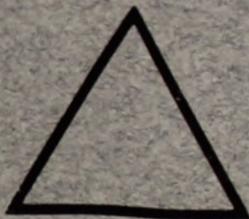


THE
DIVINE · LIFE

A Mirror of the Soul



JUNE, 1908

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ODD WITHIN

*Oh, you who tread the ways of earth,
You are immaculate of birth.*

*From height to depth, from star to sod,
There is no separate thing from God.*

*You are in Him and He in you ;
Learn that old platitude anew.*

*Back in splendor of the fact
And live to it in thought and act.*

*Back in the knowledge and be free,
All things are yours, and you are He.*

*He does but manifest through man
The scope and purpose of His plan.*

*He is the All, and All is One ;
We are the beams and He the Sun.*

*Shine then in glory—light the earth,
You are immaculate of birth.*

*Discard old creeds of fear and sin,
Live to the God who dwells within ;*

*Alas! the grandeur of the Thought,
For thus may miracles be wrought.*

*Truth is the lock and Love the key ;
All things are yours to do and be ;*

*Go claim the vast stupendous whole—
On to the heights, immortal soul !*

The Divine Life

A MONTHLY MIRROR OF THE SOUL.

CHICAGO NEW LAMP, 1890

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THE FLAME AND THE LAMP



FROM the first hour (new birth) the thread between the silent Watcher and his Shadow becomes more strong and radiant with every change (until) the morning sunlight has changed into noon-day glory." Said the Flame to the Spark, "Thou art myself, my image, and my shadow."

The fourfold, or four lower principles, called the Quaternary, is the lamp or fourfold wick; and the three higher principles, called the Triad, is the three-tongued flame, when the wick is lighted it draws from the Flame. "When your lamp is lit it cannot be hidden."

Where is the spirit or spark that burns in thy lamp, O Lamer? The germ or spark is That, and That is light, the white brilliant one (Quaternary) of the dark hidden father (the Triad), the three in four; the root that never dies; the three-tongued flame of the four wicks. The

wicks are the sparks that draw from the three-tongued flame shot out by the Seven (Spirit or Atma.)

Reach the fourth fruit of the fourth path of knowledge that leads to Nirvana, and thou shalt comprehend, for thou shalt see.

The soul, in its evolution, or progress, must have reached the fourth path (principle) before it can develop the inner sense of sight and hearing. «Unless thou hearest thou canst not see. Unless thou seest thou canst not hear. This is the second stage.»

When the disciple sees and hears ; when the four senses blend and are ready to pass into the fifth—that of the inner touch—then into stage the fourth he hath passed on.

And in the fifth, O slayer of thy thoughts, all these again have to be killed, merged into the sixth.

Thou art now, O disciple, in the sixth stage.

When thou hast passed into the seventh, O happy one, thou shalt perceive no more the sacred three (the Triad), of which the triangle is the symbol ; for thou shalt have become that three thyself. THYSELF and mind, like twins upon a line, the star, which was thy goal, burns overhead. They have become one star ; the fire that burns but scorches not ; that fire which is the basis of the ever unsearchable flame, the Seventh or Spirit.

And now thy (personal) self is lost in the (Divine) SELF, or Higher Self. Thyself unto THYSELF, merged into THAT SELF from which thou first didst radiate.

«Where is thy individuality, Lanoo, where the Lanoo himself ?» It is the spark lost in the fire (Flame), the individual lost in the Impersonal.

“And now, Lanoo, thou art the doer and the witness, the radiator and the radiation.” Light in the (Spiritual) Sound, and the Sound in the Light (Flame).

Said the Flame to the spark : “Thou art myself, my image, and my shadow. I have clothed myself in thee ; thou art my vahan to the day, (be with us,) when thou shalt re-become Myself and others, thyself and Me.” Then the Builders—the inner man or reincarnating ego—having donned their first clothing, descend on radiant earth and reign over men, who are themselves.

From the first-born (spiritual birth) the thread between the silent Watcher (the Divine Ego, the Inner man) and his shadow (the personal ego) becomes more strong and radiant with every change (birth) till the morning sunlight has changed into noon-day glory.

The spark is what Jesus termed “the grain of mustard seed,” the least of all seeds ; and again, “The leaven that leaventh the whole lump.” The spark grows in the mustard, and expands in the leaven, making a perfect simile of the working of the spark through the whole body. In the Voice of the Silence it is termed the mystic fire, or the annular power, on account of its spirit-like working or progress in the body of the disciple, developing the power in himself ; or it is the “open eye” and its awakening through the action of the Holy Breath, the Breath being the “Intercessor with the Father,” the ALL-SELF, mistranslated the “Comforter.” As Jesus said, “The spirit (soul) maketh intercession with groanings that cannot be uttered.” It is the throes of the soul. Every growing soul knows this by experience. When the spark has leavened

the whole lump, in other words, when the lower (personal) self is merged in the Higher, then the «living power» made free in him, that power which is HIMSELF can act ; and that is the power which moves the world. But one cannot fold his hands and expect this power to be bestowed upon him through faith or prayer. He must become it.

Herein lies the difference between the Christian or Divine Science and the Divine Wisdom. Christian Science is concerned with the «letter» what Jesus taught on the surface, and what he did, healing every manner of disease of the physical body ; but when one becomes perfect, when the lower is merged into the Higher, here and now, he will have no disease in his body to be healed. Herein lies the secret.

Many persons turn away from all teachings that savor of the occult. Jesus himself said to his disciples : « Unto you it is given to know the mysteries of the kingdom of heaven (the inner), but unto those that are without it is not given ; » they are not sufficiently developed ; and so long as one ignores, is ignorant of the inner meaning, the occult, he will never develop the inner senses, through which alone it can be read.

When the soul, after ages of immersion in matter, out of world weariness longs for its primal home, then the Holy Breath becomes its intercessor with its Father, or Higher Self, who has naught to do with the purgations of matter. Purity of soul brings the vision and presence of the Master, or Higher Self. It is the power working in you to will and to do of His, the Master's, good pleasure.

**PREPARATIONS FOR THE HIGHER
CONSCIOUSNESS**

THE main preparations to be made for receiving in the physical vehicle the vibrations of the higher consciousness are :

1. Its purification from grosser materials by pure food and pure life.
2. The entire subjugation of the passions, and the cultivation of an even, balanced temper and mind, unaffected by the turmoil and vicissitudes of external life.
3. The habit of quiet meditation on lofty topics, turning the mind away from the objects of the senses, and from the mental images arising from them, and fixing it on higher things.
4. The cessation of hurry, especially of that restless, excitable hurry of the mind, which keeps the brain continually at work, and flying from one subject to another.
5. The genuine love for the things of the higher world, that makes them more attractive than the things of the lower, so that the mind rests contentedly in their companionship as in that of a well loved friend.

The student must begin by practising extreme temperance in all things.

His life must be clean and his thoughts pure, his body held in strict subjection to the soul, and his mind trained to occupy itself with noble and lofty themes. He must habitually practice compassion, sympathy, helpfulness to others with indifference to troubles and pleasures affecting himself, and he must cultivate courage, steadfastness and devotion.

Having by persevering practice learned to control his mind to some extent, so that he is able to keep it fixed on one line of thought for some little time, he must begin its more rigid training by daily practice of concentration on some difficult or abstract subject, or on some lofty object of devotion. This concentration means the firm fixing of the mind on one single point, without wandering and without yielding to any distractions caused by external objects by the activity of the senses, or by that of the mind itself.

It must be braced up to an unswerving steadiness and fixity, until gradually it will learn so to withdraw its attention from the outer world and from the body, that the senses will remain quiet and still while the mind is intensively alive, with all its energies drawn inwards—to be launched at a single point of thought, the highest to which it can attain.

When it is able to hold itself thus with comparative ease, it is ready for a further step, and by a strong but calm effort of the will it can throw itself beyond the highest thought it can reach while working in the physical brain, and in that effort will rise to and unite itself with the higher consciousness and find itself free of the body.

When this is done there is no sense of sleep, nor dream, or any loss of consciousness.

The man finds himself out of his body, but as though he had merely slipped off a weighty encumbrance, not as though he had lost any part of himself. He is not really disembodied, but has risen out of his gross body, in a body of light, which obeys his lightest thought and serves as a

beautiful and perfect instrument for carrying out his will. In this he is free of the subtle worlds, but will need to train his faculties long and carefully for reliable work under the new conditions.

Freedom from the body may be obtained in other ways by the wrapt intensity of devotion, or by special methods that may be imparted by a great teacher to his disciple. Whatever the way, the end is the same—the setting free the soul in full consciousness, able to examine its new surroundings in regions beyond the treading of the man of flesh.

At will it can return to the body and re-enter it, and under these circumstances it can impress on the brain mind, and thus retain while in the body the memory of the experiences it has undergone. *Ancient Wisdom.*

WHAT IS COSMIC CONSCIOUSNESS?

THE term Cosmic Consciousness is not a fortunate one. It has been used to express a great truth which relates to the Soul when it has reached a state of regeneration and is able to enter into the vision adumbrated upon the mind the past lives it has lived.

To arrive at that state means that in its life the Soul has passed through the estate known as Jesus, and entered upon the estate known as Spiritual Christhood, where the consciousness of the Divine is so great within the Soul that it is like a lamp lit from Him whose light is ever burning, so that it looks out from the plane or kingdom of the

Soul upon the whole history of the Soul upon the world, and beholds all the way it has come.

The Consciousness is that of the Soul itself, and is not planetary. It is entirely spiritual, and could not take place as cosmic. For the term cosmic is material in its significance, and relates to this system as a material sphere ; and were it possible for any such consciousness to exist, as it implies, it would be the universal consciousness of matter made manifest through a human mind. And were that then even matter would become like the Soul in its attributes, and through the mere brain mind, become Divine.

What is implied by the term in its real meaning is one thing ; but that which is meant is quite another. There are various planes of consciousness. There is the physical which relates only to material things, and cannot rise above them in its vision. There is mind consciousness which can take in the vision of both its own plane and what is physical ; that is the intellect. Then there is the Soul consciousness, whose nature is wholly spiritual, and whose vision is entirely concerned with spiritual things, though it may likewise see upon two other planes, the mind and the physical, such of the history as has been written upon them. And beyond these there is that same consciousness which was in the Christ, and in Him alone upon the planes of this system since it went down into spiritual darkness, namely, the consciousness of celestial Christhood, in which the whole history of this system was seen by Him, and the whole of the Divine Kingdom open to Him. That consciousness is only known when the Soul has reached unto the Celestial Kingdom and become a Son

of the Divine—one who knows the Divine. It may be termed the Divine Realization.

That many of the Christ souls, who once knew that consciousness, have had most wonderful realizations, whilst even functioning through bodies and minds not fully redeemed, is itself the testimony to the Great Reality ; and it is the glorious prophecy of what will yet be theirs when they again take unto themselves the estate of Spiritual Christhood through the Redeemed Life.

Herald of the Cross, England.

The term Cosmic Consciousness is misleading. It really means full spiritual consciousness, the Faultless Vision, or Buddha state, that of enlightenment or illumination, the sixth stage of Spiritual development.

THE SUB-CONSCIOUS MIND

I APPREHEND that the theory of the sub-conscious mind, universally accepted in the New Thought world is yet to be exploded. If you have first to suggest to the sub-conscious mind, then what comes to your conscious mind, is it not your own suggestion—more like an echo—than anything self-creative and higher than your mind ?

I do not have first to suggest to my Higher Self, it comes spontaneous ; something I know that never crossed my conscious mind ; hence it cannot be a response to my conscious mind, or to auto-suggestion.

When the theory of the sub-conscious mind is exploded I think we shall find, in the fragments of the shell gather-

ed up, that the sub-conscious mind is nothing more nor less than the personal ego, the mortal mind ; but not the real ego—the Silent Thinker—the Immortal Ego—the Inner man ; but if you choose to call it sub-conscious mind, I have no objection. It is that which is at enmity with the Real Ego, and which must be dethroned before the Real Ego, the Divine Soul, the Inner man, can assert itself on the objective plane.

Another phase of the fallacy of New Thought and the pernicious practice of using the Real Ego and all its faculties to establish the usurper, the personal ego, on his throne ; and this is the war going on between the Higher and the lower self ; those who are conscientiously seeking for Truth along spiritual lines for its own sake, and not for personal power, naturally range themselves on one side, they are at present a small minority ; while those who desire to develop these higher faculties for the express purpose of obtaining more worldly power, are the majority, and they enter every field.

While the conflict is not a "war of the roses," it is being waged between the visible and the invisible, mind and intellect representing the visible ; Soul and Spirit the invisible, and the physical body is the battle ground. The Warrior, the invincible spirit, is the leader of the Spiritual host, and every awakened soul should range himself, or herself on the side of the Warrior and become a new recruit in the army of those who work for the liberation of mankind, for the purpose of giving expression to the Higher rather than to the lower self, the personality ; and in giving the Higher a chance to express itself on the out-

er plane. And Soul wisdom can be attained in no other way than by the union of the Real Ego and the Higher Self; then it becomes the Spiritual Ego, the Silent Self, the Voiceless Sound, the Master. Something higher or interior than mind-consciousness *knows*; we may call it Soul-consciousness, and this knowledge is reflected on to my brain consciousness, and I write it without knowing what I am going to write next. This consciousness that is higher than I, seems to be following or holding to a thread of thought, like unto a spider spinning its web, and all my lower faculties obey; the power of intellection spells the words, often using a word that is not familiar to me; however, on looking it up I always find it expresses the meaning; and the faithful pen writes them without my hand feeling the slightest fatigue, though I should write day in and day out, all the lower faculties working together with the higher in perfect ease and harmony. Is this, the work of the sub-conscious Mind, I say not; but the work of the conscious Soul seeking to express itself on the objective plane.

When truly concentrating on the Spiritual plane of our complex nature, when the soul is united to the Silent Speaker, it is intensely conscious. Super-consciousness differs from sub-consciousness as radically as seeing from an observatory tower differs from the examination of the contents of a storehouse. But each experience has its definite value, expression through its own faculties, in its own right, time, and place.

“Consistency thou art a jewel” possessed only by the few.

OVER SILVER WIRES

LURA BROWER

[The following poem was written in response to "Soul Telegraphy,"
published in the May issue.]

Softly o'er the silver wires
That conjoin my soul to thine,
List'ning in the down's sweet stillness
I hear melodies divine.

Then the heart within my bosom
Which seemed turning into stone,
Thrills glad life surging through it,
No more feels itself alone.

All the portals of my being
Open wide unto the Light,
And my soul soars forth to meet thee
On Life's sublimest height.

Over the silver wires
That join my soul to thine
I send each morn and evening
Thought waves of Love Divine.

When feeling sad and lonely,
Because I may not see
Thy face, — O my beloved one —
I sing my songs to thee.

Trusting the Silver wires
Will bear them to thine ear

And bring with their vibrations
My spirit to thee near.

The melody responsive
From thee to me will flow,
And in this soul communion
Of purest joy I'll know.

How the Seed Spreads

DEAR MRS. LANG: I wrote a letter to the Mystic Success Club regarding the Christ-consciousness that was published, and it attracted the attention of a gentleman in Brooklyn, N. Y., who at once wrote to me, and quite a little correspondence ensued along this one line—Spiritual unfoldment. I certainly recognized in him a highly developed soul. He in short gave me the message he held for me; and in his last letter he introduced you to me, so to speak. I will quote what he said:

«There is also in existence a special magazine on this important subject, and you will enjoy No. 1, Vol. 1, of THE DIVINE LIFE, published by Celestia Root Lang, 255 Oakwood Boulevard, Chicago.»

I at once ordered the copy and you know the rest. I got my first clear conception of the thing that had so long eluded me. The line, «Jesus often personated the Christ,» was the key that unlocked the mystery for me. Do you see it all now? Can you now understand what that book did for me? And when you wrote me in your first letter, «When you have found the Master,» etc., then I knew of a surety that finding the Master—the Higher Self—would be the fulfilment of the Christ-consciousness, or whatever it may be called. M. E. W.

MY SWEET SISTER: I am very sorry I could not write to you before this. I have been very ill. I thought my time had come. I did not care. If the Master needs me elsewhere, any time, I am ready. I surely know my life is in His hands. My willing service is at His command. I take no heed about my daily labor. He gives the strength. I

do it faithfully and the best I can. He will take care of the result. I want to be kind and helpful to every one I come in contact with. We all come from the same source, Soul or Spirit, and are one and all God's people. That is why you and I can never fail each other, or any other brother or sister. We can labor and not faint, as our knowledge and help is sure. Yes, it takes a long time. Yes, it takes a long time and labor of self-training to not feel new environments and change in living; but, sister, we must change or we cannot grow. Never worry about THE DIVINE LIFE. Do whatever comes each day and all will be well. You cannot fail because the Master is within you. You are His bride. The true marriage is the inner Spiritual union. It is the true help-meet sent from God, promised us before the foundation of this manvantara or man and woman bearing period. Now, in reading your writings I see you know and daily experience this as I do. What is the Christ but the immortal counterpart, your Impersonal Soul, one with the Spirit of God, its Light, its center. Yes, tell the beloved story how you will, you know you are very wealthy in God, and that sweet inner voice that says, I love you. O Celestia, you are never lonely. You only want to express your God-given light and love, that others may seek and desire that living water. You need not me to corroborate your truthful statements. You want some one to understand. How well I do. I only write this way to convince you I do, and far greater than you will ever know. I have read the May issue. It is fine. You express yourself better each number. After you get things in good running order, in perfect harmony, all will be well. With love always, ALICE.

DEAR MRS. LANG: COME ON ME AS BEING ONE STAMEN and steadfast in upholding the publication of THE DIVINE LIFE. You may call upon me as you need, and as I am able I will help in thought, word and deed. I expect to see you demonstrate many spiritual laws before you leave the body. Depend upon it there are a few now who comprehend, and there will be more and more. One thing, you or some one else will need to show New Thinkers and others, is, that warding off of disease may not be as good as it seems; may in fact be quite as abnormal a cure as by drugs. That disease, ~~recurrence~~ and ever worry, at some stages of life, may be essential. I have passed through all of them, more or less, and, looking back, I can't see that I could have unfolded without their aid, sting, or ~~spz.~~ I distinctly recognize the two planes of thought present at the time of my illness, but knew by experience not to speak of it to the physician we had, or any one else, though I half hinted it to a nurse (and a good one in more respects than

one), but she evidently did not know it among the things they regarded as phenomenal but what seemed natural to me. . . . Since then I have come to see the need of using the mind as we use the hand or foot, instead of being dragged hither and thither by it. Of course I drop away from this condition oftentimes, but less frequently all the time. All the lower faculties are gradually assuming their proper place and the higher Self is taking control. I scarce need to tell you that I find all the practice in the larger consciousness right here. Sending you now a message of firmness of purpose and love for all, I remain

Sincerely yours,

R. W.

I am but a torch bearer to light up the path of Truth. Writing is a continuous voyage of discovery, especially when one is voyaging on the high seas of divine vibration and full spiritual consciousness.

In adversity and temptation a man hath golden opportunity to rise superior to both, and make himself a positive power: he also hath an equal chance to make himself weak and negative by pining, whining, moaning and groaning. Pessimism increaseth a man's troubles and temptations.

The Mystic Text Book.

And it is written down, beloved, by holy men: "He who earnestly resolves to find the kingdom (within him) will commence to meditate, and to rigidly examine his heart and mind and life in the light of that Supreme Perfection which is the goal of his attainment. On his way to that goal, he must pass through three gateways of surrender. The first is the surrender of Desire; the second is the surrender of Opinion; and the third is the surrender of Self.

The Mystic Text Book.

We could fill this magazine with the many ardent letters and testimonials received from those who are reading and studying "Behold the Christ" as a text book and a book of devotion. It helps one to come into oneness with the Blessed One.

Behold one here, one known to Thee,
 Who knows thou art yet knows not Thee.
 Withdraw the covering from mine eyes ;
 Unveil my mind that I may rise
 To view Thee and dwell with Thee,
 By knowing truly, knowing Thee.

MACBETH.

Our reverend friend, A. B. Stowe, of Oakland, Cal., author of "An Essay on Love," writes us :

I have just received THE DIVINE LIFE, of which I shall later send you a friendly criticism, simply in giving you the truths which have come to me during my seventy years' thinking and demonstration by experience ; yet I may say THE DIVINE LIFE, as a whole, is a glorious little magazine, and I wish it the success it deserves.

Another kind and appreciated word from the editor of "The Mystic Magazine :

Pray accept our earnest congratulations on the improved and strengthened appearance of THE DIVINE LIFE. May the infinite blessings be showered down upon you in your work for the Universal All.