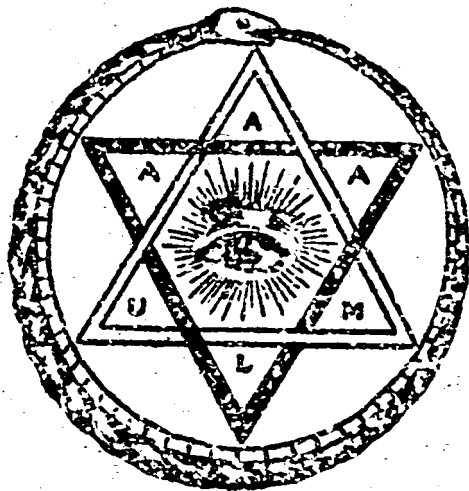


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MARCH, 1909

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Those who wish to unite with the Uranides of this Continent may apply to the Association of Uranian Mystics at the Heart Center, Lodge 1., Urania Mission, VIA LAS CRUCES. N. M., or DIVINE LIFE CENTER, LODGE II., A. U. M., 255 OAKWOOD BOULEVARD, CHICAGO, ILL, or, GOLDEN TRINITY, LODGE III, A. U. M., 500 Carlton Way, Hollywood, Cal.

ENDURING FORM

I love to set the type; I love to put these Truths into enduring form. TRUTH ALONE IS REAL; and what is true to day will be as true a hundred years from now as it is to day; and it will have many more adherents. To day we speak of them as, the few, then, it will be the many, that have entered in to the Christ-consciousness—into the "Promised Land."

It is very cheering to receive greetings from those on the way, and from those in different Degrees; we that are more advanced can look back to the time when we were right there ourselves, and we can all look forward to greater heights, or more interior planes of consciousness; and these greetings come like no others, for they come from some one of the interior planes and are easily recognized. As Jesus said in speaking of John the Baptist, the least *in* the kingdom is greater than he; inferring that he had not yet *entered in*.

Few, if any, of Jesus' disciples, at that time, had entered in to the Christ-consciousness; hence we may see how much further advanced we are on the path of evolution though we may still be, the least in the kingdom, or, on the lower planes of Christ-consciousness; it is something to know that we have *entered in*.

The Divine Life

A MONTHLY MIRROR OF THE SOUL

CELESTIA ROOT LANG, Editor and Publisher

VOL. III

CHICAGO, ILL., MARCH, 1909

NO. 3

THE INFERIOR AND HIGHER NATURE OF THE SUPREME

GOD, in his inferior nature, in his outer world, is seen through our senses ; hence, if we would see God, and not the manifestation, we must close the doors of the outer senses. and look within our own soul ; we must shut out the external beauty and grandeur of the Rockies, even, and look within our own soul for the more satisfying and lasting beauty of the «delectable» mountains.

When we are able to make the distinction between the inferior nature of the Supreme, and his higher spiritual nature, we have made a great advance ; we have taken a step toward the Absolute ; toward the impersonal. No one can see the inner planes of being, the divine life, until they can close all the doors of the outer senses.

«Greater is he that is in us, than he that is in the world ;» because, he that is *in me* is the soul, the higher nature of the Supreme, while he that is in the world is Life, the inferior nature, the manifestation of soul.

I think the limitation of science and scientists is, that they do not admit the existence of the inner senses.

Dedicating a Hall of Psychology in the Universities, without mystics, who have developed the inner planes of consciousness, as teachers ; is as useless as to dedicate a Hall of Philology and install as teachers those who are just learning the alphabet.

When the Heads of Universities learn that there are subtle senses lying within the physical senses, that must first be developed before one can explore the psychic plane ; they will be more ready to start at the beginning ; and if the University Professors are not able to teach the rudiments they will secure mystics who have themselves attained the inner senses.

They must first know, and admit, that the whole world is animated and lit by a world within it. This inner world is called astral, psychic-astral and divine-astral, and the first lesson must be directed chiefly toward the development of the astral or inner senses. Until the first step has been taken in this development, all psychic research is useless ; all they can study is psychic phenomena, which is a waste of time and effort ; they must develop the next higher plane, the divine-astral.

Certainly, there are one or two simple lessons which the psychic-astral can teach us. It is a most confusing plane, and, generally speaking, we may say that those students

are more fortunate who make a marked degree of progress in developing the inner senses without having any conscious experience of the psychic-astral plane ; for then they can, later on, learn it *from above*, instead of from below, and with far less danger to themselves.

The Universities are waiting for science to make the discoveries ; but science is in the same boat ; science cannot explore the inner planes of consciousness, until scientists themselves develop the inner senses ; until they are at one with that which they tell of ; that which they see and know and have experienced.

The Independent churches are halting ; they have only an external God to worship, and they are not very lavish in their worship of Him ; it seems a sort of half-hearted devotion. Neither can they get very far on the way of knowing the living God ; nor seeing the living Christ within themselves until they develop the inner planes of consciousness.

Neither can the ministers read the inner meaning of Jesus' teaching until they can read astrally, because it is written in the divine-astral cipher. «The letter,» or external meaning, «killeth;» but «the spirit,» inner meaning, «giveth life.»

Scientists, scholiasts, and churches have always ignored mystics. It is curious to see how that the writings of one mystic ;—did you ever know of a seer or sage who was not a mystic ?—are becoming the entering wedge in our Unitarian and Independent churches ; I refer to the Emerson classes. Some of the teachers, however, think they know Emerson because they can read the text : only the awak-

ened soul who can read within the letter can understand Emerson.

I see the independent churches that might be a living power, if they would direct some of their energy toward awakening dormant souls by developing the inner planes of consciousness, where they are now only swelling the tide of materialism and utilitarianism.

The church should be spiritually minded, it should spiritualize its members, however the independent church materializes them. I have seen its work in the characters of the young, and it was not altogether lovely; any knowledge or reference to the soul seemed beyond their limit.

It is not to be wondered at that to-day, when the dominant note, that of our age, is, "utilitarian and commercial," that nearly all mystics and awakened souls, except Emerson, are classed with those psychics who have developed what they call spiritual powers, and are making their way to the front with "health, happiness and prosperity" inscribed on their banners. Was that the dominant note in Jesus' teaching. Is that the highest aim of the awakened soul? That is only a different phase of selfishness; all the spiritual powers are to be used for the glory of the personal self, the prime object being success.

The Independent churches cannot look to this class for any spiritual help; they are working on the mind plane, matter in a modified form; they have nothing to do with the spiritual plane, the divine-astral, which they have not yet attained—and very likely will not attain, because they halt on the astral,—and which, as I have come to know, can only be attained through the sacrifice of the personal self.

A REINCARNATE SOUL

Immortal ! Born unto earth once more by seed
Of incarnate man ; the reincarnate soul
Throbs on the threshold of this mortal life ;
A cry of pain comes from the divine man,
As, in the course of evolution's path,
In garb of flesh, he finds again his being.

Of incarnations past, he has a vague
Perception ; and in partial conscious state—
In robes of infancy again—he clings
To a firmly rooted vine, the center
Of his being, or as a child clings unto
The mother in the mortality of man.

Time moves on with ceaseless pace : it halteth
Never. The awakening comes ! The blissful
Resurrection morn ! Conscious the soul
That found in mortal man his being, finds
Himself a commissioner of God, with
A trust divine that Love alone hath wrought.

Divinely conscious ! Born in weakness,
Yet of strength sublime ; conscious of battles
Lost that greater victories might be won ;
Of a Gethsemane, where scalding tears
Were as the blood drops of the heart,
When Christ *within* became "the Light, the Way."

Descendant ! That to superhuman heights
He might ascend and bring to earth living

Nectar to the thirsty souls, shackled
By the limitations of earth, until
The eternal light of Love and Truth, pierces
The gloom and brings to life the Christ in man.

“Unveil, O Thou—the container of all, from whom all proceeds, to whom all shall return, the face of the true Sun, now hidden by a vase of golden light: that we may know the Truth, and do our whole duty in our journey to Thy sacred seat.”

The Gita says: “in whatsoever way men approach Me, in *that* way do I assist them.”

TO THE HEART CENTER

Reply to S. C.

Beloved Sister—in the Blessed One—I have sent the message to you, this morning, through the Soundless Sound, that my physical is stronger, but it may not have carried the fullness of the overflowing love message to you, so I must put a few lines in writing, that you may not be anxious; and to tell you how strongly and sweetly I feel the “protecting wings of the Great Lodge,” verily, if the “Divine Life” is under their protecting care, so am I. I feel my spirit—my Blessed One—is so strong, that I shall accomplish that whereunto I have put my hand, and the “gates of hell,” the sense world, cannot prevail against

me ; and I also feel or sense, that the «Divine Life» is to have help—I hardly dare whisper the words it is so precious to me—that ere long I shall not have to use my precious strength, His strength, and time to set the type, though I love it, that there are to be others to do the purely mechanical part—if there is anything material about it—it all seems to me spiritual as it emanates from the spiritual plane, and is all done in His name—while I do that which they cannot do, translate or transmute the message which the «Divine Life» is to carry to the world, on the wings of love, under the protecting care of the Great Lodge, A U M. Is it not sublime ! too great for mortal mind to contemplate ! It would be, were it not for the knowledge that the Higher SELF is Impersonal, and that when the Self is joined to the SELF we mortals partake of the Impersonal. Is not this Yoga ? is not *this* being a Yogis, and is not a *real* mystic and a Yogis one and the same ? As Krishna said to Arjuna, «Be thou a Yogis, Arjuna!» But we cannot expect that *all* co-associates are yet real mystics, for that would place them all in the Third Degree, and there will ever be the three degrees and their sub-divisions—the mystic reaches the realization as does the Yogi. «Many are called but few are chosen,» said Jesus, the Last Great Initiate, the reason is obvious ; of the many that are developing along this line, or have entered the Path, «few» persist until they attain the goal—Yoga union with the SELF, and they become a mystic, having entered the state of soul or Christ-consciousness, that is, «Christed», as used as a synonym for mystic. In abiding love, C. R. L.

CHRIST CONSCIOUSNESS

NELLIE WHIPPLE FAWCETT

THE «Son of God» or Christ Consciousness is the Light of our spiritual world.

This Divine Consciousness illumines our entire mental body, which is our very own world. Realization of our oneness with God, in the same relation a child bears to its parents, brings us into the same current of thought with the perfected Jesus, who became Christed while yet upon the human plane of activity. His conscious unity with impersonal God finally made him a personal God unto himself. He became an object lesson to the human race, not only for the age in which he lived, as Jesus of Nazareth, but for subsequent ages, until humanity, in fulness of time, should be drawn up into like Christ Consciousness with himself. He attained this high spiritual altitude through fulfilling Divine Law or obedience to God. He was in perfect harmony with the principle of his being. In him Spirit found no obstruction to the working out of Its mighty power.

Writers of the New Testament do not seem to possess equal comprehension of the occult teachings of the great Teacher, but the «beloved disciple» seemed to more fully grasp the full meaning of the Master's impressive instruction concerning man's divine nature. Until the dawn of the present age—Spirit's era of universal enlightenment among men—(considered by many the second coming of the Christ) only the new enlightened ones of earth have understood the Christ of God to be in reality Divine Con-

sciousness, and *that* consciousness to be Spirit, which is God, whose name is revealed to us as I Am That I Am; or I Am Because I Am; or I Am Who I Am; or I Will Be That I Will Be.

While every conscious Ego is I Am, within each consciousness God's Presence must be recognized as its very own life. Individual consciousness must perceive Divinity within.

We must know God to be our highest Self, or ourselves to be God's Sons.

We do not understand our highest selfhood to be the Whole of God, but as much of God as we are able to comprehend. Even Jesus did not comprehend the Whole of God. The whole cannot be comprehended by any fraction of Itself. God as THE WHOLE is universal, impersonal, infinite, uncreated, eternal, omniscient Mind. God-Mind-Consciousness fills the universe (which has been called God's Body) with Itself, and infinite manifestations unceasingly evolve from out the one Spirit Substance throughout the universe.

Living souls, spiritual images, mental likenesses of God, come into existence from out Infinite Mind, and knowing this sublime truth, we claim our true kinship with our very own indwelling God or Spirit or I Am. This Divine Presence within each soul compels our adoration.

Jesus Christ is known by most endearing names. Lover, Friend of sinners, Brother of saints, Savior, Redeemer, Star, and Hope of immortality, Anchor of the soul, Rock of ages, Refuge, Fortress, Light of the world, our Shepherd, the great Physician, beloved Son and Lamb of God. Our Lord.

These terms should mean to us, the indwelling Divine Presence ; the Christ Consciousness or God's Universal Jesus Christ in consciousness. Whatever we choose to call the sacred PRESENCE within our soul, It is to each, the highest Ideal of which it is possible to conceive. It is our Life, Health, Wisdom. A unity of Peace and Joy. Christ Consciousness is the secret place of union with the Most High, where the soul abides in silence before its immortal, invisible King : where every thought is in harmony with Divine Love, Absolute Truth and Omnipresent Good.

Christ Consciousness is the goal to which all aspire, to whom the Christ within has been revealed as our spiritual selfhood. Although the human Jesus was born in Bethlehem of Judea long centuries ago, unless the Divine Christ Child is now brought forth as a living reality of the soul-consciousness, the birth of the Messiah of the Hebrew race will not bring us into realization of Christ Consciousness. Following the example of Jesus, and believing for ourselves his conscious unity with God and dominion over all things we let the same mind be in us that was in him ; the Christ mind or consciousness.

For this high altitude above
For the Christ-Consciousness we pray ;
Borne on the wings of Omnipresent Love
We'll reach the realm of everlasting day,
Where Christ has for us all prepared
A place, a habitation, a reward,
For strong yet gentle souls, and meek,
Who earnest strive and ask and seek
For the Christ within : that mystic Word

Spoken by Spirit's holy breath
Into the manifestation we discern as flesh.
That Word is Life ITSELF. It knows not death.
'Tis those who knock upon the door
Of the All Presence and All Power
Whose consciousness unfolds to Light
Of immortality and power with God.

The Mystic Magazine.

" From Greenland's icy mountains,
From India's coral strands ;
Where Afric's sunny fountains
Roll down their golden sands ;
From many an ancient river,
From many a balmy plain,
They call us to deliver
Their land from error's chain."

FROM INDIA'S CORAL STRANDS

14 | 1 TALTALLA LANE, CALCUTTA, INDIA.

Dearly Beloved Sister and Teacher :

I really cannot express the feelings of my heart since your loving epistle has come to my hands, in fact I do not know how or where to begin. However I send you my best thanks for your kind attention and reply you have sent to me in your own handwriting.

I have read and re-read your letter and feel that after all my search I have at last found in you one who will truly lead my soul to that realm where it has long sought to be.

Your sentence, "I feel or sense that in you is established the 'wireless station,' over which the Blessed One, the Higher Self in you and in me, can transmit His message." These words of prophesy are indeed very wonderful. Is this possible? I shall do any thing you wish me to do in order that I may be used to bring peace and joy into the hearts and lives of my fellow-beings in this city. My services are at your disposal in order that you may be pleased to train me in the way you think best. Your letter reached me on the 8th instant, and since that day your thoughts are always coming to my mind, and I feel I cannot forget you. I am also very thankful for entering my name in the Divine Life Center. My heart is filled with joy at the privilege you have given me by nominating me one of its members; but I shall be glad to receive the rules and the instructions also, so as to enable me to learn and understand everything that is necessary to make me into a useful disciple of Lord Jesus on this side of the world. I am also very very grateful for entering my name on your subscription list, and for the blessed book, "Behold the Christ," you are sending, and for which my soul has been longing for the past two months. Oh, how very kind of you, dear sister; how can I ever pay you for all your kindness to me. It is true what you say, India is poor in money, in consequence of which various American missions are established all over India in order that these poor Indians may possess the light and knowledge of Jesus Christ. Vast sums of money are annually spent by these missionaries in various parts of this empire.

I am longing to get a good supply of your literature, which I shall be only too glad to distribute among my friends. Further, you will be pleased to note that I have already about twenty friends who are seeking after Truth. They also, like myself, have spent much on literature regarding occult science, which, I am sorry to remark, many are offering to teach by correspondence for a fixed amount of so many dollars, telepathy, healing, clairvoyance, etc., but they are still in the dark regarding many important subjects. There are at least five or six of my friends who are inviting me to their homes to discuss these matters, and are seeking my help and advice on different subjects.

Oh, how I regret that I did not come to know you and dear Sister Onfa before this. I would have certainly grown much wiser and stronger in this science. However it is never too late to mend, as the saying goes. I am still hoping for a brighter future, if I can only follow your instructions, at all cost, in order that I may win the Pearl of Great Price. I must confess, dear sister, that this is where I always fail, and I cannot understand why. I go on well for a season with the study of a certain subject, or exercises, from some of the books in my possession, then there creeps over me a peculiar heaviness, gloominess, despondency and discouragement, and I let go all and become cold in my fervor. This is how I have been struggling for the past six years ; nevertheless I have gained much light and understanding during this period which has cleared away the old beliefs, and fear of every kind has been rooted out. But this knowledge is not the goal. My soul is desperately longing for something more real and

better than this ; but how can I ever gain an entry into hidden treasures of the Lord is a mystery to me ; and unless you lead me, dear sister, I think I shall never succeed, as it seems to me that the pathway to this realm is very steep and dark, and a more enlightened one through Jesus must lead me on and on. Can I look to you, my teacher, for help and assistance? Your kind words, "I want to do all I can to help you," fill my soul with a stronger desire to go forward for His sake.

I will be glad to distribute your literature to as many as I know will be interested in this study. By this means there will be a saving of five cents per head, if I sent you their names and addresses. As regards the "wireless" messages which you promised to send me, I have been anxious to know how and in which way they would come to me, as I have received no messages up to date. It is four days since I received your precious letter ; the books and papers will arrive one week later.

I am glad to mention that Sister Onfa sent a letter just a week before yours arrived. It is full of love and inspiration and encouragement. You two dear souls will be the means of doing something for me and the people of this city. I am very sorry to mention that it takes fully thirty days before I can get a letter from America, and one has many anxious days to pass before a word can come across. I shall be glad to receive instructions regarding what I am to do in the morning, noon and at night. I am very fond of early morning devotions. It is a most blessed time for prayer, meditation and concentration. Please help me.

I have made up my mind that the day I shall know that I am able to do some healing work by the name of the Lord, I shall freely bless and heal those that may seek my help and assistance without a fee or charge, as did Jesus while he was on earth. If I do this the Lord will provide for me. I have no need to worry about this so long as I do my work faithfully towards my neighbor in healing him and restoring him to health.

I am your earnest Student,
DANIEL ANTHONY.

9 Grant's Lane, Calcutta, 28th January, 1909.

To Sister Celestia Root Lang,

Divine Life Center, Lodge II, A. U. M.

255 Oakwood Boulevard, Chicago, Ill.

Dear Sister—It gives me great pleasure in enclosing my application for membership in the above Lodge, which Mr. D. Anthony was kind enough to supply me with.

I think it will not be out of place here if I were to give you just a brief account of myself.

It is now about four years since I became interested in the line of the New Thought, and although I cannot say that I have gained much, still I have added somewhat to my previous knowledge. I now respectfully beg to place myself under your guidance, and am positive that I shall, with the help of the Almighty, shortly see the *Spiritual Light*. If there is any further information required from me, I shall be too plesed to supply same. Trusting to hear from you soon, believe me to be,

Yours affectionately, N. S. Ezra.

Omak, Wash., Feb. 16, 1909.

Dear Co-Associate: Your letter and Magazine received, many thanks for the book you sent me, "Behold the Christ." I enjoyed your explanation of the Parables very much; I should think any one could see the inner truths of them.

I am very glad you are helping the A. U. M. along, as I believe it is the expression of the Great Lodge at this time, to carry the message of truth to the world, in fact I know it is. The T. S. failed to give the highest expression of the Masters to the world or live it in any sense of the word, and has become as creed bound as the churches.

The New Thought followers are more selfish than any of the many expressions of the different schools that are seeking the Christ *within* at this time.

What is needed at this time are a few Souls that will live the life and demonstrate to the world that Realization can be accomplished *now*; it is true we will only reach the few, but it will be the foundation that will endure and point many to the Light that gives Life Eternal.

I am going to give my life to the cause and do what I can to point the way to souls that are seeking the Light.

At this time so many teachers are using it for a living and setting a price upon the Kingdom of Heaven, which leads to confusion and disappointment; it must be given without price.

I shall try and get you some subscribers when I leave here. I would very much like to see Sister Onfa before I do any thing for the A. U. M., as whatever teachings we give out should be the absolute Truth.

Yours Fraternally, L. L. S.

LOUISVILLE, OHIO, February 2, 1909.

Sister Celestia: Greeting in the name of our blessed
Master :

The leaflets received. I read and re-read them, and I find whole volumes of wisdom in a nut shell to those who understand. The one on "One Phase of Reincarnation" is especially fine. It makes change or transmutation very plain. I have studied that subject a great deal of late. The transubstantiation taught by the Catholic church, I find, only has the outward or exoteric ; but I see the real is a change of matter into spirit, human into Divine, or the lower or carnal self into the higher Divine Self. Blessed change ! Just as the mineral kingdom is assimilated by the vegetable, and the vegetable by the mineral, the Divine being the highest of all, they do not lose their identity by the change but become a part of the kingdom above them until the whole is assimilated by the highest, and the kingdom becomes the Christ and God becomes All in All, the Great I Am That I Am, the precious name above every other name to which every knee shall bow.

People here wonder why I do not go to church. I do not see any spiritual life there any more. As well put a scholar from the fifth or sixth grade back to the first. not that I feel holier and better than they, for God knows I feel unworthy of being a son, but ask to be the least of servants ; but I feel that I have been enlightened and so reached a higher plane of consciousness ; but no one except the Master and myself knows of the struggle I have had to conquer the carnal nature or desire. I know you do, and I believe you can sympathize with those who are

with you ; and how our hearts burn when we communicate with those on the same plane of consciousness. And this is the test by which we know we have passed from death unto life, and that we have the living word in us, because we sympathize with and love those of a like experience. Man may, if he faithfully cares to do so, prove for himself that his own Divine Ego, Spirit, or real Self, the only portion of him that can be immortal, returns to earth to dwell in new bodies until he has evolved the Divine Human principle, the Spiritual Ego. This is the leaven or germ hidden in three measures of meal, the pearl of great price, the treasure in earthen vessels, which must attain to Spirit consciousness and Divine, substantial life. Those in the outer court or intellectual plane can never understand the hidden mysteries of the Holy and most Holy places until they have been initiated therein and received the password from the Master Himself, which is the Word of God, that shall be stamped upon their minds, and engraved upon the heart, the throne of the heavenly kingdom, which was represented by the ark, the two immortal spirits, the Father-Mother dwell there, the Law of Life, and the hidden manna for those who overcome all and are found worthy to enter the seven gates of the city into the City of the New Jerusalem and Sabbath of rest from all evil.

Yours in the Loving Truth, F. J. I.

The Divine Life, A Mirror of the Soul, A High Class Monthly.—*The Kalpaka*, India.

Every new subscriber for The Divine Life for one year, will receive a copy of "Behold the Christ Within," free.