Those "standing idle in the marketplace," are the unenlightened souls who have not as yet received the quickening of the spiritual vision.)

4. And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

(Those who have received the baptism of the Spirit have only one object or mission in life, that is, the Father's business. There is no promise of reward for the life of service, "whatsoever is right" will be the reward; our part is to trust; whatsoever is Truth will be for us regardless of our questionings.)

5. Again he went out about the sixth and ninth hour, and did likewise.

(Whenever the evolution of the concepts of the individuals permit; that is, the law of the individual's being, the Comforter of Truth will come into the consciousness of such. Some receive the light before others; the first, third, sixth or ninth hour, as the case may be.)

6. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

(So, at the very last moment of a certain cycle of evolution, at the "eleventh hour," the Spirit may be received by some who have been idle "all the day," and they too shall enter the Service of the Master.)

7. They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

(Those here-to-fore unenlightened ones can only answer like the blind man who received his sight: "Wherefore I was blind"—to the spiritual vision—"now I see.")

8. So when eve'n was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

("When eve'n was come," is to signify the close of the days of labour—of the creating of thought-forms called matter and phenomena.)

9. And when they came that were hired about the eleventh hour, they received every man a penny.

(Those who came into the realization of the Unity with God even at the last moment received the whole kingdom just as did those who had realized it earlier in the "day.")

10. But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

(This is to signify that while some thought they were first, yet their vision was not as clear possibly as those who came later. Teaching us that there are no rela-

tive valuations in the absolute consciousness of God. There is neither first nor last in the "kingdom.")

11. And when they had received it, they murmured against the goodman of the house.

(Those not clearly perceiving that we are eternally inseparable parts of God, will sometimes murmur at some who apparently receive the Truth sooner than others. Even if we labour in the Master's service for years and do not realize our unity with God, let us not murmur or complain when another enters the work and at once seems to manifest great power and inspiration due to a realized grasp of his identity with the One Life and Spirit.)

12. Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

(The real reward for service in the cause of Humanity, is, the joy received from the service itself.)

13. But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny?

(There is no realization beyond that which is set and forever **is**, Unity with God. If we can receive this, there need be no complaint about anyone or everyone also receiving it.)

14. Take that thine is, and go thy way: I will give unto this last, even as unto thee.

(So let us rejoice in this realization if we can receive it, if not, let us take what we can receive due to the law of our being, and go our way.)

15. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

(It is the fixed law that the Spirit will receive its own, its own are all who can have eyes to see and ears to hear.)

16. So the last shall be first, and the first last: for many be called, but few chosen.

(In the "Kingdom of Heaven" there is no time or space—so there can be no first or last. Many enter the Master's service, but few realize in one life the Unity with God.)

Lesson 2, July 12.

GREATNESS THROUGH SERVICE.

Mark 10:32-45.

32. And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And He took again the twelve, and began to tell them what things should happen unto Him,

(The Master Jesus by His supersensual powers of discernment knew in advance what awaited Him at the final of His ministry. The disciples were amazed and astounded at the fearlessness displayed by Him in going to Jerusalem, for they knew the venom and animosity held against Him by the chief priests and scribes. These chief priests and pharisees had long been tracing Him, by their spy system, from place to place, and were now awaiting the opportunity to lay hold of Him. The Master knew,—realized—that He was spirit and that spirit was impervious to hurt or harm. Let them do what they wished with His body concept, but the spirit they could never touch. The consciousness of immortality made Him fearless; but not so the disciples; they did not have this grasp, so they were afraid.)

33. Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn Him to death, and shall deliver Him to the Gentiles:

(Then the Blessed Master began to prepare his disciples for what was to come by telling them of the outrages which were to be perpetuated against Him.)

34. And they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him: and the third day He shall rise again.

(They will do all these things unto this appearance of body which they think is Me, but on the third day I "shall rise again." Thus the Master demonstrated and proved His teachings of the immortality and indestructibility of the Self. In this historical incident related in these last three verses, we also see a great metaphysical application: how the lower concepts or personality, will war against their final overthrow, but after the third and great trial the Self will conquer and rise from the tomb of flesh or material concept, into the glory of the risen Christ state.

35. And James and John, the sons of Zebedee, come unto Him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36. And He said unto them, What would ye that I should do for you?

37. They said unto Him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

(The disciples, filled with holy zeal and devotional fervor for their Master, de-

sired to share His state of consciousness and participate in the glory of His death for the Cause.)

38. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

(Can ye renounce all relative ties and completely give up personality and the lesser self? Can ye so withdraw from desire to and attachment for the world of sense? And thus receive the vision of the world of Spirit?)

39. And they said unto Him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

(The Master evidently saw that these loved disciples were really making the great point in initiation, and that they could pass the final test—the utter relinquishment of life itself—for He said "ye shall indeed drink of the cup," and ye shall receive the great illumination.)

40. But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.

(But to participate in the greater work that I go into, is left to those "for whom it is prepared.")

41. And when the ten heard it, they began to be much displeased with James and John.

(The other disciples believing this to be some special honor being conferred upon James and John, were displeased.)

42. But Jesus called them to Him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

(Jesus now wished to point out the difference between the Spiritual conscious plane and the material conscious plane. In the world of the unenlightened souls there are rulers who exercise authority;)

43. But so shall it not be among you: but whosoever will be great among you, shall be your minister:

(But in the world of spiritual concept, those who have the greatest realization are the greatest servants.)

44. And whosoever of you will be the chiefest, shall be servant of all.

(The Master in the realization of His Unity with God is the servant of all.)

45. For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.

(Such an one, realizing the Oneness of all, not only surrenders His relative existence to uplift Humanity, but he also sacrifices His higher life, for a time, to lift the evolving souls into a higher concept.)

Lesson 3, July 19.
BLIND BARTIMAEUS.
Mark 10:46-52.

46. And they came to Jericho: and as He went out of Jericho with His disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.

(It is one of the most beautiful pictures in the Bible, that of the Master and His devoted disciples going about from place to place; healing, teaching and demonstrating the divine law of life. To realize the kingdom, we must do likewise to-day. Trusting always in that Great I AM, we dare and do for the establishment of the consciousness of Christ in the hearts of all.)

47. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me.

(When the soul, blind to the Reality of Existence, begins to perceive the Christ let it cry out for that light.)

48. And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me.

(Here is displayed that persistency necessary to lift the veil of blindness and ignorance.)

49. And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; He calleth thee.

(To one, even though in darkness, who is not dismayed by the derision of the unregenerate concepts, and who will all the more vehemently cry out for, and desire that Christed state, the Master will surely come.)

50. And he, casting away his garment, rose, and came to Jesus.

(Then such an one, when the Master, "I AM," calls, can rise, and, casting away the old garment,—all the old concepts—come forth into that realization of the Self.)

51. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

(The one incessant cry of those who "hunger and thirst after righteousness;" is,

like the blind man in our lesson, to receive the sight.)

52. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus, in the way.

(The faith, the persistency, and the final over-coming of the doubts, won for him the sight, and will win also, the goal of realization for you and me.)

Lesson 4, July 26.

THE POUNDS AND THE TALENTS.

Luke 19:11-27.

11. And as they heard these things, He added and spake a parable, because He was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

(The Master knew that His entire mission and message had to be left in the care of these, His disciples, and by a story He desired to impress upon them the great importance of their stewardship; for they would be held accountable by the Law for the manner in which they treated it. There is a sadness and pathos in this scene which is indescribable. The Great Master with His profound insight and realization of the vast and far-reaching importance of His message to the world and to souls as yet unborn, knowing that His work is very imperfectly given and that His faithful disciples have not as yet reached a very great realization; yet His enemies crowding Him so closely that His ministry is being cut short and He must go into "a far country," into a state of consciousness which the disciples, willing souls as they are, cannot go or contact. This is the great burden that Incarnation of God carried, which caused Him to sweat drops of blood. Oh! what human heart could have stood it! Only an angel, a great God, could have made that supreme point in trust and renunciation. So He gives the story to bring His beloved disciples to understand the Great Work and to care for the Wonderous Message.)

12.—He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

(A question has arisen in the mind of the writer; has the Master Jesus returned? Or is He yet to come?)

13. And He called His ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

(Unto each who had the realization He gave equal responsibility.)

14. But His citizens hated Him, and sent a message after Him, saying, We will not have this man to reign over us.

(This is to indicate that those so left in charge will not have an easy time. There will be great opposition to their work, but they must be faithful and fearless, and persevere in the face of all opposition.)

15. And it came to pass, that when He was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

(There will come the day of accounting. The immutable law of cause and effect will hold each and all accountable to their respective stages of realization. This is the working of the law of being.)

16. Then came the first, saying, Lord, thy pound hath gained ten pounds.

17. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

The result of diligent application and renunciation. Faithful, and a reward commensurate with the labour performed.)

18. And the second came, saying, Lord, thy pound hath gained five pounds.

19. And he said likewise to him, Be thou also over five cities.

(Indicating, that those who fail to manifest the highest possible condition, which their realization permits, will yet be recompensed.)

20. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:

21. For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

(Here we have one, who having realized the kingdom, utterly fails to live up to the law of his being. Fear robbed him of reward.)

26. For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

(To all who have the realization and live up to and within that consciousness, greater grasp of the Truth and fuller Unity of God will be added. But to those who live not up to the realized spirit after having once attained it, but who believe that they can keep even a relative existence, will lose it. For the Law will react upon them and destroy their happiness.)

27. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

(All relative concepts will be dissipated before the Great vision of a Master.

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 July 1 the thought for this month will be:

The Father which is my own Real Being is: "The Lord is my shepherd I shall not want."

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

Alameda, Calif. Tucker Hall, Park and Santa Clara Aves. Rev. Geo. E. Chambers, pastor; May W. Barker, assistant pastor. Every Wednesday, 3 p. m. Sunday services, 8 p. m.

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 Varian, 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 Henry R. Vanderbyll.

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.

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, Wednesday, 2:05 p.m. Lecture Sunday, 11 a. m. Tuesday, 8 p. m. Conducted by Rev. George E. Chambers.

Portland, Oregon, 311 Central Bldg. Circle of Silent Demand, Sunday 11 a. m. Wednesday, 8 p. m. Friday, 2:30 p. m. Other classes by announcement. Frank O. Garrison, pastor. Miss E. Anna McKinney, assistant.

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EXPRESSION—Mrs. Alma Gillen, editor, $1.50 per year.

NAUTILUS—Elizabeth Towne, editor, Holyoke, Mass. $1.50 a year. With Christian Yoga Monthly, $2.00.

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