

THE PSYCHIANA



# Bulletin

February 1952

**marcus bach . . .**

## Living Thoughts for Better Living



*"To need nothing is divine, and the less a man needs the nearer does he approach divinity."*

*. . . . Socrates.*

A COLLEGE student paid me a real compliment the other day. He said, "You have done a wonderful thing for me. You have gotten me over my fear of Socrates!"

"And how did I do that?"

"By getting the idea across to me that he was a human being and not some special creation. I started reading him again in terms of myself, my problems, my life, and my place in the world."

That *was* an achievement. We have made our philosophers special creations. We do not recognize their words as having come out of the same human experiences which touch all of us. We forget that their teachings are the result of the same spiritual gropings which persist in our own lives.

I remembered what I had said about Socrates. I told the students that he was the son of a sculptor in Athens and he used

---

### **This Month's Thought to Remember . . .**

*"The cards in the game of life can be re-shuffled and re-dealt — and you can become what you will!"*

—Frank B. Robinson

# THE PSYCHIANA Bulletin

is published monthly by the  
Archbishop of Psychiana, 100  
North Main Street, Moscow,  
Idaho. Subscription rate: \$1.50  
for 12 issues.

Vol. 3

No. 1

to sit crosslegged watching his father work. He ran errands for him. When he was old enough to help move the heavy blocks of marble he worked like a common laborer. People described him by saying that he was one of the ugliest young men in the city. He joined the army and served with distinction. When he got out of the service he became interested in government and had the revolutionary idea that politics could be honest and politicians ought to be servants of the people. He had an unhappy marriage to a woman whose name was as hard as her temper, Xanthippe.

Like many a young man today, Socrates felt that religion was about the only thing that could save the world. Naturally, he was not thinking in terms of the Christian religion because he was born four hundred and sixty-nine years before the birth of Christ. He was thinking in terms of honesty and truth and man's relationship with God. I pictured Socrates as a man who loved the common people and

who learned a good deal from them in his search for something to live by. I tried to bring him out of the philosophical clouds and set his feet back on the streets of Athens. He was a real man made of flesh and blood and a spirit that groped its way through the intrigue and confusion of his time, who hated hypocrisy and despised sham, who believed so thoroughly in a divine call that he was willing to die for his convictions. And he did die, sentenced to death by drinking hemlock, executed by those who claimed he was an impostor perverting the minds and hearts of the people.

The student who got over his fear of Socrates began reading him not as an ivory-tower philosopher but as one who had lived well and died bravely. He ran into some precious sayings of the Athenian and one that inspired him most was this, "To need nothing is divine, and the less a man needs the nearer does he approach divinity."

These words mean many things and whoever writes them on his heart will be a happier, healthier and more integrated person.

They mean, first of all, that rushing madly after things in the belief that things will bring us peace of mind is an illusion. Usually the more we get the more we want and the more we think we need the more restless we become. If *things* could bring contentment no rich man would ever be discontented and no poor

(Continued on page 8)



# Frank B. Robinson...

## *Knowing God*



**I**T'S a beautiful thing to know that every morning on awakening, you may talk directly with God, and know full-well that whatever you talked with God about will come to pass. Did you ever think of that? Did you ever realize before what God is? Therefore, you, being in essence the same life as God, can, through your talking things over with God, apply in your human life, all the power which exists in God's invisible life! And do you think there are limitations to that life which is God? Do you think there are limitations to that Power? You know better than that.

So then, early in the morning, on or shortly after awakening, commune with God just as you would commune with me if I were where you are. You would have confidence in me — how much more then should you have in God. I am fallible. God is infallible. This habit of talking with God answers your every problem. Don't by your doubt of God, hinder the working of the Spirit of God. For that can be done.

How much better it is to awaken in the morning and be able to say:

“Still, still with Thee,  
When purple morning breaketh;  
When the bird awaketh  
And the shadows flee;

Fairer than morning,  
Lovelier than the daylight.  
Dawns the sweet consciousness,  
I am with Thee.”

That's true religion. That's the attitude ever of the soul knowing God. That should be your attitude. For it is possible to get as close to God as that. Aye, and closer yet. For you will never be able to understand what closeness with God in God's fullness really means. It means a lot. You can come on this earth, as close as you want to, and then, when abiding under the shadow of the wings of Almighty God, you will still know that you could come closer if you would believe God just a little bit more.

the wayfarer says . . .

## *With All Our Hearts*



WE are inclined to be critical of people who set out to do a specific thing against all opposition. We describe them as relentless, overbearing, impetuous, and sometimes cruel when everything is moved out of the way of their progress. And yet, are enthusiasm and singleness of purpose so unwise or so foolish? I hold there is something astonishingly wholesome in this approach to living. Another word for it is "wholeheartedness." Nothing of energy is left idling on the margin, as if there were doubt and hesitation of purpose. The battle is joined inexorably.

I like to think of this business of living as an enterprise that we undertake "with all our hearts." That is another way of saying the same thing as in this first paragraph. And it is one good way to look at the tasks ahead, to become absorbed with living. Not long ago I was in conversation with a young husband who, to my surprise, had unexpectedly transferred from one job of great promise to another less lucrative. And when he saw my surprise at his shift, this was his defense: "The job

was okeh, but my heart was not in it." "Son," said I, "you have learned a great lesson, and your courage to make the shift is applauded."

Some of us are preoccupied with inconsequentialities and cannot find it in "our hearts" to perform anything with zest. I remember well visiting an elderly lady whose house was cluttered with bric-a-brac (not antiques), and dirt, and odds and ends, and rags, with things in disarray everywhere. Her married children would come and change things, but after they left it was soon again a cluttered house. Now, if she wanted it that way, I would not change things for her; but it got into her spirit, for she was distrustful of her neighbors, down on the government, and soured with the whole matter of living. Her time and thoughts were filled with inconsequentialities, which made her an object of pity. Now, I know other people who move in quite a different society, who are equally ineffective in this matter of living. Let me cite one instance: Here is a family which has membership in several clubs (nothing



wrong with the clubs, mind you) and every week-end there are "wee hours" of intoxicated celebrations, every week there are three card-parties to attend—and as a consequence children get no religious nuture, have to get their own breakfasts if they wish to attend Sunday School on Sunday mornings, and the Sunday paper (nothing critical of it, either) is the only literature that is pondered by the parents. What is wrong? I'll tell you: the lives of these people are squandered over inconsequential in purposeless living. Their "hearts" certainly are not with their children, nor with their country, nor with their schools, and what an unfortunate situation this is.

Then, there are others among us who live fractionally all of the time. They do not see things in perspective at all; their sense of "wholeness" is minus. They are fragmentary persons. They are island-hoppers in the great ocean of time, refusing to settle down or to concentrate upon the continents of experience. They confuse activity with progress. They have the jitters from living in what they call an insecure world. They are jumpy and nervous. For them life is kaleidoscopic and disconnected. Like children in the kindergarten, they can focus their attention upon one thing for only a few minutes at a time. They have never cultivated the ability of meditation, attempting to see things in their true sequence. Therefore, they live heartlessly day by day.

Could it be, too, that some

people are selfish as they live, never allowing themselves to be concerned over the things of God, and never permitting themselves time to confront the Almighty either with questions or with prayers? If in God are all of the answers sought by men, why should men not consult Him more often, and with great zeal? And if, from God comes all the Power we need for daily living, why is it that so many folks do not communicate with the Most High?

Only a few weeks ago we were all in the midst of the Christmas season, and most of us had the Christmas spirit. But I wonder how many of us still have the same thoughtfulness for others which characterized us then. Or, did we "declare a short-term armistice" against greed and selfishness, only to find ourselves right now both manufacturing new weapons for offense and planning new invasions against others' rights? We seem to stop our personal "shooting wars" long enough to let the Christmas selflessness touch us, only to begin our conflicts all over again about this time of the year. Rather, why cannot we take God at His own assuring word, and cultivate a conscious relationship with Him and depend upon His Spirit to lead and to sustain us? We certainly do not need to hate anyone, nor be at odds with our neighbor, nor do we need to be bitter at another's progress. Certainly that type of living is far from god-like.

*(Continued on page 9)*

**pamela dawn says . . .**

## Hitch Your Wagon to a Star!



**W**HEN I was a teenager my mother gave me a framed picture motto containing this verse:

Plan for more than you can do,  
Then do it.

Bite off more than you can  
chew,

Then chew it.

**HITCH YOUR WAGON TO A  
STAR!**

Keep your seat—

And there you are.

**GO TO IT!**

The picture depicted a man in a little red wagon, with its tongue hitched to the biggest, brightest star in the sky. The fellow was clinging fantastically to the sides of the wagon, attempting to keep his seat as he was pulled roughshod over bumpy clouds, while small stars edged in trying to impede his progress.

This didn't hold much significance for me at the time other than as a wall ornament! Yet I can recall how even in my toddling age my widowed mother continually urged me to AIM for the **HIGHEST** of which I could conceive. As I reached

adolescence this advice seemed utterly ridiculous. Especially when I was forced out into the business world to scramble for a livelihood for we two, without my even having set foot in high school.

Now, several decades later, as I look back on that so-called "preaching" I realize that mother wanted me to "hitch my consciousness, my ideals, to a star" (God), even though she did not say so in those words. In fact this all transpired long before the expressions "God-consciousness" or "spiritual consciousness" were so publicized as being important in our development.

Yet somehow, I unwittingly tried to follow her suggestion as time passed, and it seemed to waft me triumphantly over many a tough spot. Once when seeking a position, I applied at the biggest and best bank in our town—and got the job in spite of my educational drawbacks. Again, when hunting a house to rent, I searched in the better sections (rather than the "cheap rent" districts). And miraculously found something within



my salary—much to the amazement of friends.

Still I was not satisfied with the mere fact that I could now and then haphazardly “reach up” and draw something to me that was superior to what my circumstances, or book-learning, would seem to warrant. I felt that God had a special significance back of it all. So I plodded on in my game to “make ends meet” with little joy to brighten the way. Perhaps it was the very absence of youthful fun that caused me to litera-

ly devour every book on spiritual enlightenment that I could find.

I was ever searching for the deep underlying “WHY” of things. WHY the rich with their furs and full stomachs and limousines didn’t step down to the level of the hungry, shivering newsboy on the corner, and UNDERSTAND his situation! Or, WHY the happy, healthy folk seemed so far removed from the sad and sickly, never seeming to COMPREHEND those conditions. It struck me as rather unfair at times.

*(Continued on page 11)*

## Questions & Answers

*(This section is devoted to questions which have been sent to us by our students. If you have a question, the answer to which you feel would be of interest to other students as well as yourself, send it in to us. We reserve the right to choose those questions which are published.)*

**Why will the God-Law work for some and not for others?**

**T**HE assumption of this person that the dynamic Power of God will not work in the lives of some people, is right; but I believe that the Power doesn’t

work because of the denial of that Power.

You can’t walk into a dark room and say, “Gee, I wish the lights would go on,” and then have the lights suddenly illuminate the room. No, you must first throw the switch which closes the circuit and allows electricity to flow through the wires to the light globe before the room will shine with the brightness of the bulb.

And it is the same principle which governs the action of the God-Law in your life. You must first recognize the presence of God in your life. You can’t just say, “I wish I knew about God.” You must reach deep within yourself to discover just who and what *you* are before you can begin to know the motivating Principle which governs your very life and actions.

**back . . .** (from page 2)

man would ever be happy. Such is not the case. Rich and poor alike are happy only when they have a philosophy of life which helps them meet life's experiences with a sense of nearness, a sense of security which Psychiana calls a consciousness of the Presence of God.

Secondly, the words of Socrates warn us that greed and avarice are spiritually destructive. Give the words a different twist and you will see that, "to need many things is godless, and the more a man needs the nearer does he approach profanity." The "ugly man of Athens" had a great deal to say about the good, the true and the beautiful, and he had seen how these virtues are sacrificed when life becomes overly secularized. We have seen it, too. Most people have such an abundance of things that they have lost their sensitivity and appreciation for what they have.

Thirdly, Socrates anticipates by five hundred years a statement which Saul of Tarsus popularized after he became Paul the Apostle. Paul put it this way, "I have learned in whatsoever state I am, therewith to be content." What did he mean? He meant exactly what the seeker for truth in Athens meant when he said, "To need nothing is divine!" Did he mean that we should stop striv-

ing to improve ourselves or that we should be hobos or bums? Not if we judge the words by the life Socrates lived. He meant that above the circumstances of this mortal pilgrimage there is a spiritual circumstance, within the strife and conflict of the world there is a personal stabilizing peace which we call the Divine Presence, and he meant that our real life is to be found in the philosophy that motivates us.

Fourth and finally, Socrates is imparting a great secret to us. He is saying that if mankind ever intends to reach its ideal, if we ever hope to come within seeing distance of the kingdom of God and the brotherhood of man, we will have to put God into the center of our life as the absolute standard by which we measure our conduct and govern our affairs. We must look to a higher good because the good of mortal man is not enough. We must set our sights not on things but on deeds, on spiritual ideals not worldly goals, on love of God and love of others and not only on love of self. Such is the revolutionary spirit of the sculptor's son who lived and died like a prophet and who left us some living thoughts for better living when he said: "To need nothing is divine, and the less a man needs the nearer does he approach divinity."





## wayfarer...(from page 5)

And, being god-like is being "good." And goodness generates its own wholeness. And wholeness results in zestful enthusiasms, which is another way of saying that one has his heart in his living.

The fourteenth day of this month is known as Valentine's Day. And its outward symbol is the "heart," which will appear mostly in red in a thousand places. Love notes will be exchanged and millions of hearts will rejoice with an unfolding rapture. There will be enthusiasm in the exchange of notes. Then folks will live "with all their hearts." This is rightly so. But, let us all find a

way to always put zest into everything which we do, whether it be our work that brings us monetary returns, whether it be the nurturing of our young entrusted to us by God and by society, whether it be the promulgation of creative ideas by which men live, or whether it be any one other of the countless endeavors mankind engages in. You can shovel snow with all your heart. You can pick a rose with all your heart. You can love your child with all your heart. You can prepare for your job with all your heart. You can shine shoes with all your heart. Whatsoever you do, do it with all your heart! And so shall we all make living a wonderful experience.



## Letters

### FROM MEMBERS

North Carolina  
December 22, 1951

Mrs. Pearl Robinson,

I have studied the lessons carefully as directed; I was hungry for your help. Lesson No. 1 gave me hope, No. 2 put me to work mentally, and Lesson No. 3 really opened my eyes. I saw exactly where all my trouble originated. . . . And believe you me, I have

put a stop to a lot of my troubles. I was surprised to find myself at fault. . . .

The two books I have, "He Talked With God," and "The Strange Autobiography of Dr. Robinson" go hand in hand with my Lessons. . . .

I am sincerely yours,

M. P. W. \_\_\_\_\_

# hose who walk with God

**D**R. ROBINSON was a man who was very difficult to really know. While he always had a friendly smile and warm greeting, yet to know exactly what went on in his mind was more than difficult to ascertain. Most of his innermost thoughts and feelings were set down in his lessons to his students. And these students of Dr. Robinson actually know more about this man than do many of his friends in Moscow.

He had a habit of doing things on the spur of the moment, and he would follow his hunches or inclinations regardless of whether it meant leaving this city for a week, or working until midnight each night. Whenever he had an idea he would immediately set to work to get it down on paper so that it could be passed on to his students. It made no difference whether it came at 4 a.m. or 9 p.m., he would begin right away to type it out on his typewriter so that it could be put in final form by the printer.

He seldom rewrote his material as he always said that the ideas or inspirations came directly from the spiritual realm and needed no rewriting. He was right.

Then, if an inspiration came to him when guests were visiting in his home, the inspiration would naturally take precedence over the guests. Many times have I seen him abruptly leave the living room in which the guests were assembled, and go into his bed-room study, close the door and remain there until his ideas were down on paper. To him, this was not the least bit unusual, but sometimes it mystified his company.

These little sidelights on this man may better help you to understand the force and drive which motivated his every action. His students came first, last, and always, and to him, they were his best friends. Study your lessons with this thought in mind and I know you, too, will feel this warm friendship through their pages.





**dawn . . .** (from page 7)

Then one day when hurrying through a strange part of town on an errand, I glimpsed a fellow in the gutter—drunk, dirty, unshaven. My first impulse was to run. As a girl I had always recoiled from those old swinging door saloons and the products they turned out. But this day I seemed rooted to the spot, suddenly pelted with my own “WHYS.”

In a flash came the answer to my ponderings. Could I UNDERSTAND the “WHY” of that degradation? No! Neither could I have helped him one iota by TRYING to UNDERSTAND; by sympathetically getting tipsy myself and groveling in his gutter with him.

Whether we believe it or not, the particular circumstance (or gutter) in which we find ourselves, IS BUT A STATE OF CONSCIOUSNESS, and the only way to change things is to RAISE OUR CONSCIOUSNESS.

Shoot for the stars! Why not? Does it take any more effort to aim for the MAGNIFICENT than it does to reach for a miser's offering? NOTHING IS IMPOSSIBLE TO GOD. And one takes just as much faith on our part as the other.

I have a friend Ellen who had gone through the years on a “shoe string” existence, as they say. Later in life she married a writer with an indefinite income, but who had a “rich consciousness” and lived comfortably. Shortly after marrying

Jack, however, Ellen's meagre consciousness began to churn things up. They lived in better quarters, had nicer clothes and more to eat than she had ever known in half a century of existence. Yet Ellen began to doubt. She wanted SECURITY, to feel certain that his works and the returns thereon would be consistent.

Fortunately, Jack was firmly grounded in his consciousness to God, and within three or four years he had helped to raise Ellen's consciousness from a doubter to a truster!

In relating this to me one day, Ellen said, “Jack was strong where I was weak, or I would surely have dragged him down into the mire with me!”

We all need to look up from the little realms of “me and mine” into the consciousness of God's love, abundance, and forgiveness. Once we begin to ENLARGE OUR IDEAS, our affairs will spring to keep pace with them.

AIM HIGH. “Seek FIRST the Kingdom of God and His CONSCIOUSNESS.” Or, in the words of Dr. Frank B. Robinson —

LIVE EVERY MOMENT  
IN A CONSCIOUSNESS  
OF THE PRESENCE OF  
GOD,

and all things then are possible to you.

HITCH YOUR VEHICLE OF CONSCIOUSNESS to the very highest spiritual pinnacle of which you can conceive and then—

GO TO IT!

## *An Exceptional New Book Offer!*



The following three books by Dr. Robinson are now being offered, up until March 31, 1952, for the special price of \$7.00 for all three.

- 1) *Gems of Spiritual Truth*  
(regularly \$10.00)
- 2) *The Pathway to God*  
(regularly \$2.00)
- 3) *God in the Dark*  
(regularly \$3.50)

YOU CAN SAVE 50% BY ORDERING ALL THREE OF  
THESE BOOKS UNDER THIS SPECIAL OFFER!

*Order Today --- Offer Expires March 31!*

### **A look at next month's bulletin . . .**



Pamela Dawn tells about "Loans Which Are Unlimited," in her monthly feature article . . . Marcus Bach says, "We are, when we will it, masters of our own fate," as he starts a brand new series of articles . . . An important question is answered in the March Bulletin . . .