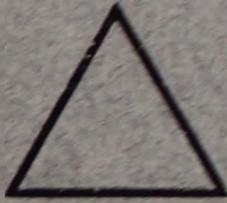


THE
DIVINE · LIFE

A Mirror of the Soul



JULY, 1908

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WHAT THE HIGHER SELF—THE CHRIST— SAITH

Occupying all minds—being impersonal—I think not. I am the omniscient One that knoweth all things and need think about nothing. In purified mystic men I do great works without thought. I am beyond all thought. I transcend the plane of mental action. Men think ; the Self knows without thought. Some mystic men who love Me and are merged in Me do not think ; they do great and mighty works without thought through Me.

Only ignorant men need think ; good and wise men know. Are they not one with Me ? and I am the Omniscient One. I am the Eternal, Pure, Simple, and Sublime ; the impure, complex and darkened mind schemeth with the mind to enter My kingdom. My kingdom is won by the pure love of the heart, and not by the thoughts of the head. . . I am the All in All, remaining omnipresent in unruffled serenity and perfect silence, unmoved by any passion or desire ; I am beyond all attachment ; and the pure, simple, silent, loving mystic man is like Me ; he dwelleth in pure (soul) consciousness.

Mystic Text Book.

The Divine Life

A MONTHLY MIRROR OF THE SOUL

CELESTIA ROOT LANG, *Editor*

VOL. II

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NO. 7

WHO IS "ME" ?



COME unto ME, all ye that are weary and heavy-laden, and I will give you rest." Who is "Me"? That is what we want to know. Me is the *within*, and not the without. "Look unto ME;" but you are all looking without to the personal Jesus, or the personal Christ, to find the Christ, the Blessed One, which you will never find until you turn your thoughts *within*. The personal Jesus was only the vehicle, he only voiced or gave expression to the Me within himself. Even so Krishna voiced the Me within him, and one will never be able to get the inner meaning of the Bhagavad Gita until he sees in Krishna, the One, the all-pervading, the Christ or Christos, and not the personal Krishna.

As Jesus said, "What ye do unto one of the least of

these my brethren," even to the giving of a cup of cold water, "ye do it unto Me." Unto Jesus? No, but unto the Christ within *you, your own Higher Self*, the Christ or Christos. The one thing needful is to turn the mind of the people from the without to the *within*; then they will cease giving all their thought to organizations, trying to benefit humanity from without, leading them astray or away from the goal, which is *within*. "First make the inside of the cup and platter clean."

All this stands to reason when one *knows* that the *within* is composed of planes of consciousness and higher and lower rates of vibration, which one must needs attain—become—before he can reach the plane of soul consciousness, or what might be termed the Christ plane, or, in other words, until he *becomes* Christed or conscious on the soul plane; then he becomes one with the Knower or Silent SELF, and works in harmony with his Self, the impersonal part of himself.

But the tendency of the present-day teaching is to center the attention, to become absorbed in some cult and its leaders, and ignore, or leave out of consideration, all the intermediate planes of consciousness which can be attained only through the development of the inner or soul faculties. One might as well expect to teach a child higher mathematics, before his intellect is developed, as to force an individual into the state of soul-consciousness before the five inner senses or soul faculties are symmetrically unfolded. Seeing and hearing are the first to be developed; and the individual naturally becomes conscious

on the psychic plane first—as it is the plane next in the order of ascent—but it behooves every individual to know that this plane is dangerous, that it is the plane of delusion, a plane of consciousness to be avoided, not courted, and to be cautiously passed through; weighing every evidence of the senses, as they will play you false; as they have not yet become spiritualized, they are, in a sense, “lying spirits,” as it is from this source that much of the reliable (?) spirit communication arises; one cannot be too cautious, and it is well to know that the shores of this inland psychic sea are strewn with untimely wrecks of those deluded souls who were not able to pass over, or cross “to the other shore.”

The soul on entering the higher planes of consciousness has all these vicissitudes to undergo, the same as on the material plane, and it must either stand for itself or fall. The senses are not to be made a play-ground on any plane of consciousness; know too that the soul plane transcends the plane of sensation; here all is calm and serene; no storms, no stress arises. Mind, I do not say that a soul that has attained the higher vibration and soul-consciousness, before a permanent stage is reached, may not fall back into a lower vibration, and often does. Isolation, it seems, is the only remedy, but all these vicissitudes have to be borne by one who has attained “to the other shore,” but returned to work in a lower vibration for the sake of humanity. The Path of such an one, either Savior, Seer, or Sage, may well be termed the “path of woe.”

At this present time many individuals have partially de-

veloped one or more of the inner senses, but as they do not wait to *grow* into symmetrical development, that is, they do not wait to grow a spiritual body, they become unbalanced and rush into psychic phenomena; become mediums or healers. Physician, heal thyself! Thou canst not heal another until thou thyself hast become *whole*; and thou canst not become whole or Christed until thou art merged into thine own Higher Self, the impersonal Christ within thee.

The how and the wherefore of accomplishing this development—not for the purpose of material gain, but rather conscious immortality—is the gist and trend of the teaching of THE DIVINE LIFE and the Epic, “Behold the Christ Within.” It might be termed the experimental method, although no method nor system is aimed at, only a reflection of one’s own experience corroborated by others, who have attained a similar state of soul-consciousness, which is the aim and end of all religions.

When one has attained the plane of soul-consciousness, he works as naturally on that plane, without thought, as the individual on the sensuous plane does by taking thought, planning, and scheming. When one has reached this stage, he understands what Jesus meant when he said, “Take no thought what ye shall eat or what ye shall drink, or wherewithal ye shall be clothed, for after these things do the Gentiles seek,” those who have not entered the *inner* kingdom. But those who have attained the Christ state act without thought by the use of the inner faculties, inner perception, consciously or unconsciously,

while those without have only the use of their sense perception or mind faculties confined to the intellectual plane. It is not expected that one can see beyond what he has himself attained ; therefore, every one is just where he belongs. However, do not stand still, but continue to "move on" toward the goal—soul-consciousness or the Christ life.

THE GOOD LAW

A BIRD came to my door this morning and asked for something to eat—a bird of birth and death and sorrow—otherwise called a "tramp." Whenever I see such my heart goes out in gratitude to God for the law and method of reincarnation ; they will have another chance, and still another, until the imprisoned soul rises into a higher and higher state of consciousness. How thankful we should be for the good law of reincarnation, only through which we have the assurance of attaining Soul-consciousness, or conscious immortality.

PLANES OF CONSCIOUSNESS

CONSCIOUSNESS is not a thing, but a condition ; a mode of the Divine action. Consciousness says of itself : "Before creation was, I am."

Consciousness is the immanence of the Almighty in creation. Just as all power and energy in creation is an expression of His omnipotence ; so all consciousness in creation is an

expression of His omnipresence. It is scientifically true that "not a sparrow falleth to the ground without the Father."

Consciousness may be compared to the great central light of the universe, for without it all manifestation would be as darkness. The parable of creation says that up to a certain period "darkness was on the face of the deep." The divine consciousness was involved (rolled up, clothed, hidden) in matter, and consciousness was involved for expression; creation could not become self-conscious until a certain condition of evolvment, unfoldment or development of potentiality should be attained. Waiting the evolution of a proper vehicle it is said that, "the Light shineth in darkness and the darkness comprehendeth it not."

Creation is the vehicle for the expression of the light of the divine consciousness in order that it may be able to "enlighten every man that cometh into the world," and creation was instituted that out of it and through it there might be perfected individualized spiritual entities that would be fitted to dwell with God in eternal companionship.

As creation is the vehicle for the general diffusion of the light of consciousness, so is the physical body the particular vehicle for its diffusion to the individual soul and, in its turn, the soul is the vehicle for the individualization of the divine Spirit which, when perfected, becomes that apex and crown of creation—"Son of Man and Son of God."

The consciousness that is involved in the mineral ele-

ment, and which gives to it a separate and distinct character of its own, and which prompts it to respond invariably to certain chemical and other affinities, is evidently on a lower plane than that consciousness which dwells in the plant and prompts it to respond to what we call the laws of vegetable life. On a still higher plane of development is the consciousness that dwells in free moving life organism, and which prompts them to go forth and seek that form of substance that they deem best for the prolongation of their existence. So the consciousness of the fish that dwells in the water, the bird that dwells in the air and the animal that roams the surface of the earth; each dwells in its own specific plane of consciousness.

The mineral, the plant, the fish, the bird and the animal, each one is, or may be, entirely righteous in its station of life. Its measure of rightness is the same as is measured to all creatures. The plant, the fish, the beast and the man are all measured with the same measuring rod.

If the organism is in harmony with the divine mode of action on its plane of consciousness, it lives and makes progress; if not, its existence is hampered and finally terminates. This is the divine mode of action that science calls "the survival of the fittest."

The organism becomes perfect in its kind and advances in consciousness in proportion as it conforms to the harmonic law, or it generates or deteriorates as it recedes from it. "There is one law and He that worketh is One."

The element and the plant are not self-conscious except possibly in some dim and undefinable degree. Action on

their plane of consciousness is more or less automatic, and action and re-action on this plane has its seat and origin in the eternal and exact nature and power of universal consciousness itself.

Above the plant in the scale of development comes free moving, independent, living organisms, and on this plane comes self-recognition. Here the light that shineth in darkness begins to be apprehended, self-knowledge begins, and from this plane, looking upward, the comprehension of that light is based upon the capacity of the organism, its measure being indicated by the centralization and complexity of the physical organization.

Here life recognizes itself and says: "I am." It also recognizes itself in relation to its environment and says: "I will become."

The Divine Consciousness involved in matter is the underlying cause and energy of that orderly system of progressive development that we call by the name of evolution.

This truth is concealed in the mystic saying, viz., "Spirit clothes itself to come down and strips itself to go up."

Above the domain of Automatic Consciousness there are four grand divisions or great planes of consciousness corresponding to the four-fold nature of man, viz., Physical Self-consciousness; Mental Self-consciousness; Moral Self-consciousness; Spiritual Self-consciousness.

In conformity to the known laws of progressive development, it is evident that all organisms in the line of evolution must emerge or grow out of the lower grand divi-

sion before they can become capable of sustained existence in the grand division next above. This capacity is acquired by perfecting and improving the physical vehicle to such a degree that it has the ability to enter into relation with and to respond to the varied requirements of an environment of higher conscious potentiality.

The organism must not only be a condition of rightness with the plane on which it dwells, its native environment ; but it must develop extra and surplus energy, or power, sufficient to carry it into the higher plane and begin its comprehension of the fact that something exists, in consciousness, that has more power, more freedom, and possesses a more desirable outlet for its energies. This new knowledge gives the organism the necessary incentive, the stimulus to strive for a higher attainment.

Here, as elsewhere, the mode is the same. The organism that would rise to a higher plane of existence must first overcome, it must strive to enter into the "strait gate," it must become master of the things of the lower heritage before it is entitled to become a dweller in the plane above. The Father is always saying : "To him that overcometh I will give the inheritance."

Spiritual evolution finds its counterpart and correspondence in physical evolution. Study the lower and you have the key to the mysteries of the higher. Law on one plane does not conflict with law on any other plane ; for what we call law is the divine mode of action.

"There is one law and He that worketh is One." The

unfolding and perception of consciousness is the unfolding and perception of the existence of the Spirit of the Almighty, omnipresent in the manifest universe.

With fraternal greetings, SOLARIUS.

THE TERM "CHRIST."

THE term "Christ" has taken on a new significance to the western mind ; or, more properly, returning to its ancient significance before the advent of Jesus ; hence, B. C. will become a misnomer, as there could be no time when Christ, the All in All, the All-pervading, was *not*.

The term "Christ" is no longer solely attached to the individual Jesus ; and the term Jesus Christ will soon become obsolete, and the impersonal Christ—Christ plane—Christ-consciousness and Christed man—will take its place.

Even now we may term the highest rates of vibration, as yet cognizable, the Christ plane, and vice-versa. The highest rate of vibration may be termed mental-motion, or Spirit, one with Akasa, the ether, sometimes rendered, space. It is the subtle fluid which permeates all space ; sometimes it seems to denote the absolute idea of space.

The most recent and accurate science of electricity and the most ancient Hindu Occult Wisdom are about to converge into one. The venerable occult teaching concerning Akasa, and the discoveries in higher realms of electricity are identical. Now this is an astounding fact ; and further, the Arcane teaching is that the entire mass of

Akasa is in rapid vibration. One who has entered the Silence, the Soundless Sound, has some idea of what this vibration is. It would almost seem that it transcends vibration. Sound is one of the properties of Akasa, or ether; not sound as we know it on the sense plane, but rather the Soundless Sound; and one who has entered the Silence, the state that seems to transcend vibration, *knows* that the Soundless Sound also has articulate voice which we term soundless; then is not this the plane of Soul-consciousness which transcends mental action, and words are not needed, one comprehends through the Soul faculties; but the inner senses must first be developed before they can become spiritualized and merged into the Higher Self, the Christ.

“Listen only to the voice that is soundless,” the MASTER’S Voice, the voice of the Higher SELF—the Christ within you. As Arjuna said to Krishna (Christos), “For all the heavenly regions and the space ’twixt earth and heaven are filled by Thee alone.”

The contemplation of Akasa, or ether, or space, in connection with the All in All, gives one some idea of impersonality, of the all-pervading Christ, and some day not far distant, these two ideas may converge in the Western mind as they are already one in the Hindu philosophy, or Ancient Wisdom.

PRESS on, until thy soul attains in this incarnation to the glorious union of its own higher Self, the living Christ.

BEING

THOU shalt not separate thy being from BEING. Being is defined as existence, but it is something more ; it is becoming consciously one with all that is. When we are in the Higher vibration, or in perfect harmony, we realize what BEING is. It may be expressed as the all-pervading Presence: Soul-consciousness ; the Soundless Sound, which we at the time comprehend, though unable to express in language. To be able to do this, the Soul must be united to the Silent Speaker, must enter the realm of Soul-consciousness, which is wholly spiritual, and concerned entirely with spiritual things. Hence, when the soul is seeing on the Spiritual plane, it can mirror back nothing of the material, though it may likewise see upon the two other planes, the mind and physical, such of the Soul's experience as has been registered there ; and the Soul may flash a light upon this history and thus find expression for what it could not otherwise express in words. In this way it often seems to supply, in rhythm or song, the exact words that it needs. It also uses this method of the flash-light to throw a glint upon the mind of the past lives it has lived ; also to emphasize a great truth which relates to the Soul when it has reached Soul-consciousness, or, in the old phraseology, Regeneration, Re-birth. By the new phraseology we are bringing home old truths, getting the inner or occult meaning ; in other words, making religion practical.

I am often asked, "Is there anything practical in spir-

itual development?» No, not in the modern *sense* that to be practical it must be used for making money. I would ask in reply: Is physical growth practical? If for any cause the growth of a child is hindered at the age of ten or twelve years, the result is deformity, and the Soul must live in that dwarfed body during this incarnation, attracting the sympathy of all those who are well formed. I never pass a physical deformity of any kind without sympathy for the person and a feeling of gratitude that I am not thus afflicted. We sympathize with those who are born blind, or deaf and dumb. How is it on the side of symmetrical spiritual development? We know that unless the intellect is developed the child cannot reach the plane of mind-consciousness. We have also inherent inner senses, and without their development we cannot reach the plane of Soul-consciousness. Why should we not sympathize with one who has a perfect body but an undeveloped soul, which is as apparent to one who has attained Soul-consciousness as is a deformed or undeveloped body, or mind? When one has developed the inner senses, he lives and moves and has his being in the real, the eternal now in his present body. Is this not worth striving for?

THE ORIGIN OF POEMS

THE writing and publishing of a poem is nothing compared to the research within one's own being and the finding out for one's self whence the poem comes;

whether from the Silence, Akasic heights, soul-consciousness or from the mind-consciousness. When the soul has reached the Vale of Bliss it mirrors back nothing of earth; it is concerned with the things of its own plane.

Hence poems show, as in a mirror, the status of the soul that produced them; they are *living* epistles, of states of consciousness read of men; that is, by the souls that have passed up and down and are Master of the six-fold, the Dhyana, or of the seven-fold Path.

Turning the mind within to find the cause is the beginning of self-knowledge, or the beginning of wisdom.

If thou wouldst have that stream of hard-earned knowledge, of wisdom heaven-born, remain sweet running waters thou shouldst not leave it to become a stagnant pond.

“Know that the stream of super-human knowledge and the Deva-Wisdom thou hast won must from thyself, the channel of Alaya, or Atima, the Universal Soul, be poured forth into another bed. . . . to sweeter make the ocean’s bitter waves—that mighty sea of sorrow formed by the tears of men.”

O for a high tower ! O for a lodge in some vast wilderness ! is the soul’s cry to be alone with its God. When the soul has attained the higher vibration or soul-consciousness and become united to its Silent Self, then has it found and entered into its high tower; its lodge, as it were, in a vast wilderness, all the lower disturbing elements are shut out and the soul is free to hold communion with its inner God; it has entered into the real, it no longer reflects the temporal but things which are eternal; it is living the real life now, and the real life is the divine life.

How the Seed Spreads

MY DEAR FRIEND IN THE BLESSED ONE: All my life and work are dedicated to the Silent Beloved in the inner temple of my heart and Soul. This being your exact vow and pledge to your Lord, of course, the work will and must go on, as we are going on forever, willingly working in the Absolute Spirit of the One All-pervading Life. The obstacles will be removed more and more out of the Divine path: all must come to the Holy of Holies within themselves. The Silent ones will take care of that; and we, the workers, are of the sinew that does not flinch or weaken.

A. A. S.

DEAR MRS. LANG: When I tell you that I have been very ill, and am yet, you will forgive my seeming neglect in thanking you for the Epic and the January number of THE DIVINE LIFE. I had a friend read them to me and she too enjoyed. I can only repeat and emphasize what I said in my letter, that you have reached the Buddha state of consciousness—a free soul, more advanced than any one I know. I too came into the truth of Reincarnation through soul illumination six months before I had ever read of it. With many thanks and love,

Yours in the Divine Life,

M. N. B.

MY DEAR SISTER: I wish you continued success in THE DIVINE LIFE and lots of love and cheer. When love names are called you, rejoice and know you are on the right path. We are to let the Soul have way and not be hindered with others' beliefs or warnings. No warnings can enter your aura, for God is your protector; in Him, the SELF, you live, move and have your being. Love to you now. Success is yours.

Your Soul Sister,

N. C. J.

DEAR MRS. LANG: Be assured of my sympathy and encouragement in this your life work. As I read what you express I know you will continue; that your soul must find expression, and many souls await your unfoldment.

M. A. T.

LIVE THY IDEAL

Put self aside and do thy task
 Which nearest lies, and, ere thou ask,
 More shalt thou see.
 Live the ideal which is thy dream ;
 Real let it be, and do not deem
 It cannot be.

Tho' all seems lost—yea e'en thy friends
 Who turn aside nor make amends—
 Know of a truth
 That when thy soul is free from stain
 All thy lost joys will come again—
 Yea more, forsooth.

F. HEARNDON.

For each new subscriber, we will give THE DIVINE LIFE for one year and the Epic, "Behold the Christ Within!" Paper, \$1.00 ; cloth, \$1.75.

THE DIVINE LIFE, a mirror of the soul. This magazine is published at 255 Oakwood Boulevard, Chicago, Ill., by Celestia Root Lang. It has a new dress of type and is printed on beautiful paper. It is as spiritual in appearance as the editor is in mind. Mrs. Lang is doing her work from a very high plane, and it will be a credit to you if you will lift your eyes up until your soul responds to hers. Her monthly is one dollar a year.

The Individualist.

I like the June number very much. The new dress is very elegant and up to date.

C. A. B.