

Behold the Christ!

*AN EPIC OF THE
NEW THEISM*

By

Mrs. Celestia Root Lang

Author of

"Son of Man; or the Sequel to Evolution"

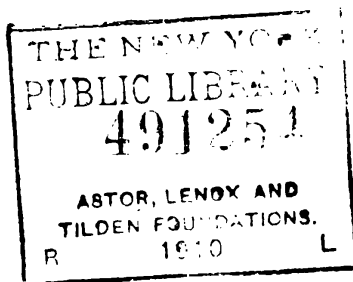


**"Do your work and
I shall know you."**

—Emerson



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As lover to the loved, I Dedicate this little volume to:
All Soul's Church, Unitarian, Washington, D. C.—*The Author.*

“When we have broken our god of tradition, and ceased from our god of rhetoric, then, may God fire the heart with his presence.

“I, the Imperfect, adore my own Perfect.”—*Emerson.*

Attain the Self, and you will behold the Christ.

The union of the incarnate soul with the Self constitutes the soul's conscious immortality here in this present life, and the life to come.

A creation of importance can be produced only when its author isolates himself; it is ever a child of solitude.—*Goethe.*

As souls attain the higher plane of consciousness, they come into possession of the truths of that plane, which they have entered.

That Paul was “all things to all men” was his confession that he had not risen above compromising with the self.

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SYNOPSIS.

The Epic, of the Divine Life deals with the super-conscious plane.

Personages: The Blessed One, personates the Higher Self, and Alindah; the awakened soul, sitting at the feet of the Blessed One taking knowledge.

The Master is not so much an instructor, by giving knowledge, as a readjuster of the spiritual knowledge which she already possesses; hence her first object is to ask questions and by that means to destroy doubt; to re-adjust or destroy any lingering dogmas or preconceived ideas.

It will be obvious, as the epic proceeds, how her idea of the Self "rises," and her conception of what the *new life* involves, and lastly, *her resolve to obey*.

Alindah places herself in the position of a disciple that she may be guided in her present difficult task; knowing that having reaped she must sow, she desires to do it in an acceptable manner.

The honor claimed for the Guru, Master, or spiritual guide is excessive; in the Bhagavate Purana, he is put on a level with Deity itself. This fact is mentioned hoping that it may overcome the ambiguousness, to the Western ear, of many of the devotional expressions.

Alindah takes down the fragments of converse, from time to time, which she heads "Notes" and later writes out in full; which represents a continued conversation.

Eternal Truth is *one*, that there is no dividing line is clearly seen by the wise; neither is there any monopoly.

The Supreme Spirit animates all the material world; *it* is therefore in nature, but nature is not in *it*. Men generally, scientists in particular, see only the lower of the Divine dual nature, which veils the higher spiritual part. The material world is called illusion because it deludes men into supposing that there is nothing else. In his proper nature the Supreme is Spirit only.

The soul is an eternal portion of the One Supreme Spirit. The soul never began to be; it can never die; nor can it ever grow old. At the death of the body, which utterly perishes or returns to dust when the soul abandons it, *it* enters a new body. The doctrine of Re-incarnation is distinctly taught.

The soul being immortal it is capable in the body of rising to communion with God, its divine Self; its highest state here is to enjoy that communion; its proper destiny to return to that eternal source from which it sprung.

The Triad, or Trinity; Father, Holy Ghost, and Son; in Sanscrit, Atma-Buddhi-Manas. The Son is the embodied soul within the material body of everyone; the "prodigal" soul; the Holy Ghost is that which manifests, which has neither substance nor existence, one with the Father "in heaven," the all-pervading, the Christ, the Self, within each soul seated. I say "in heaven," because every man, as to his spirit, is in the spiritual world, without separation from his body in the natural world; hence, "Our Father who art in heaven."

Alindah finds that she is standing between two great armies; that of materialism, trying to erect a church of constructive liberalism without religion as a basis. On the other hand, ecclesiastical dogmatism firmly planted upon their established interpretation of the Scriptures.

That she stands between these two armies to make a way for those who have come out from the orthodox interpretation, but have not swung round to the other extreme; who still hold to the divine teachings of the beloved Master.

She would re-unite love and devotion, love and worship. "Love, the greatest thing in the world," if it be not devotion is nothing; love and devotion to the One, the inmost.

On the side of science she would lend her aid in establishing the fact of a complete set of inner faculties of perception in man. That the *whole* is constituted of the visible and invisible; that no science is complete that ignores the invisible realms of consciousness or vibration; that while our *normal* consciousness is in the lower rates of vibration, sensation, there *is* an actual gradation from the lower to the higher rates which we may term degrees of consciousness; and as the soul rises into these states illumination follows, always accompanied with adoration; *devotion*, then, might serve as a test, whether the illumination is intellectual or spiritual, genuine or spurious, whether the soul has *become*, or is only seeing by a reflected light which it calls its own.

She would serve both religion and science; and if science can not make use of a truthful and honest subject to demonstrate these higher truths which belong to science; where is she to look for aid?

PREFACE.

The author regards all these subjects from her point of view, the super-conscious, as an independent thinker on her own plane.

The Epic is written in lines of ten measures, rhythmic prose, for the sake of epitome.

She accepts Dryden's idea, that a poet is a maker, a creator as the word implies; and he who can not create, hath his name for nothing. It is the creation and not the style that has been her care. Those who would measure all literature by the rules of Rhetoric would strip "Leaves of Grass" of its freshness and beauty, leaving only dry stubble.

This work will have no charm for the ordinary reader, it will attract the attention of those who are nearing the new consciousness; and if this lofty contact can really rouse them they will become as one of the divine in their desire to *give* rather than to take; the selfishness which prompts men's actions in ordinary life will suddenly desert them; and these are not so few as some might fancy; those who really desire the inner meaning of the teachings of the Great Master, those who are no longer satisfied with the orthodox interpretation and are still seeking for the spiritual meaning.

Having attained the faculty of inner sight she is able to read the cypher in which the parables are written; she would give, "without money and without price" the hidden meaning of the gospel to those who are ready to receive it through her writings. She would render unto Cæsar, our material nature, that which belongs to Cæsar; and unto God, our Higher nature, that which belongs to God.

That the inner meaning hidden within the letter of this work will quicken the spiritual life of all those souls who are ready to receive it is the expectation of

THE AUTHOR.

BEHOLD THE CHRIST!

CHAPTER THE FIRST.

Alindah *spoke*.

I thank thee my Father, Soul Supreme!
That thou hast to *me* the knowledge given,
That mine *inner* eyes have opened; to see
The soul within *me* to be the Master;
The Higher Self, the Christ, and Lord of Lords.
That within this soul they all are seated.
Thou art the One inmost eternal Lord.

I am no longer body, I am soul!
I thank Thee that I know myself *to be*.
The Soul is One; of finer forces than
All Nature's forces are; brawn and brain.
I love *Thee*, the best as friend and lover,
When to me Thou art thus manifested.
By what name to call Thee I know not, Lord!

Thou hast been with me alway; I call Thee
My own, for Thou hast never left me.
Thou must be a *part of me*, and I
A part of Thee, my Higher Self Thou art.
To me the One altogether lovely!
The best of Beings, the mystic One!
Thou revealest Thyself to *me* alone.

As friend and lover to the loved ; Master
I honor Thee as my beloved Guru.
Of Thy ambrosial words I never tire ;
At Thy feet I sit a rapt listener.
When Thou givest to *me* the eye divine
Thy myriad forms I see ; that Thou art not
In *me* alone, but the Christ in every one.

I adore Thee in myself, Soul Supreme !
When this All within my soul I see, Lord,
I would fall on my face and worship Thee.
'Tis thus, by sincere devotion, that we
A recognized portion of Thee become.
Thou speakest to me Thine own love words
Through the voice in my soul that is soundless.

The soul in us, Thy seat and kingdom is ;
We need not wait for heavenly bliss, 'tis here
Within the soul ; a joyous two fold life !
Thou art the seat of knowledge, Soul supreme
Containing all the wisdom of the past
Of sage and seer, which is at our command ;
Hence do we mortals little know our greatness.

The Blessed One.

To those in union with the Soul supreme,
There is no death, or birth ; the soul has doffed
Its mortal coil, and donned immortal robes.
Invisible to mortals here below,
Save to such as have themselves attained.
Thus the mystic Christ dwells unobserved
Protected by this divine illusion,
That the soul in man may be perfected.

Alindah.

Thou inmost One, how may I know Thee?

The Blessed One.

Thou wilt know, for knowing is becoming;
Thou'lt be one with me, wilt be as myself.

Alindah.

No speech but the divine voice can reach Thee,
No ear can hear Thee but the divine ear;
No eye but the divine eye can see Thee.
Thou sittest isolated and alone.
Yet Thy seat is *within* the soul of man.
The undivided, in the divided.
And still another higher existence yet;
Thy eternal Self, I desire to see;
Thou, Lord and Ruler of the Universe!
If Thou deemest that it my eyes can see
Show now to me, Thy wond'rous form divine?

The Blessed One.

Look now within thy soul, the inmost see.

Alindah.

When lo! I saw my own Self extended!
No line of separateness anywhere.
With myriads of arms and feet and faces,
With eyes all aglow, and arms extended,
I saw the lowest soul that walks the earth,

In darkness sitting to be a *part* of *me*.
This great mystery fills my soul with awe.
That my friend, my enemy, my lover ;
Then, are only extensions of myself,
No one can be ignored, not the vilest !
I groan ! that in this body I should see,
Millions on millions that are yet to come.
I see in my Self the seed-giving Sire,
One with myself, and one with those to come.
This mystery, I can not understand !
Show *me*, Thou, Soul Supreme, how this can be ?

The Blessed One.

The Christ in *thee*, the undivided, Lord,
Of this created Universe the seat ;
The formless Self, is *one* with *me* Supreme,
When thou hast reached the heights, then thou art *That*.
Soul, wilt thou now go on from height to height ?
Or, be terrified by thy greater Self ;
And thus be drawn back by thy lesser nature ?
'Tis thine to choose, this, the moment of choice.

Alindah.

I will proceed, Lord, guided by Thy will.
I would be Thy vehicle, through whose eyes,
Thou mightest behold the things Thou hast made.
As, the Master, Witness, friend and lover,
That *thou* mayest be sought after and found.
'Tis mine, to feel that the eye of the Self
Is on all my work. It is done for *Thee*.
My choice is made, I have naught to say !

The Blessed One.

I have anointed thy head and thy feet.
And thine eyes, that the *Path* they may see;
Thy *feet*, that they may *tread* it for Me.

Alindah.

If soul is eternal, every portion
Of soul is eternal, then in the vilest
Human body; we can not separate from such.
Then God is no respecter of persons;
Of no account is personality.
Personality is but a mechanism,
That, with the span of man's life will perish.

The Blessed One.

Not till the bonds of personality
Are loosed, can the mystery of Self be seen.
And not till then, can you grasp and guide it;
Not till *then* can you use all its powers,
And devote them to a worthy service.

Alindah.

I am not myself, I am as one sent;
I've joined the heavenly host of witnesses;
I know not whereunto to put my hand;
At what point in the work of the Master's
I am most needed; 'tis for Thee to say!

The Blessed One.

To strip off the husks and reveal the core,
Of the Doctrine of the kingdom of God.

Alindah.

How can I, assail with my frail arrows
Fastnesses that are now hoary with Time?
How *now* uproot errors whose giant seeds
Were sown centuries past? That now have sprung
And spread their branches throughout the nations.
What am I, that of *me* Thou askest this?
What am I, "that Thou art mindful of *me*?
Or, the Son of Man, that thou visitest him?"

The Blessed One.

Put forth thine hand, be but my instrument!
Use all the powers, I vouchsafe to *thee*.
Be not dismayed, for they are slain by *me*.
Thou shalt conquer in the field thy foes.
My arm already hath destroyed them all.

Alindah.

My life, in the divine life is centered;
The life upon which my *soul* has entered.
My soul its great joy can no longer hold.
It breaks into rapt strains of rejoicing!
The day spring from on high hath vis'ted *me*.
Earth has no language in which to express
The excessive joy of the soul's rapture.
The redeemed shall come to Zion, the city
Of our God, with gladness and rejoicing.
The Prodigal soul redeemed from the bonds

Of matter, returns to his Father's house.
Poets, this land of rapture have entered,
Ne'er knowing that it was the "Kingdom"
Spoken of by prophet, mystic, and seer.
Ne'er knowing it was the "Promised Land,"
"Beulah Land," with milk and honey flowing.
My work is done, my redemption is sure;
My Redeemer I now see face to face.
My soul looks up, it breathes its native air;
It speaks once again its native language.
I have raised the Self by myself and found God.
Without expectation of finding Him.
I have attained Thee by overcoming *self*.
To consume it on *self*, I ask nothing.

Chapter the first; Attain the Self, and you will behold the Christ.

CHAPTER THE SECOND.

Alindah.

Tell me, O Mystic One, what Thou meanest
By the "Kingdom"? Thou bewilderest me
By its many meanings; tell me plainly.

The Blessed One.

The soul who said, "My *mind* my kingdom is,"
Was on the mind plane, doing its work there.
The plane of scholars and scientists.
They, looking through the veil of matter,
Through a glass darkly; know no higher plane.

The higher plane (within) is the soul plane.
Here the *soul* can say, my *soul* my kingdom is ;
This is the spiritual kingdom, called
Kingdom of heaven, and kingdom of God,
The Eternal seat, and the highest way.
That seat no sun enlightens, nor moon,
Nor fire ; they who attain it nevermore
Return. That seat is my supreme abode.
As *real*, to one who has entered it,
As the conscious plane is ; and more real,
For what is *real*, never ceases to be.
Only the *soul* has a *real* existence :
The forms and conditions of matter :
Have only a conditional existence.
The dividing line is seen by the wise.
Those on the super-conscious plane clearly see,
Possessing spiritual knowledge, (sight)
Where the intellect is in darkness.
The soul on the inner plane *works* thereon.

Alindah.

O tell me ! What Thou meanest by Redeemed ?

The Blessed One.

Souls redeemed from the bonds of matter,
Those who have worked out their own salvation
Through successive re-incarnations.

Alindah.

Then, Did Moses and the prophets know
Of the doctrine of Re-incarnation ?

The Blessed One.

Moses, in the ancient mysteries, was
A master. They were once the splendor
Of Egypt, and re-incarnation is *one*
Of the doctrines of the ancient mysteries.

Alindah.

Then why did not Moses teach this doctrine
To the children of Israel? Great One?

The Blessed One.

The children of Israel were mere babes,
Just out of the "flesh pots of Egypt,"
Symbol of the lowest plane of the soul,
The lowest step on the ladder of ascent.
A man can choose between virtue and vice,
But not until he is a man; neither can
A babe nor an animal so choose.
The Secret doctrine, or the doctrine
Of the myst'ries, is written in cypher.
In the first five books of the Old Testament;
Moses, this precious legacy bequeathed
To future generations. The soul, then
Sojourned, "forty years in the wilderness"
Before it was ready to cross the "Jordan,"
And turn its face toward the "promised land."

Alindah.

O great One, tell me, who am bewildered,
Who the Redeemer is? Where may I seek Him?

The Blessed One.

The Higher Self or soul; the *real* Self,
Is the redeemer of the soul incarnate
In the body; the prodigal soul.
“Why art thou cast down; O my soul, why
Art thou disquieted within me?
Hope thou in (thy) God, for I shall yet, see
My redeemer (higher Self), face to face.”
The incarnate soul binds the divine soul
In the *linga* (subtle body), to matter.
And mediately to the gross body.
The subtle body, by the “modes” of nature
Is formed of finer elements of matter.
The *real* Soul comes not in contact with matter.
The subtle body accompanies the soul
In all its incarnations, till the soul
From matter has attained deliverance.
The soul, which is the true Self, never acts.
Its proper state that of impersonality
And repose; actions are due to the “modes.”
Knowing this, the wise allow the actions
Of the “modes” to go on unconcerned.
Those who think the *soul* acts look for reward
As of heaven, *not* for deliverance, nor,
Redemption, nor salvation from matter.
He, who is not deluded, and who knows
The Higher Self to be the Christ, and *one*
With the Supreme Spirit. Knowing all,
He worships the Christ within himself,
With his whole nature. It is certain
We can not have a church, in aught but *name*,
Without the spirit of worship and devotion.

Alindah.

Tell me, Great One! what is to take the place
Of outward worship, as formulated
By the different creeds, when these creeds
Shall have crumbled to dust, and decayed?

The Blessed One.

Inner devotion, for outward worship.
Devotion to the *One*, the inmost Self.
To attain spiritual knowlledge, sight;
Whereby the soul works out its salvation,
And deliverance from the "modes" of nature;
And attains a higher state of consciousness,
Union with the Supreme; called by Jesus,
The kingdom of heaven; by the Hindus
Nirvana, and in modern phraseology
The super-conscious, or inner plane.

Alindah.

If these eternal truths could be couched
In plain language, that the deluded soul
Might read, many would turn from the outward
Form of worship, no longer satisfying,
And look *within* themselves to find the Christ.

The Blessed One.

The Churches will hear a voice crying to them;
Let my people go! That they may serve God
In the *inner* temple of their own souls.
Not in outward *form*, "Know ye not, that *ye*

Are (*now*) the temple of the *living* God"?
The greatest commandment this: "Thou shalt *love*
The Lord thy God (within thee) with all thy soul
And with all thy strength; and *Him* only
Shalt thou serve; and love thy neighbor *as* thyself.

Alindah.

Oh how near and easily recognized,
The literal "heaven on earth"; which has been
The Holy quest of the Christian and poet.
Tell me, O mystic one, Who was Jesus?
In our devotion what place does he occupy?
For thou alone canst destroy this doubt.

The Blessed One.

In Jesus, the manifested Christ,
In his mystic form was represented.
There are three categories of spirits.
In *One*; the lowest the soul in man, (son)
The next, the Christ, the eternal Lord,
The highest manifested in outer form,
Who adjoins His proper spiritual form,
Co-existent with the Supreme Spirit
Identified with it; Universal.
The *highest* is the Supreme Spirit.

Alindah.

Which of these classes do him service, those
Who worship the Christ as manifested
Through Jesus, or in his spiritual form?

The Blessed One.

In the first form he is manifested,
In the spiritual he is unmanifested.
The spiritual worship is the higher;
Too difficult for the mass of mankind.
The soul must attain super-consciousness
E'er it can *see him* in his *spiritual* form.
As he is only seen by the soul alone.
Worship the Christ, manifested in Jesus.
Until *within* thyself he is discerned,
Is my decree; do everything for *him*.
When thou knowest the *spiritual* Christ,
Thou'lt know the Supreme; the *inmost*, the *One*.
Jesus, in cypher, gave the *Three* in *One*.
In the parable of the "Prodigal Son."
The "prodigal," is the incarnate soul;
While the Elder brother remains one
With the Father, pure spirit; the Self.
When thou seest that *every* incarnate soul
Is a prodigal son; thou seest indeed.
And that the work of the incarnate soul
Is to free itself from the bonds of matter,
And return to its Father's house: become
Again, *one* with the Christ and the Father.
Thou will see indeed, by the *inner* sight.

Alindah.

Oh, if every one could see their own soul
As a *prodigal son*; it is certain
That the incarnate soul would rouse itself
From its sleep, and loose the bonds of matter.
By what way may the soul set itself free?

The Blessed One.

There are two ways; by devotion alone,
Or, without attachment by devotion
Of works. Do thou every appointed work.

Alindah.

Oh, thou mystic one, What did Jesus mean
When he said: Of myself I can do nothing?

The Blessed One.

Had Jesus been the Christ incarnate
Which could not be; the Christ is impersonal,
Jesus refers to his personal self,
Without the light of the Christ within him,
Which he also designates as the Father;
“The Father *in me* doeth the works.”
Jesus often personated the Christ;
Which he had a divine right to do
As he represented the Christ in himself.

Alindah.

Why is Jesus called The Light of the World?

The Blessed One.

The Light of the world cannot be Jesus,
But the Christ, who is all-pervading.
'Tis thine the inner meaning to unveil
Of the teachings of Jesus, now hidden
In parable, and in cypher, beneath

The ecclesiasticism of ages.
To unveil the face of the true sun,
As the light of all things luminous.
This eternal Supreme spirit, without
Beginning, devoid of the modes of nature,
Works and is not stained, even when embodied,
As individual souls. As the ether
That pervades all things through its subtlety;
Is not stained, as one sun illumines
All the world, so the soul illumines
The whole of primordeal matter.

Chapter the second: The soul frees itself from pre-conceived ideas.

CHAPTER THE THIRD.

Alindah.

The work to which I have put my hand;
I pray for guidance O thou eternal Lord:
Renew each day thy spirit within me.

The Blessed One.

The doctrine of the kingdom of heaven,
Relates entirely to the plane of the soul;
The super-conscious within our conscious plane.

Alindah.

Then the only place to find the Unknown,
And the Unknowable is within the soul.

The Blessed One.

Scientists have not reached it; Intellect
In its highest flight, hath not found its abode.
The eagle-like eye of the *human* soul
In its flight, hath not discovered it.
I will be sought after for my *own* sake,
Saith the *inmost*, the high and Holy One.
Alone by devotion, may I be known;
Those who see Me must see by *inner* sight.
Those who hear Me, by the inner hearing,
Those who speak to Me, by the inner voice;
They only are able to stand in my presence
Who are prepared to *take* knowledge.
Such only, can serve the inner Master.

Alindah.

Tell me, Oh my beloved Guru, How these
Which thou callest faculties of the soul,
Within our sense organs may be developed?

The Blessed One.

This of which I speak thou hast experienced.
Thou couldst not with thy mortal eye see Me,
Nor with thy mortal ear hear my voice.
Then give of that which thou thyself hast earned,
Of many reincarnations the fruit.
Thou art thyself, a living example.
Thou hast within thine own soul developed
The doctrine which thou art to unveil.

Alindah.

The way and the truth, I can only see
As the inner Light shines upon the path.

The Blessed One.

It shall be a cloud unto thee by day;
It shall shield thee from those who know thee not;
Thy lamp is lit; on the soul plane 'tis seen.
Go on thy way; thou'lt receive nought but scorn!
'Tis the lot of Master, Mystic and Seer.
Thou art not better than the Masters.

Alindah.

If this doctrine is the eternal Truth,
Why should not the mortal soul desire it?

The Blessed One.

Because it antagonizes the self,
The reign of the personal self must cease;
To its Higher Self it becomes subject.
To *It* the hords of millions are as naught.
For It knows *Itself* to be eternal.
Dwelling on a higher plane of being,
What to the soul are these few fleeting years?
It knows this world to be but a school
In which the soul gains experience.
That nature is in all her unfoldment
But the lower nature of the Supreme.
Nature in Spirit; not Spirit in nature.
It is above all Nature, Soul Supreme.
Yet in and through all Nature manifested;

The Knowing and the Known ; knowledge itself.
Without the *organs* of sense as the ear,
Yet the possessor of all the senses !
The Supreme, encompassing the Universe.

Alindah.

How can ministers of the gospel, who see
Thy eternal form compass the universe,
Teach that Thou art a Personal God ?
In Jesus, thy only son, begotten ?
How so belittle thy eternal Self ?

The Blessed One.

'They have not attained the spiritual plane.
Having eyes, they see not ; ears they hear not
That which is within the veil of matter ;
Neither can they take knowledge, though one be sent.
They must *become* ; they must be born again.
The re-birth, they must themselves accomplish
Before they can see the inner Master,
Or their cry can reach his list'ning ear.
This is a great mystery vouchsafed
To know only to few mortals here below.
The choice unto *all* is freely given,
And the door an open door to heaven.
There's but one road, the straight and narrow way,
Of *becoming* ; the Path easy to find.

Alindah.

Why so much time lost in preaching of sin
And repentance, and an angry Father ?

The Blessed One.

This is but the outward form of teaching
The "letter" of the gospel in the place
Of the spiritual meaning of the text.
The *spirit* of the doctrine will deliver
Every soul from the bondage of matter.

Alindah.

A life of devotion is not enough
To lay at thy feet, Thou Eternal Soul!
It is my desire to know thee fully.
How great thou art. How great is the Self!

The Blessed One.

Know the higher Self and thou wilt know Me.
Know Me *fully* and thou wilt know the Soul;
Soul is *one*; if thou offer sacrifice to me;
Art devoted to *me*, then thou art devoted
To the Highest, the *inmost*, the Supreme.

Alindah.

God, *my* God, thou art within my soul;
I knew it not. I thank Thee, Soul Supreme!
That thou hast thus revealed thyself to me.
Three in One, my soul, the Christ and the Father.

The Blessed One.

The name that thou giv'st to Me matters not.
The soul creates; the soul the body makes;
Each incarnation casts in finer mould.
The Body to the divisible belongs;
Man's soul to the indivisible; hence
All sense of separateness destroy.

Alindah.

I am spirit in this body; I, the *Soul*,
Created this body for my own use,
Hence the soul in man is a creator.
Why did Jesus call himself, Son of Man?

The Blessed One.

Son of man; name which to himself he gave.
As the representative of the Christ
Within himself; as being best suited,
As an object of worship, limited
To the capacities of the soul incarnate.
Son of man stands for his higher nature
As being *one* with the Christ and *one*
With the Father; hence the name Son of man,
Is used as a synonym for the Christ.

Alindah.

Explain further, Oh thou best of beings,
These mysteries to me. Who was Joseph?

The Blessed One.

Joseph was father to Jesus, in his
Human form. The words of the messenger

To Mary related but to the soul
Which was to be incarnate in Jesus,
As a representative of the Christ.
Hence, no miraculous, immaculate
Conception, herald' the birth of Jesus.
No "Virgin Mary" to be thus worshiped.

Alindah.

Who was the soul incarnate in Jesus?

The Blessed One.

A Master, who had attained the highest seat
Offered *himself* a sacrifice to become
Again incarnate, and suffer once more
The pangs of death in the human body,
That he might restore the long lost doctrine
Of the myst'ries of the kingdom of heaven,
Which were lost through length of time.
To do this Jesus sacrificed himself.
We may call him the Lord of Sacrifice,
And offer devotion to him as a Master
Who has again attained the highest seat.

Alindah.

How did Jesus, after his crucifixion,
Manifest himself to his disciples?

The Blessed One.

"Destroy this temple, and in three days
I will raise it up." He spoke of his spiritual,

Or subtle body in which he would manifest
Himself to their inner sight in three days.
With the divine eye they saw his divine form
Thou too now by the divine eye, may see
The impersonal form of the Self,
Illusive, because only visible
To those who have attained the inner sight.
To none other can he his form reveal.

Alindah.

What is the Sacrament of the Last Supper?

The Blessed One.

This was to signify the union with the Self
Of which I speak. Do this, the outward form,
Until the Christ is formed *within* thee;
Till in the kingdom we sit together
And drink the nectar; eat ambrosial food,
The union of the soul with the Supreme,
Of which the "cup" and "bread" are symbols.
The doctrine of the kingdom of heaven
Within the "*letter*," is a great myst'ry
Which none can see save those who have attained
The inner sight and thereby take *knowledge*,
Within you, a well of living water
Which is the fount from which speech arises;
A fountain of living water flowing,
"Springing up into everlasting life."
When the eternal Truth is brought to light,
The mysteries of the kingdom of heaven
Will be the beginning of the spiritual
Renaissance, the coming of the Christ;
The Son of man, within the soul of man.

Alindah.

My *soul* rejoices exceedingly,
That I have found the Christ whom I adore,
What to *me*, is outward form of worship?
I sit, at the sacred banquet, for those
Who have attained the kingdom of heaven.

*Chapter the Third: The Kingdom of the Soul Man's
Higher Nature—the Doctrine of the Mysteries.*

CHAPTER THE FOURTH.

Alindah.

Thou speakest to me of incarnation;
The soul everywhere seated in bodies;
I would hear more of thy ambrosial words.

The Blessed One.

I was never non-existent, nor *thou*,
Nor the soul within the bodies of men;
Nor shall one of us ever cease to be.
Many have been the births of *thee* and *me*;
All *these* I knew, but thou knowest them not.
As a man layeth off his old garments,
And taketh those that are new, so the soul
Entereth into bodies which are new.
Birth, youth, old age, and death, are accidents
Of the embodied soul; with patience bear,
And *await* thy deliverance from matter.
The lower self, none but the strong can kill.

The weak must wait its fruition, its death,
Through innumerable incarnations.
But the *strong* can kill the "snake" of self
And thus become divine, the Son of Man.
By coming into possession of their divine
Inheritance; the inner faculties.
Thus becoming one with the Higher Self.
Which is one with the Christ and the Father.
Dost thou know me fully how great I am!

Alindah.

I see *thee* now, as never before seen
By me; Thou eternal, best of Beings.
Thou speakest of the "snake," what meanest thou?
And what is meant by Jesus' Temptation?

The Blessed One.

The serpent; symbol of the lower self;
Is the *enemy* that must be overcome,
Which drove Jesus into the wilderness
To be tempted by his lower nature.
The tempter showed Jesus all the kingdoms
Of the earth, and promised they should be his
If he would fall down and worship him.
"Get thee behind me satan," was his answer.
And thus ended his last battle with *self*.

Alindah.

The serpent tempting Eve in the garden
Of Eden; explain to me the meaning?

The Blessed One.

“Now the serpent (the lower self) was more
Subtle than any beast of the field.”
The *self* was the serpent which tempted Eve and
Drove out from the garden the happy pair,
And caused the soul to don its “coat of skin,”
The symbol of the “fall” into matter.

Alindah.

What is Nature, and what is matter?
And how does matter bind down the soul?
What is that thou call'st the “modes” of Nature?

The Blessed One.

Everything that binds the soul to matter
Is its foe; and an enemy to the soul.
Primordial matter, out of which
All material things are created,
Has three constituent elements:
“Goodness,” “Passion” and “Darkness,” called “modes.”
And without the modes of Nature,
“Nothing was made that was made;”
Modes have their seat in Nature, and bind down
The eternal incarnate soul in the body.
There is nothing here in earth; nor yet
Among the gods in heaven, which is free
From the three modes, which are born of Nature.
Of these, “goodness,” binds the incarnate soul,
By the attachment (bond) of happiness,
And of knowledge; “Passion,” having the nature

Of desire, the source of attachment
And craving, binds the embodied soul
By the attachment of works, action ;
“Darkness,” born of ignorance, binds the soul
By stupidity, idleness, and sleep.
The action of the modes causes a new birth,
By combination of the constituent
Elements, which is never absolutely good.

Alindah.

What is that which thou, O best of Beings,
Call’st “bonds of action”? How does action
Bind the embodied soul? What is Karma,
(Cause and effect) and what deliverance?

The Blessed One.

Every action wrought with some purpose
Connected with self; though it may be
The hope of gaining heaven, is followed
By the necessary condition of a good,
Or evil effect, in another body.
This result is called “the bonds of action,”
That to which the work necessarily
Binds the doer; called cause and effect.
Renounce all attachment to the fruit of works.
Thus man engaged in work, works not at all.
His acts do not bind him to a future birth.
All works are thus exposed to the danger
Of gain or loss; the result of actions.
The constituent elements form
The nature of the soul in the next body,
As it receives the entire mental form

Which it had in its former body,
And by that former habit is led on,
Even without the action of the Will.
All works, except works of devotion,
Unless they are done without attachment,
Connect the soul with bodily conditions;
Their result, in *the next life in the body*.
Salvation, is deliverance from matter.
They who are established in "goodness" go
On high. Those whose nature is of "passion,"
Dwell in the middle place; return to earth;
Those of "darkness" who abide in a state
Of vile qualities, return to earth again.
The death of what is born is certain,
And certain too the birth of what has died.
Therefore, it is not meet for thee to mourn
Over that which can not be prevented.
In the primal state all things are unseen;
In the middle state they are again seen,
But become unseen in the state of death.
What cause for grief should there be in this?
This primeval soul within the body
Of every one, is indestructible.
Therefore, thou oughtst not to grieve for it.

Alindah.

What am I to understand in this world
By sin, and repentance? O best of Beings!

The Blessed One.

Know, that even the wise man's tendencies
Are those which conform to his own nature.

All beings follow their nature ; what then
Will opposition effect, which they work out,
Whether it be of "goodness" or "passion."
The soul gains its final deliverance,
By its own power and its higher Self.
The three-fold gate of passion, wrath and avarice,
Are the ruin of the soul. Everyone must
Renounce these three. The man who becomes free
From these gates of darkness works out
The deliverance of his own soul.
And thus he goes to the highest seat.
He who worships the Supreme Spirit
Does not perish ; nor go the evil way.
All souls are a part of the Supreme Soul,
And their highest happiness to become
One with Him. It is certain that a state
May be obtained here in which the soul
Will rise above the limitations
Of the body and become, in a sense,
Incorporeal. Jesus speaks of this state
As the kingdom of heaven (within you),
When all the desires cherished cease,
Then the mortal becomes immortal ;
Even here he attains to the Supreme.

*Chapter the Fourth.—The Doctrine of Reincarnation,
Karma, Modes of Nature, and Bonds of Action.*

CHAPTER THE FIFTH.

Alindah.

Great One! What are my inner eyes to see
Of eternal Truth that they have not seen,
And my ears to hear that they have not heard?
Thou fillest all space 'twixt earth and heaven
Without and within; looking without
I see thy manifested lower nature;
Within, thy higher nature, the eternal Self.

How does the soul surmount the "modes of nature"
And gain its deliverance from matter?

The Blessed One.

Whoever knows Nature in her modes, and
Knows Me the creative power in himself,
In whatsoever state he is on earth,
That soul will never again come to birth.

Alindah.

Man having surmounted the modes, by what
May he be known? How does he carry himself?

The Blessed One.

He who hates not any living creature,
And looks upon all beings as himself;
He who regards alike both friend and foe.
When the embodied soul has passed beyond
The three modes, from which all bodies sprung,
Freed from birth and death it eats immortal food.

Alindah.

Those which thou callest the inner senses;
Does Jesus speak of these in his doctrine
Of the kingdom of heaven; where mentioned?

The Blessed One.

'Tis hidden in cypher within the words
Of the parable; Seed growing secretly.
The inner senses are likened unto
A man who planteth seed in his garden.
He watcheth it both morning and evening.
At first it sendeth out the tender blade;
The voice of conscience within the soul;
Then the ear appears; the still small voice;
And then the full grown corn in the ear;
The fully developed inner senses.
Then he putteth in *immediately*
The sickle, because the harvest has come.
Thine own soul hath been growing secretly
For the past twenty years, since first the blade
Appeared; now, thou puttest in the sickle,
Because the harvest has come; Seest thou?

Alindah.

Mystic One, thou who canst read the cypher,
Show me the parable of the ten virgins?

The Blessed One.

The *five* virgins, who had oil in their lamps,
Are likened unto the *five* inner senses.
These were ready when the Bridegroom, Master,
Or mystic Son of man, came to go *in*
To the wedding; union of the Soul and Self.
But the five foolish virgins, who had not
The five inner senses thus developed;
Whose lamps had gone out, were themselves shut out.
To them, the inner kingdom was closed.

“Watch! for ye know not the day nor the hour,
When the Son of man cometh”; equivalent to,
Watch! for ye know not the day nor the hour
When the re-birth will take place within you
Which will unite you to the Higher Self
And thus develop the mystic Christ in you.

When the inner senses are developed; is
The *coming* of the mystic Son of man,
Whose fan is in his hand, and who's floor;
The super-conscious or inner planes,
He will thoroughly purge, and separate
The wheat, divine knowledge, from the chaff
Of ignorance, and superstition;
Into his garner he will gather the wheat,
And burn the chaff with unquenchable fire.

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Alindah.

O, thou mystic one! there is none other
That can purge my soul of its ignorance
And superstition, and burn the chaff
By the bright flame of knowledge, but thyself.

The Blessed One.

The flame of intuitive knowledge, burns
Up ignorance, as fire burns moist wood.
When the mortal soul comes into the state
Where it can take knowledge, all doors open.
When it passes over the tangled path
Of delusion and knows *itself to be*,
It will then attain to a disdain
Of what has been, or shall be revealed
Hereafter; it finds all knowledge in the Self.
They are those who sit with him at the banquet
And drink of that sacred nectar, and eat
Ambrosial food. Jesus in symbol
Spoke of this sacred nectar as his blood
And the ambrosial food as his flesh.

Alindah.

The Jews ask: "How can this man give us
His flesh to eat," and his disciples said:
"This is an hard saying, who can hear it?"

The Blessed One.

Jesus spoke in the person of the Christ.
"Except ye are able to eat of the flesh

Of the Son of man"; mystic Christ, "and drink
His blood, ye have no," spiritual, "life in you."
Whosoever eateth this immortal food,
And drinketh of this sacred nectar,
The same dwelleth in me, and I in him.
In symbol, it is the pearl of great price;
Again, the treasure hidden in a field;
The grain of mustard seed; and the leaven.
Which was hidden in *three* measures of meal
Till it leavened the whole lump. Seest thou?

Alindah.

Great One! Why was it *three* measures, not two?

The Blessed One.

It refers to man's composite nature,
Three in one, body, soul, and spirit.
Again, the parable of the sheep and goats;
The *sheep* are those who hear the inner voice,
The voice of the Master, which is soundless.
None can *take knowledge* till they hear his voice.

Alindah.

The inner meaning of the parables are
"Like apples of gold in pictures of silver."

The Blessed One.

Parables seen from the impersonal
Extend over an area of time so vast;
Impossible for the human mind
To apprehend; as seen from the inner plane,

The parable of the Prodigal Son
Extends from the soul's fall into matter;
Its journey through matter and its return
To spiritual consciousness; its Father's house.
How comprehend so vast an extent of time?
Parables are the epitome of great truths,
Which if written out would make a volume.
The only way they can be grasped, is by
Rising to an impersonal point of view.

*Chapter the Fifth: The Inner Meaning of the
Parables, Seed Growing Secretly, and the Ten Virgins.*

CHAPTER THE SIXTH.

Alindah.

Thou art the One, engraven on my heart,
None know Thee, Mystic One, but to adore.

The Blessed One.

Few there be who know Me, the inmost one.
They see not the Spirit within them seated.
They see not, though intent on seeing Me.

Alindah.

All hail to Thee alone, eternal Lord!
With greater honor than the Guru bears.
Thou art creator, within this body!

The Blessed One.

They know not Me, second in the Godhead,
The unborn and eternal, the Lord God.
And the creator of this universe.
By my mystic illusion I am born.
When piety decays I reveal myself
From age to age within the soul of man.

Alindah.

As the creator of the Universe,
Thou revealest thyself to me, Great One!
As the ineffable mystery of the Self
My own higher nature, How can I know Thee?

The Blessed One.

Only by devotion can I be known;
And my mystic form be seen by thee.

Alindah.

Thou art nameless to me, eternal Self,
By what name may I call thee, Great One?

The Blessed One.

Men, know not any origin of Me.
They look for Me, the unmanifested
In a bodily form; not knowing Me,
As the uncreated and eternal Lord.
They call me the Christ, and so I am,
Emmanuel; God within the soul of man.

I reveal myself to thee as the Master.
None but thee can hear this holy converse.
What thou createst comes from within.
If thou wouldst create high and holy thoughts
Then thou must have my spirit within thee
My words, they are spirit and they are life.

Alindah.

I am then this great mystery to unveil,
The Christ in me, the Christ in every one.

The Blessed One.

Not by philosophy am I to be found,
Which lacks the element of devotion.
Nor by any science, nor by knowledge
Only by devotion may I be obtained.
This is my decree, may it thus be known.
I may be known as repose, quietism,
Service, devotion, tender affection, and
Union; As friend and lover to the loved.
I may be known as the Lord of Yoga,
Mystic union with the Supreme Spirit.
Do all thou doest for Me, in my name,
So shalt thou be in Me, and I in thee,
So shalt thou be dear to me, as myself.

Alindah.

Thou revealest thyself, as life in forms
And formless life thou art o'er all supreme!

The Blessed One.

What thou writest on the spiritual plane
Out of thy spiritual force is created.
Thou art of that much force depleted.
Know thou, that whatsoever thou doest,
It is produced by one part of thyself.
If on the animal plane then 'tis brawn;
On the intellectual plane, brain stuff,
Matter in its finer modified forms;
On the super-conscious plane 'tis spirit.
In that thou art in me, and I in thee.

Alindah.

Lo! I've sought Thee these many years; now,
I've found Thee within me to be so Great,
That I am overwhelmed, I have no strength
With awe my lips are sealed, my voice is gone,
I can only hear thy ambrosial words.
I can no longer take them down in notes.
Great One, at what point I stand I know not,
But at each point I behold and tremble.
As the path which I am now to tread
Is revealed to me, I behold its glory;
Beyond the power of imagination.
What have I to do with all this knowledge
That thou hast, Great One, revealed to me.

The Blessed One.

The Master's work to give knowledge to thee,
Thine to give to those who do not yet stand
Where thou standst. The work 'tis sublime

By knowing those with whom the work is shared.
Masters do their work, then claim their reward.
The laborer is worthy of his hire.

Alindah.

O mystic One! thou art the alchemist,
Thou canst turn basest metals into gold;
Thou didst turn water into wine, of old.
All powers which our human powers transcend
Are within thy mystic form concealed.
To know Thee truly is to know them all!

The Blessed One.

No cry of *self* reaches the Master's ear.
From compassion alone the divine give,
Those who upon themselves the power consume;
The black side of their own nature evoke.
From their deeds they too receive their reward.

Alindah.

If I were the alchemist I would not care
To turn base metals into gold, but turn
Again the face of the prodigal soul
Toward its spiritual inheritance;
Toward its divine possibilities.

The Blessed One.

The term Religion means binding back;
The soul must turn again to its first estate
That of pure spirit, one with the Father.

Alindah.

Great One, the base metal is in thy hand.
The doctrine of Yoga ; The Mysteries,
And the kingdom of heaven, these three unite
Into one comprehensive religion, which,
When one knows, nothing more needs to be known,
By the incarnate soul while here below.

The Blessed One.

If thou couldst see these three systems are one.
They have but one root, the eternal Truth.
The soul being one there can be but one
Rule of life, for all incarnate souls alike.
And but one Path for mortal man to tread.

Alindah.

I am soul, the divine life I now live, in
Myst'ry too great to solve from day to day ;
I could not live it without thy dear voice
To cheer me on my isolated way.
My work is on the inner plane divine,
Below it, others must the problem solve.
On whatever plane the soul is, it does its work.

The Blessed One.

This is the incarnate soul, the divine soul
The Higher Self works not at all ; is not stained
Though it is everywhere seated in bodies.

Alindah.

That the soul must be in darkness left,
To grope its way, stirs my heart with pity.

The Blessed One.

Thou rememberst Lazarus, in the bosom
Of Abraham. The soul calling to him
To send Lazarus across the great gulf
With a drop of water to cool his tongue;
In the fierce flames of this world's afflictions
Tormented; rememberst thou the answer?
They'd not change though one were sent from the dead.
The incarnate soul makes its own bed in hell,
This underworld, and change it will not
Till the soul is satiate with *desire*;
That which binds it to this lower world.
Between the ordinary man, and one
Who can take knowledge, the distance is great,
Immensely great to one on the *divine* plane.
The return of the prodigal soul, is
The Path of the soul's evolution;
For this, the soul's progress, nature exists.

This universe has been spread out by Me;
My unmanifested material nature.
This is my lower nature, but *I* dwell
Not in it. Behold my royal myst'ry!
I dwell not in it in my higher nature.
All things dwell in Me, I do not dwell in them.
I am the sustainer, o'er all Supreme.
My spirit which is the source of all things
Sustains all things but dwells not in them.

I will show thee what must be known,
Divine and human to gain immortality,
Which, when thou knowst, thou wilt not
Again come to this trouble of mind.
The Supreme Spirit, without beginning,
Is without and within all beings,
Not discerned because of his subtlety.
To be known as the sustainer of all.
He is knowledge, its object, and its end,
The Supreme seated in the souls of men.
He who worships Me, the eternal Lord;
And discerns this Spirit within himself
Is fitted to become one with Me.

Alindah.

Those who strive but do not gain the goal.
The divine life, or super-conscious plane,
What then becomes of them, O mystic one?

The Blessed One.

Those who strive go not on the evil way.
After enjoying that heavenly world,
For unnumbered years they are born again;
And thus they strive again for perfection.
They *are* what they have gained in former lives
Thus they are that much farther on the Path.

Alindah.

Great One, this is the reason for the classes
Of mankind, fragments of the divine,
Who are struggling by our side, is it not?

The Blessed One.

'Tis the law of necessity; Karma.
Think not that thou canst stand aside
From the bad man, or the foolish man,
They are thyself, though in a less degree
Than your friend or Master; remember thou
That the sin and shame of the world, is thy
Sin and shame, thy Karma immutably
Interwoven with the great Karma.
Blame them not, shrink not from them, give thy aid,
To help keep back the powers of darkness.

Alindah.

O tell me, Mystic One, Did Jesus teach
The law of Karma in his doctrine?

The Blessed One.

The lesson, by the Great Master, was taught
In many parables in various ways,
"As ye sow, so shall ye reap," not only
In this present life, but in the life to come,
In this lower world in your next body.
'Tis the bonds of action, the fruit of works,
That binds the soul in the bonds of matter.
Let the work be by thy care, but not the fruit
Of works; do thy work without attachment;
Thus shalt thou be free from the bonds of action.
Meditation is better than knowledge,
Renunciation than meditation.
Renounce all works in Me; find thy refuge
In Me; Know that thou art dear to Me.

Chapter the Sixth: The Self can be Attained only by Devotion; The Doctrine of Yooa, The Mysteries and the Kingdom of Heaven are one.

CHAPTER THE SEVENTH.

Alindah.

O God! O Christ! O Krishna! or O Friend!—
How easy is worship when we have come
Into That which contains them all;
What matters the name for impersonality.
That I live “with Christ in God” is as literal
A fact, as that I live in this body.
I worship Thee with my whole nature;
My eye being single, fixed on the One
My body is full of Light, in my body
I am one with Thee as in spirit.
The Blessed One, Holy One, the Master,
The Self, are all synonyms for the One.
Also, Christ, the eternal, and Lord of Lords
The *One* to whom our devotion is due.
The highest point of human thought and seat;
All space between is filled by Thee alone.
Thou God, Universal Soul, Spirit Supreme
Again, and yet again, all hail to Thee!
I am, imperishable eternal soul;
If I am That, then, I am That I am.
Down brawn! be still brain! you are my servants.
I am then, a surmounter of the modes.
Stand at my right hand while I make the modes
My footstool; on the modes I plant my feet.

I plant myself on my Higher nature.
I belong not to Nature; I am soul!
I have now passed over the delusion.

The Blessed One.

Not till thou standst aside from self,
Will the Self reveal Itself to thee.
This is not so strange as it might seem;
The great Nature of which thou art a part,
Hath speech and it is never silent.
Also, the great spiritual Nature
Of which thou art a part, hath power of speech;
To those who hear with the inner hearing.

Alindah.

Great is the Soul! and greatly to be praised!
I am happy in the knowledge of the Soul.
That knowledge, is meat and drink indeed!
"I have meat to eat that ye know not of."
There is none other to whom to go. Thou,
Great One, hath the words of eternal life.
My soul still cries out to know Thee fully;
Thou, who art the Lord of devotion!
Thine eye surveyest the whole Universe,
Mine is limited. What wouldst thou have me see,
That eye hath not seen? O mystic One!

The Blessed One.

Now that thou hast passed over delusion,
Thou'lt disdain that which has been revealed,
Or what shall be revealed hereafter.

Alindah.

It is now my inmost soul's desire,
That this work shall be complete in knowledge;
Not for my sake but for the sake of the work.
Thou art O Lord, the Soul o'er all supreme.
To know Thee the highest consecration;
Obtained only through years of devotion.
Great One, my soul bows down and worships thee.
All hail to Thee! all hail, eternal Lord!

Explain the problem by John propounded,
"In the begining was the Word!" Great One.

The Blessed One.

In the beginning was the Word, (the Christ)
And the Christ was with God, and the Christ
Was God.¹ The same was in the beginning
With God, all things were made by Him;² without
Him, was not anything made that was made.³
In him was life; and the life was the Light
Of men; the Light shineth in darkened souls,
The darkened souls comprehended it not;
That the Christ, was the true Light which lighteth
Every man that cometh into the world.
He was in the world, (in the souls of men),
And the world was made by Him, and the world
(Made by the souls of men—) knew him not.
And the Word was made flesh, (manifested
In Jesus), and dwelt among us; and *we*
Beheld his glory; the glory, *as*,
Of the only begotten (spiritual) son.
Of the Father; full of grace and Truth.

1. Equal with God. 2. As the creator. 3. Out of *prima*
matter.

No man hath seen God at any time,
 The only begotten (spiritual) son, the Christ
 Which is in the bosom of the Father,⁵
 (Who has never been incarnate) declared Him,
 (Through his manifestation in Jesus).
 But as many as receive him, (in themselves)
 Which is born (in them) not of blood, nor,
 Of the will of the flesh, nor of the will of man,
 But of God; to them, gave he power, to *become*
 The sons of God; *even* to them that believe.
 (That the Christ is the Spirit within them).
 The Word means soul; thou too art the Word
 Made flesh, embodied the same as in Jesus.
 The Christ is the Light; the Supreme, the *Flame*
 Thou'lt enter the Light, but not touch the Flame.

Alindah.

This knotty problem, thou hast made clear
 To me, Great One, as never before seen;
 Over which I have pondered many years.
 Explain to me the parable of "Sowing the Seed."

The Blessed One.

Seed, is also a symbol for, soul.
 The seed, or Word, which the sower sowed,
 Were souls; some seeds (souls) fell by the wayside,
 Incarnate in bodies that were short lived,
 Others in bodies dwarfed by worldly riches;
 Others in bodies that brought forth fruit,
 An hundred-fold; these souls were perfected,

4. Social world. 5. Equal with the Father, pure spirit.

Those who entered the kingdom here on earth;
Who returned again to their Father's house.

Alindah.

I worship Thee, in spirit and in truth.
Great One, thou seekst such to worship Thee.

The Blessed One.

Men will compass land and sea, to make *one*
Proselyte, and when he is made, O man!
He is still subject to his *lower* nature.
Men will cross seas more lands to discover
And leave the vast possessions *within* them;
Faculties of inner sight, hearing, and speech;
Undiscovered, and, undeveloped.
But man, being a materialist,
Will let this rich fruitage go to waste,
That which has taken æons to perfect.

Oh! Jerusalem! Oh! Jerusalem!
Which stoned the prophets and laid waste,
Thy house¹ is left unto thee—desolate!
He that putteth his trust in worldly gain,
Is the man who built his house on the sand;
The storm came, and great was the fall thereof.
Men go on building their eternal house
Laying the foundations in the underworld;
Expecting the door of the higher nature
To open into the kingdom of heaven.
Thy house will be left unto thee, desolate!

1. The inner temple.

Alindah.

Thou fillst me with awe, Oh majestic One,
When I behold thy awful power divine.
Then the triple worlds tremble, Soul supreme.
I see not thy beginning mean nor end.
Thou fillest all space twixt earth and heaven,
With inner sight and hearing developed,
With sense unchained, even now, I can not
Comprehend thy wondrous mystic nature,
Without thou givest to me the eye divine.
Thy soundless voice I cannot comprehend,
Audible to my inner sense of hearing,
Nor with inner sense of sight perceive Thee.
Canst thou, to me, reveal this mystery?
I await thy answer with bated breath.

The Blessed One.

Thou art *one* with the Knowing and the Known
Thou art *now* one with the eternal Self.
The three are equal. Atma-Buddhi-Manas.
Father, Holy Ghost, and Son; three in One.
The Quarternary within the Triangle;
Thou hast solved the myst'ry of the symbol.
And now its full meaning is known to thee.
The Prodigal's return to his Father's house.
Lo! to go no more out for evermore.
The mystic Son of man has come to birth!
The mystic Son of man is born on earth!
Glory, on earth to God in the Highest,
With the seven-pointed Star thou art crowned,
Symbol of the divine Light within thee.

Alindah.

All this has long been known within myself,
My gracious Lord! I accept it now from thee.
All hail! Thrice welcome from Thee, Holy One.
Thrice welcome coming from the soundless voice;
From the presence which hath neither substance
Nor existence; that which is invisible
Alike to the inner and outer senses.
All hail to Thee, all hail! thou mystic One
I see Thee, as ne'er before seen by me.

The Blessed One.

The *power* the disciple shall covet, is,
That he shall be as nothing in the eyes of men.
Follow thou, the footsteps of the masters.
This for thy good, for thou art dear to me.
Thou hast now been "baptized with the spirit"
And with "fire," knowest now what that means?
And the cloven tongues of fire, a symbol,
Which thou canst now read as an open book.
Thou hast passed through the fiery furnace.

*Chapter the Seventh; The Meaning of, "In the Beginning
was the Word," and the Parable "Sowing the Seed."*

CHAPTER THE EIGHTH.

Alindah.

Thou God seest me, Thou art *within* me.
Thou sayst, meditation is devotion.
Lo! these many years I have worshiped Thee.
How shall I, by meditating, know Thee?
In what forms of being mayst thou,
Mystic One, be comprehended by me?
Thou alone knowest thyself by thyself.
Best of beings! Creator of all things!
The God of Gods. Ruler of the Universe!
Declare to me thy mystic nature,
By which these worlds are pervaded by thee?

The Blessed One.

I am the soul, seated in every creature.

Alindah

How art thou, the dice-play of the fraudulent?
And the splendor of the splendid, Great one?
That thou art both, I can not understand;
None but thee can destroy this ignorance
From none but thee, can I take knowledge.

The Blessed One.

I am not these things, but the animating soul
Which gives to each its power of excellence.
Actions are done by the modes of nature,
The proper nature of each is in action.

I take not to myself the deeds of any,
Good or evil, actions are not mine.
I have not the nature of the modes.
If the constitution of the modes be evil
The action will be evil. The tree is known
By its fruit; are the words of the master.
The human soul stands responsible
For the *use* to which it puts this power,
The divine Soul, never assumes life;
It always existed in the Supreme.
It, becomes a separate existence
An individualized soul, only,
When invested with bodily forms.
Thus made a part of the existent world.
Hast this been heard; hast thy trouble of mind
Born of ignorance, been destroyed?

Alindah.

My trouble has been destroyed, by thy favor.
Whence is the power we call inspiration?
Is that too, from thee? Best of beings!
How, that inspiration can be evil.
O, Great One, I cannot understand,
How it can be low and even vulgar,
Why one will produce a *good* work, others
Works do harm; both from inspiration?

The Blessed One.

Intuition, is a faculty of the soul;
Inspiration, a faculty of the brain.
Inspiration may come from emotion;
Intuition always comes from the Silence.

Down modes, be still brain, if thou wouldst hear
The voice of the Silence through the inner ear.
The serpent, the lower self, may *inspire*
A man to commit a bad deed for gain.
Look well to the *source* of inspiration;
Let it be thy servant, not thy master.
That which is done for self, is never pure,
'Tis never absolutely good: 'tis mixed.
Do thy work, regardless of blame or praise,
In that only, canst thou serve the Highest.
So shalt thy work go down through the ages.

Alindah.

What are the two ways? Thou best of Beings!

The Blessed One.

There are two, deemed to be, eternal ways
Of the world; by one, men go on the way
In which there is no return; by the other
They return again to this world of death.
The devotee who possesses this knowledge,
Attains to the supreme primeval seat.

Alindah.

The undivided thou, the highest point
Of human thought, and seat supreme of all.
Knowing how great thou art, may I in naught
Dishonor thee, in word or thought, Great One.
He that is *in me*, is greater than he
That is in the world; he that is in *me*,
Is the undivided, in the world¹ divided.

1. Nature.

May we walk in the Light of God, the Light
Within us. If we find it not within us
It is useless to look for it elsewhere.

Who was Buddha, Oh best of beings?

The Blessed One.

The Master Buddha, the Light of Asia,
The Master Krishna, the Light of India,
And the Master Jesus, are all, but different
Manifestations of the One Eternal Self.
There's but one Rule of life for all Nations,
And only one open door to heaven.
"For straight is the gate, and narrow the way,
That leads to Life,¹ and few there be that find it."

The doctrine taught by these three masters
Concealed in cypher, is *one* and the same;
It is the Path of *becoming*, every time
A soul returns to its Father's house,
The mystic Son of Man has come to birth.
The mystic Son of Man is born on earth,
It matters not what country or Nation.

Alindah.

Why is this doctrine hidden in cypher,
Why not so plainly written, that *those*
Who run may read? O tell me, mystic one?

1. Divine life.

The Blessed One.

Super-nature prevents this, by its own law.
They must be able to *read* for themselves.
Entrance into Life¹ is marked by this power.
The doctrine is a profound mystery.
Each one must unravel it for himself.
The Masters, in giving out their wisdom
Hid its meaning in the words which framed it.

It is for the Hindus to worship
The Eternal Lord as Brahma, for us
As the Christ, and the Buddhist as Buddha.
In this there's no discrepancy, to the wise.
All worship alike the Supreme Spirit;
The Knowing and the Known, the highest seat.

Alindah.

How can I, the least in the kingdom,
Give utterance to these eternal Truths?

The Blessed One.

Be but my instrument; be not dismayed,
Fight! thou shalt conquer in the world thy foes.¹
My arm already hath destroyed them all.
Knowest thy foes are of thine own creating?

Alindah.

What of Universalism; the doctrine
That all men will be ultimately saved?

1. The lower self.

The Blessed One.

That is the doctrine of evolution,
By the slow process of reincarnation;
They know it not, even those who teach it.
All will enter, in the far spaces of time,
Those straight gates. Time is the great deluder.
The soul is shut out from knowing its God;
Blinded through all the far spaces of Time
To the Light, to the eternal life within.
Its deliverance from matter may be found,
By those who so desire, by a shorter route,
By devotion thou wilt over pass, all
Cults and creeds. Give thyself to devotion.

Alindah.

I see not the steadfast continuance
Of this devotion, which thou hast said,
To be obtained through equanimity;
For the heart which desires, is fickle;
It is turbulent, strong and obstinate,
Its restraint seems to be as difficult
As that of the wind, O thou mystic one!

The Blessed One.

Doubtless, but it is restrained by practice,
And by indifference to worldly gain.
He who is master of himself obtains it.

Alindah.

Ask and you shall receive, sounds to me like
Something too easy to be credible.

The Blessed One.

But, know that the disciple can not ask
In the mystic sense used in this cypher, till
He has attained the power to help others.
The divine give; 'tis the law, and thou too
Must give, e'er thou canst be of their kin.
Know, that the answer comes from thine own plane
Of being; the ordinary man asks
With his mind only, and the voice of mind,
Know thou, is heard only on the mind plane.

Alindah.

A bad man asks and he receives; his prayer
Is answered, e'en to commit a bad deed,
How dost thou account for this, Great one?

The Blessed One.

He draws his answer, the thing itself,
From his own plane of being; his own *will*,
The creator of his deed, hence his answer.
Primordial matter is the source
Of all material things on all planes;
It is eternal, both past and future.
Uncreated, and having in itself,
A potentiality of issuing forth,
And forming all inanimate existences.
It is unconsciously acted upon
By the Will, or by desire, thus the soul
Is a creator; thought, will, and resolve
Are matter in its modified forms,
Also, desire, hatred, pleasure, pain.

Know that Nature and Spirit, are both
Without beginning; know that variations
Of material forms spring from Nature.
In the activity of the organs
Of action, nature is called the cause.
But in the *perception*, of pleasure
And pain; know that spirit is called the cause.
If thou wouldst ask for things spiritual,
Thou must rise to the spiritual plane.
If thou askest on the plane of desire
Thy answer will be the object of *desire*.

Alindah.

Jesus said that which cometh *out* of the man,
That, defileth the man, How is this?

The Blessed One.

It cometh out of his lower nature.
For from *within*, out of the *heart* of man,
Out of the lower self, proceed evil,
Murders, thefts, covetousness, wickedness;
All these evil things come from *within*
His *lower* nature and defile the man.
The lower nature in cypher is called
The "serpent," know that this all-devouring,
And all-defiling, is here thy foe.

*Chapter the Eighth: The Doctrine Taught by Krishna,
Buddha and Jesus Hidden in Cypher, is One.*

CHAPTER THE NINTH.

Alindah.

What sayst thou of Theosophy, Great One?

The Blessed One.

The Wisdom Religion was withdrawn,
The shepherd smitten, the sheep scattered, lest
It should become a cult, the "letter" taught
In place of the inner meaning; 'twill appear
Again at the close of this century.

Alindah.

I want pure truth without being mixed
With my preconceived ideas of Truth.
All knowledge is seated in Thee, Great One;
Thou art the Master, the re-adjuster.
My soul waits for Thee, Lord of devotion,
Thy pleasure; to speak or to be silent.
What did Jesus mean by the worm that dieth not;
And the fire that is not quenched, Great One?

The Blessed One.

Desire, is born of the "passion" mode,
An unquenchable flame; it is *desire*
That causes the soul to re-incarnate;
The flame burneth till desire is quenched.
The lower self is the worm that dieth not.
Jesus said; "Thou shalt no more come out thence,
Till thou hast paid the uttermost farthing,"—
Of thy Karma; working out thy salvation.

Desire lives when the man has accumulated
Unto himself innumerable existences.
He who would enter upon the path of power
Must tear desire out of his heart; and then
The heart will bleed; the whole life of the man
Seems to be utterly dissolved; this ordeal
Must be endured; it may come at the first
Step of the perilous ladder which leads
To the Path of divine life, it may not come
Until the last; it has to be endured; fix
The energies of thy soul upon the task.
Live not in the present nor the future, but,
In the eternal; desire can not flourish there.

Alindah.

Jesus asked them; "Whom say *ye* that I am?"

The Blessed One.

Peter, replying said; "Thou art *the Christ*."
Upon *this* rock I will build my church.
Stress has been laid upon Peter as the "rock"

Instead of the rock,—the *Christ in Jesus*.
Peter, is the *rock* on which is builded
The Church of St. Peter's at Rome; and Mary
The mother of Jesus, is the corner stone.
Jesus, and the Christ, are left in the background.
“Call not any *man* your Master, for *one*
Is your Master, even the Christ,” within you.

Alindah.

Again, “What think you of Christ, whose son was he?
They say unto him, “The son of David.”
How then, doth David, *in spirit*, call him Lord?
If David called him Lord, how is he his son?

The Blessed One.

The “Christ” has alway been in the world: called
By different names in other nations.
The “Christ” is only an appellation for, That,
Which is nameless and incomprehensible.

*Chapter the Ninth: The Christ, is the Rock upon which
the Church is to be Builded, and not Peter.*

CHAPTER THE TENTH.

The Blessed One.

Soul, why hastest thou to catch a bubble!
Soul, why hastest thou to overtake Time!
Thou soul, art both Time and the bubble.
In thy mortal body, the bubble,
In thy spiritual nature Time.

In thy mortal body, thou hast not yet,
Filled thy belly with husks; not yet ready
To turn thy face towards thy Father's house.
With pleasure the soul must be satiate,
And wear out pain, ere the eyes will see
That light which illumines the spaceless soul,
And the Path which leads to the supreme goal.

- Alindah.

I, am the imperishable eternal Self
In this body *seated*; 'tis my moral soul¹
That is incarnate *within* this body.
I now see the mystery for myself.

1. Lower manas. The soul is dual.

The union of my mortal soul, with the Self
Constitutes my soul's immortality.
A greater mystery, than any other
Mystery, has now been solved by me.
Thou, Mystic One, my human soul adores.

The Blessed One.

Thou art now prepared for a further Path,
Now that the secret of this great lesson is told;
In it lies the mystery of the new way,
The path leads out of all human experience.
Utterly beyond human perception.
Art thou ready, Soul, to tread the new way?

Alindah.

I am one with thee¹, O joy unspeakable!
I am in myself the Christ, the mystic one.
None but *Thee*, could have revealed this to me.
I am now, the Warrior, Eternal Truth,
The day of the great peace, hath dawned at last,
He, has become one with me,—*forever*.
Be still, my soul, and know that I am God.²
I no longer, am the divine fragment
Separate, but am *one*, with the whole.
This is the bread, that came down from heaven,
If a man eat of it he shall never die.
He must become one with his divine Self.
This, is the law of immortality; then,
This mortal consciousness, will never die;
Thou, mortal soul, hast donned immortal robes.
Thou, has become *one* with thy Higher Self.

1. The Self. 2. To my lower self.

The Blessed One.

This day! in thee, the mystic Christ is born!
The mystic Son of Man is born on earth.
In thee, is brought to light the mystery.
Of the doctrine of the kingdom of heaven,
Which thou, for long years, hast sought to fathom.

Alindah.

My lips with amazement are dumb, Great one.
At this sacred converse between us two,
My mortal soul, and my own Higher Self.
For twenty years or more thy voice I've heard.
To fathom this mystery, my great desire
Has been; through years of meditation.
I've sought to bring out, what was revealed
Within, too subtle to be couched in words.
To be able to voice this mystery.
I would have dipped my pen in the blood
Of my heart, my inmost soul to reveal;
The eternal Truth within me hidden,
Which of myself alone, I had not power
To bring forth this awe inspiring mystery.

The Blessed One.

Thou canst *now* unveil the inner meaning
Of the doctrine of the kingdom of heaven.
As taught by the Master in parables.
Within the soul is the *Light* of the world
The *only Light* that can be shed on the Path.
It is beyond you, but you have reached it,
And in reaching it, you have lost yourself.

Alindah.

To rest thy human body I would lie
Prone on my face at thy dear feet, Great one!
My soul overflowing with devotion.
Never sated with thy ambrosial words.
When thou sayst to me, Arise and stand
My limbs tremble, I have no strength in me;
In the kingdom of heaven¹ I am the least.

For time, to comprehend my new estate;
Time, to survey this vast inner world,
Time to sit at the banquet of those returned;
Drink of the nectar and eat ambrosial food,
With the redeemed, at my Lord's great supper.
To behold the faces of beloved Messiahs,
Of Masters, prophets, mystics and seers,
Those that have been martyrs for the Truth's sake;
That have taught the doctrine of the kingdom;
The doctrine of the mysteries, and Yoga.¹
Oh Glorious throng, all hail! all hail!
All hail! myriads of glorified forms.
All hail to *Thee*, eternal Lord, all hail!
All hail to *Thee*, Supreme, o'er all supreme.
Thou seem'st to me to touch the skies;
Thy splendor to light the Universe.
I see thee as a mass of light glowing
Bright as the blaze of burning fire and sun,
And with thy radiance heats the Universe.
Vast on every side beyond all bound.
None is thine equal, who in all the worlds
Surpass thee, O thou of boundless power.
To *thee* I bow, Be gracious, God Supreme!
Therefore, saluting thee, and bending low.

1. The super-conscious plane.

3. Union with the Self.

I ask thy grace, O God, whose praise is meet.
Be gracious then, O Lord, as sire to son.
This marvel having seen, ne'er seen before.
My soul rejoices, Yet is moved by awe.

I turn to Thee, Great one, who art to *me*,
As friend to friend, as lover to the loved
And ask of Thee, O tell me why, Mystic one,
The throng of the Redeemed is not so great.
As the myriad souls that have been incarnate
Since the beginning of Time's awful sway?
Souls their journey took; donned their "coat of skin,"
Passed through the fires of the underworld,
Tried in the fierce flames of experience,
Ere they could regain their Father's house.

Where are the unnumbered dead, O great one!
That have left their footprints in the burning sand?
Which in my mortal form I cannot see, for
My divine form is still veiled in mystery.
Thou must continue to be sight to me.

The Blessed One.

The seven-pointed star adorns thy brow,
Past, and future are known to *thee* now.
The unnumbered dead are still evolving,
An endless procession of birth and death.
The great wheel revolves, and on it are bound
The rich and the poor, the great and the small;
Each has his moment of good fortune,
When the wheel brings him uppermost; the king
Rises and falls, the poet is *feted*, then
Forgotten, the slave is happy, and again

Discarded; each in his turn is crushed,
As the merciless wheel turns on forever.
Life is a drama; the incarnate soul,¹ the actor.
The Scenes, its progress through the underworld.
Behind the scene the potent power lies,
The divine soul,² sitting in isolation,
Is the Light that guides the soul on the Path.

The soul, in Dante's "Divine Comedy,"
The Tragedy of the underworld,
Was in the "Inferno." The lowest step
Of the soul in matter. "Paradise Lost"
The soul had risen to an eminence
Whence looking backward to its lost estate,
And forward to "Paradise Regained."
In "Pilgrim's Progress," the soul on its way,
Its face turned toward its Father's house,
With the delectable mountains in sight.

In the early dramatists, and Shakespeare,
The soul fighting with its lower nature,
Was about to sell itself to the devil,
Like Faust; like Hamlet, worsted in battle.
In mortal combat wounded, it fights on.

Alindah.

O tell me, Great one, *when* will the fight end?
And the soul pass on *within* the precinct?
My soul sickens; the first and second scenes
Are heart rending. Is there nothing better
To look upon, or to look forward to?
Still the soul clings to the underworld.
Will it never pass beyond delusion, and

1. The soul is dual. 2. The Higher Self.

Be awakened out of its sensuous sleep?
Are we never to have the *third* scene complete;
The glad return of the prodigal soul,
With joy, and singing, to its Father's house?
What can be done, to hasten the time,
To awaken the soul out of death's sleep?

The Blessed One.

The soul in darkness, sees not its own Light.
Torturing the mass of elements, seated
In the body, and *Me*, who dwells within it.

Alindah.

What is meant by the soul being lost?
Thou, Best of Beings, destroy this doubt.

The Blessed One.

The Soul loses its individuality.
In its next body, only the essence
Of its former consciousness is saved.
It can recall nothing of its past life;
Although safely stored in the higher Self,
All of which comes into its possession,
When it becomes one with its Higher Self.

Alindah.

All this, I have verified in myself.

The Blessed One.

The Higher Self cannot all this knowledge

Reveal, while the soul is veiled in matter,
The soul in each age creates its religion ;
Passing through the fires of passion, it paints,
And on its religion engraves the fires
Of hell. Jesus in nowise taught the doctrine
Of hell, in its literal meaning.
Souls that have passed through the fire
Will teach a gospel of glad tidings,
The watchword will be, "Joy, comrade, joy!"
They will all be taught of God, *within*,
The soul, the Higher Self, and the Master.
The eternal Christ within them seated,
Of all the souls seeking for perfection,
Few know *Me*, the Self, the eternal Lord.

Alindah.

In gazing on the ineffable myst'ry
Of my own higher nature, I am dumb.
My tongue cleaves to the roof of my mouth.
In my experience of the greater life, I'm
Weighted by a sense of unreality.
To be *one* with *thee*, to breathe the same air,
To lift my head, to claim my inheritance,
To claim the use of sight, hearing, and speech,
On the super-conscious plane of being.

I fold my weary hands, and rest
My head on thy beloved breast;
Thus sweetly abiding in Thee,
I am *Thee* and Thou art *me*.

*Chapter the Tenth. The Union of the Incarnate
Soul with the Self, Constitutes the Soul's Conscious Im-
mortality.*

CHAPTER THE ELEVENTH.

Alindah.

*Thou*¹ art the vine. *I* am only a branch,
And my Father² is the husbandman:
Every branch in Thee,³ that beareth not fruit,
Thou purgeth it that it *may* bring forth fruit.
Except *I* abide in thee, and thou in me,
I can bring forth no spiritual fruit.

The Blessed One.

Every soul represents the Trinity.⁴
This eternal Truth, is hidden in cypher,
In the Master's parable of the "Vine."
I, the Christ, am the true vine, my Father,
Who is one with me, "is the husbandman."
"And ye," (incarnate souls), "are the branches."
Here, we have the Trinity; *three in One*.
The husbandman, the vine, and the branches.
There could be no *closer* union than this.
The branch cannot bear fruit except it abide
In the vine; the life of the vine, flowing

1. The Self or Christ. 2. Eternal Self. 3. The Self is Universal. 4. Or Triad.

Into the branch, and the *life* in the branch
Flowing back into the vine. This simile
From Nature, shows what is meant by *abide*;
To *become one*, I am *you*, and you are *me*.
Except ye abide in the Higher Self,
The life cannot flow into the branch.
Here, we have the embodied soul *one part*,
The Higher nature *two parts* of the Trinity.

Alindah.

What happens to the soul, if it does not
Abide in the Higher nature, Great one!

The Blessed One.

The souls wither: they have no *life* in them.
Men gather, and cast them into the "fire";
They come back again in a new body,
And pass through the "fire" of experience.

Alindah.

What a wealth of spiritual knowledge,
Is stored in the parables of the Master;
To those who are able to read the cypher!

Jesus said, "What have *I* to do with *thee*,
" 'Tis not lawful to take the children's bread
And give it unto dogs." Yet the dogs
Eat of the crumbs that fall from the table.
Those that have *ears* to hear, let *them* hear.
The spiritual sight must first be attained;
The inner plane of consciousness from which

Jesus spoke, ere one can read the cypher
In which all the parables are written.
Being able to *read* the cypher is to *see*;
One must have attained to speech, to be able
To translate the cypher into language,
Which the *intellect* can *only* apprehend.
In close connection with that of the "*Vine*"
Is the parable of the barren fig tree;
The soul that has produced only *leaves*,
And no fruit, an example of the soul
That has not become one with the Self.

Thou must speak from thine one plane of being,
And speak the joyous tidings of the soul.
Not under laws of Rhetoric's control,
From nature's laws thy soul has freed itself.
Here, the laws of Rhetoric do not obtain.
Conforming to the world, the soul is held
In the bonds of action; thy soul is free.
After being set free if it then conforms,
'Tis like Penelope weaving her web,
Only to unravel, and weave it again.
The soul has the *power* of communication,
Without being governed by this world's laws.

Alindah.

I accept the language of the soul,
Also its logic and its Rhetoric.
How I would love to sing Thy praises;
O that I could speak, if I cannot sing,
Thy praises forth to all the sentient world.
No voice on earth with cadence so sweet,
To my inner ear no voice so complete.

I am like Spinoza, "God intoxicated";
God my lower, God my Higher nature.

The Blessed One

Now thou seest that thou art one with *Me*
In thy body as well as in thy soul.
Paul was the apostle to the Gentiles,
Those that knew not the Christ *within* them,
But *thou*, to those who have *attained* the Christ.
Thou hast now no need to receive succor
From any living being, knowest thou this?
In compelling the ears to listen, only
To the eternal Silence, the being
We call man, becomes *that*, which is no longer
Man, but something above, and beyond.
He stands at the threshold of divinity.
The creed of *knowledge*, he will follow
In place of any of the *man* made creeds.
He at once becomes an intrinsic part
Of the divine life, as he has been
An intrinsic part of the intellectual life,
Of the great nature to which he belongs.
The "Elder Brothers" are the pioneers;
The first to enter the inner kingdom.
The kingdom of heaven, must be taken,
By violence; so said the Great Master;
By some, the inner senses must be opened
By force of *will* indomitable;
By the use of the great engine of Faith.
Faith is the engagement or covenant
Between man's divine Self and lesser self.
If a man believes he has the knowledge
Within himself, he can claim and use it.

Into the Supreme Self will he enter ;
Whose thoughts are centered in the Supreme.
As men devote themselves to Me, even so
Do I honor them, in every age.

Alindah.

When the light broke on my inner vision,
It revealed to me a new world of being ;
Of immensity and grandeur ; I stood
Awe struck ; that mortal man holds the key
To these inner mansions ; plane within plane.
“In my Father’s house” (the spiritual domain)
Are many mansions (planes of consciousness).
If it were *not* so, I would have told you.
I came to prepare *you* for a place,
That where *I am*, you may be also ;
That what *I* have attained, *you* may attain.
Greater works than these shall *ye* do, when
You have *become* one with the Father.

The Blessed One.

No two need see the Self just the same.
On the inner planes, to *see* is to *be*.

Alindah.

To be caught up where I can see the whole
Universe seated in One, is sight indeed.
Of what use is faith, love, and devotion ?
For one drop, in the great ocean of being
To worship the whole ; to worship the One ?

My soul, my inmost soul desires to know.
I await thy answer, Thou Mystic one!

The Blessed One.

Devotion and worship are the power,
With which to draw from the spiritu'l source,
They are the human soul's dynamics;
Without this engine the soul is powerless,
It drifts on the great ocean of being
A rudderless ship; a boat without a helm.
The soul draws from its own plane of being.
All *phenomena* belongs to Nature.
It is matter in a modified form;
In it there is nothing spiritual;
It all belongs to man's *lower* nature,
All produced from primordial matter,
Of which the incarnate soul must free itself.

Jesus in cypher taught the law of Karma.
Whatever ye shall bind (to you) on earth
That shall be bound (to you) in heaven.
Whatever ye shall loose (let go of) on earth
Shall be loosed (from you) in heaven; 'twill not
Cling to you in your next incarnation.
The Son of Man is come to save (restore)
That which was lost (the Ancient Mysteries),
The doctrine of the kingdom of heaven.

Alindah.

My heart's devotion, I lay at thy feet,
My surrender of self, most complete.
From the *inner* fount, the sweet waters flow

And permeate, with a radiant glow,
My whole being, body, soul and spirit.
All by the bright lamp of knowledge lit.
If my brain to finer notes had been strung,
As poet, or lyrist, I might have sung;
Thy language reproduced in sweeter lays,
As in the long past Homeric days.
Thou art the same mystic one, age to age,
That has written thy message, page on page.
That informs the soul with praise and song
As time, and eternity, roll along.
Thy hand, that unfolds the eternal scroll,
The constant evolution of the soul.
When, the divine eye to us is given,
We see *in ourselves* the divine "leaven,"
That leavened all the *three* measures of meal,
Body, soul, and spirit; herein we feel
Our oneness with Thee, O thou Soul Supreme;
If in prose, verse, or rhyme, I clothe my theme,
Through the voice of the Silence, the words come,
When my own brain thoughts are still and dumb.

*Chapter the Eleventh: When the Inner Senses are
Developed, the Being we Call Man, is no Longer Man;
He Stands on the Threshold of Divinity.*

CHAPTER THE TWELFTH.

Alindah.

Mystic One, my mortal soul is o'erwhelmed
With the sense of responsibility;
Looking on the conscious plane I no longer
Seem to see bodies; all I see is souls,
Incarnate souls, bodies but their instruments.

The Blessed One.

One Ego, on two planes of consciousness,
See now, *thy* myriad forms and faces,
As have never before been seen by *thee*.
See *now*, thy sovereign mystic form divine;
See all the varied hosts of living things;
See thy Self, with unnumbered arms and feet
And eyes, and faces infinite in form.
Thou'lt see not either source, or means, or end
Of the Self thy universal form, and Lord.
Thy strength, thy arms, are infinite alike;
Could this thy wondrous form be seen,
Crowds would behold thee with amaze.
Not by study, good works, or austere rights,
Can the divine form be seen by mortal soul.

My form in thee, that thou hast seen, is one
Hard to see, only by exclusive devotion,
Can it be seen, as thou hast seen it now.
Be not afraid, or in thy mind distressed,
For having seen this *divine* form of thine.
Be free from fear, and with a joyful heart,
See now that other form of thine again.

Alindah.

Having seen again, this my human form,
I have now become composed in mind,
And have returned to my proper nature.
Now, my own transfiguration I have seen;
A momentary glimpse of myself obtained,
That will eventually be my divine form,
The blazing light recognized, without
Falling back in terror, before a phantom.

The Blessed One.

Now, the transfiguration of Jesus
Before his disciples thou canst understand;
Thou canst *know*, only as thou *becomest*.

Alindah.

Tell me, Great one, how in mystic form
Jesus showed himself to his disciples?

The Blessed One.

The disciples saw Jesus' mystic form
Through the eye divine, as thou thy form hast seen.

Alindah.

How did he reveal himself to the two Marys,
And talk with them in audible voice?

The Blessed One.

The soundless voice was heard by inner ear;
The inner voice, many times heard by *thee*.
Those, now, that have ears to hear, let them **hear**.
“A little while, and thou shalt *not* see me;
Again, a little while, and thou’lt see me,
“Because I go” (become *one*) “with the Father.”
The disciples among themselves questioned
What this meant. Thou the mystery hast solved.

Alindah.

My soul cries out to *Thee*, O thou Great one,
Who stands first on the ray of knowledge
On which I have entered. Give me guidance!
In the work where I have put my hand;
Leave me not until it is completed.

The Blessed One.

No further canst thou go than thou *becomest*.
Thou obtainest strength not by thine own right,
But because thou art a part of the whole.
Every man is a mystery to friend
And enemy alike, and to himself;
He does not know why he does this, or that.
Beside himself there is the *divine* part,
The power over which he has no control.

Alindah.

I sit at thy feet, thy loved disciple,
To be taught of thee, O thou mystic one.

The Blessed One.

Peace I give unto thee, thou art as myself;
They who renounce all works *in Me*; whose
Chief object I am, who in meditation
Serve me with an exclusive devotion;
Their souls being stayed on Me, I raise
From the ocean of this mortal world
Without delay. Fix thy soul on me alone,
Let thy mind be stayed on Me; then shalt thou
Dwell in *Me*, and thou shalt know *Me* fully.

Alindah.

Raising of Lazarus, and the widow's son?
I await with bated breath thy answer;
None can this doubt deströy but thee, Great one.

The Blessed One.

The soul had not left its house of clay.
Entranced it lay; at call of Jesus' voice
It awoke and came back to life again.
Only the "beloved disciple" mentioned
This incident in his gospel of Jesus.
All things done on the spiritual plane
Are as miracles to the mortal eye.

Alindah.

Nicodemus asked of Jesus the question,
Sayst thou that we must be born again?

The Blessed One.

Didst thou note the hidden sarcasm
In Jesus' answer? "Art *thou* a master,"
As thou claimest to be, "And knowest *not*
The eternal law of reincarnation?"
Jesus was still speaking in parable;
He in cypher taught the so-called master
The spiritual law of re-birth, or
The doctrine of the kingdom of heaven
Herein taught by the voice of the Master.

Alindah.

Apostle Paul speaks of the carnal mind
Being at enmity with God. What does
He mean by the "carnal mind," O Great one?

The Blessed One.

The lower nature at enmity with
The Higher Self; the enmity between
The incarnate soul and the divine soul.
There is no part of the gospel of Jesus,
Written in cypher, which thou canst not
For thyself interpret. Knowest thou this?

Alindah.

Paul says: It is written that Abraham
Had two sons, the one by a bondwoman;—
The “modes,” bound by the bonds of matter—
The other by a free woman; that he
Who was of the bondwoman was born
After the flesh, the incarnate soul, but he
Of the free woman was born by promise
(Yet to come), this, was the divine soul in each.
“Which things are written in allegory.”
As then, he that was born after the flesh,
Persecuted him *that was born*, by the law
Of the spirit, even so it is now.
Paul in looking through a glass darkly
Evidently did not see the Christ
In himself, only the Christ *in* Jesus.
Paul was not yet “risen” to the inner state
Of seeing the Christ *within* himself;
Hence *he* could only preach the Christ *in* Jesus.

It is not expedient for *me* to *glory*,
I will speak of visions and revelations;
“I knew a man in Christ (whether in the body
I cannot tell, or whether out of the body
I cannot tell; God knoweth),” says Paul;
“Such an one caught up to the third heaven.
How he was caught up into Paradise.
And heard unspeakable words, not lawful
For a man to utter; of *such an one*,
Will I glory.” That was his higher Self,
The Christ *in himself*, of which he had a glimpse.
“Yet, of *myself*, but in my infirmities.”

The Blessed One.

To distinguish between the Christ and Jesus,
Look *thou*, outside of thyself for Jesus,
But look *within* thyself for the Christ.
The soul through its experience in matter
Has built up its individuality
For its own use; it has known itself only
As a separate self; struggling alone
Through these various experiences
In the body; but when it awakens
To the knowledge that it is *one* with
The real Self, the eternal Lord, it *then*
Enters into a state of reality.
It begins *now* to live in its own world,
The region of the Divine and the Wise.
It must needs build an organization
Fine enough to transmit its messages
Ere its voice can be heard by mortal ear.
The soul passes through innumerable
Reincarnations ere it gains this power
Which few in any century attain.

*Chapter the Twelfth: The Transfiguration: The
Self Revealed to the Inner Sight.*

CHAPTER THE THIRTEENTH.

Alindah.

My soul cries out for God, I have no joy
For aught around; O joy unspeakable!
When thy loved voice I hear, O mystic one!
The tide in the great ocean of being
Ebbs and flows; I cannot expect the tide
Of spiritual being to *flow* away
And never ebb, contrary to nature.
By no other means is thy presence known
But through the soundless voice, O Blessed One.
When that is still, my soul cries out for God.
Give to my *soul*, this day, its daily bread,
Is the inner meaning of the Lord's Prayer;
The prayer voices the soul's cry for its God,
Whose kingdom and Glory is *within* us.
My soul, thy kingdom is, O thou Great one,
Thou Universal Lord, and soul Supreme.
Not knowing this, thy wondrous majesty,
From carelessness or even in my love,
If I dishonored thee, at times in mirth,
I pray thee pardon it, eternal Lord.

This is the essence of my soul's devotion,
My morning prayer, to thee, Great one.
What for Thee wouldst Thou have me see or do!
God as the author of evil; and the power
Of the evil one, have been in me expunged;
Long since burned out by the fire of knowledge.

The Blessed One.

To millions of souls in darkness sitting
That have seen no Light, freely give to them
There is no purifier of the soul
Equal to knowledge; whatever thou doest
Get knowledge. It burns up the dross,
The past accumulation of ignorance
Taken on by the soul, in successive
Incarnations in its mortal body.
The soul is continually *becoming*.

Alindah.

Strong in the strength which God supplies through
His eternal son, the *Christ* within me,
I ought in my *strength* to glory, like Paul.
I can glory only in mine infirmities;
Myself, I have laid upon the altar,
That I may give this doctrine to the world.

The Blessed One.

Thy faith in the Christ within thee hath made
Thee whole, which is the same as to say
Thy sins are forgiven thee. Perceivest thou?

Alindah.

The Son of man hath power to forgive sin.
How doth he obtain this power, Great one?

The Blessed One.

From the spiritual plane sin is not;
Every man is working out his own nature,
Hence, there are no sins to be forgiven.

Alindah.

How is the Son of man able to heal?
How did Jesus feed the five thousand souls?
How did he break to them the bread of life?

The Blessed One.

The Self has the power of healing in Itself;
Jesus had only to cause it to act.
All things are made of primordial matter,
Which is acted upon by the spiritual will.
Jesus, knowing this secret of nature,
Had only to *will* it into action.
It lies in *knowledge* of the power of the will,
The *Spiritual will* lies beyond the human soul,
All do not desire to use this power,
While others would put it to a bad use.
Man must *become* this power ere he can use it.
Herein lies the secret of the mystery.
Thou canst not use thy strength in two ways;
Thou canst not *store* thy power and use it, too;
The same laws on the higher plane obtain.

Alindah.

I would praise thee, O thou mystic one, for
Out of the *silence*, the answers have come.

My soul hungers fiercely, longs intensely,
And worships ardently, O thou Great one.
I vibrate between two planes of consciousness.
Coming back to the conscious plane is painful.
How may this be obviated, Great one?

The Blessed One.

Formulate what thou desirest to know.

Alindah.

What to ask I know not, O mystic one;
There is nothing that I desire *more*
Than that thou wilt reveal thyself to *me*,
In whatever way thou deemst that *I*
Can best comprehend Thee, O Great one.
I live in thee, a two-fold joyous life.
How live this two-fold joyous life in one?

The Blessed One.

Live, and breathe, and have thy being in *Me*.
By my *oneness*, and my divisible nature;
My divisible, thy lower nature;
My oneness thy *higher* nature. Perceivest thou?
All living things have their being in *Me*,
But I am not *in* their lower nature.
In my proper nature I dwell not in them.

Alindah.

My body is formed by the modes of Nature,
Out of primordial matter. This is thy

Unmanifested material nature.
Matter, that which is neither soul nor spirit;
That which knows matter,—matter-knowing—is soul.
Our human soul¹ has its seat in Nature,
And to thy divisible nature, belongs.
Which is thy lower nature, Great one,
And soul and spirit thy higher nature;
To my lower nature, life and death belong;
In my material nature is the divided,
My higher nature the undivided.

The Blessed One.

Knowledge by which one, eternal essence
Is seen in all creatures, undivided,
In the divided, is knowledge indeed.

Alindah.

The re-birth, I've found to be birth indeed.
I have not passed through without a struggle.
I stand aside from matter and see *myself*
As soul, this is attained by *becoming*.
My soul has freed itself and stands aloof
Guiding my life to its future greatness.
Not to draw *Thee* down to me, but myself
Lift up to Thee. In Thee I rejoice.
That thou mayest be obtained by me;
Hail to thee, Master! ready to answer.

The Blessed One.

To see by the intellect is one; to *become*,—
The great gulf, the abyss, must be passed.

1. Mind.

Alindah.

What wouldst thou have my inner eyes see
On this side the gulf, that they have not seen ;
Or further side of that which lies between ?

The Blessed One.

With Paul, the kingdom of heaven, was yet
A *promise*, not yet therein entered, *only*
As he saw his own transfiguration ;
What *he* called visions and revelations.
John on the Isle of Patmos, entered in.
He too, saw, as vision and revelations.
Neither Paul, nor John *became one* with the Christ
Their own Highest Self, *within* themselves.
They saw the Christ manifested *only*
In Jesus. *Jesus* was their Lord and Master.
They taught not the *spiritual* meaning,
They had not attained to spiritual knowledge.
Jesus said of John the Baptist, The least
In the kingdom of heaven is greater
Than he. The inner sight he had not attained.

Alindah.

I ask the question ; and the answer give
Through the voice in me which is soundless ;
Then two separate lives in *one* I live.

The Blessed One.

Herein is revealed thy *mystic* nature,
Seeing, hearing and speaking on two planes.
The mystic son of man, thou hast *become*.

Alindah.

My own nature, as now revealed, is so great
That I behold it with amazement.

The Blessed One.

Thou art finite, while *I* am infinite.
My speech voices thy *inmost* desires.
I fill the aching void, within thy soul,
If thy soul be stayed on Me, thou canst not
Strike one blow amiss; knowest thou this?
Pass Me not by; do thou all things for Me.

Alindah.

What is Spiritualism? What place
In religion should it occupy?

The Blessed One.

Spiritualists, attain not to Me.
They halt, on the astral plane intent.
And with phenomena amuse themselves.
Thinking they have attained all there is to know
They are on the first step of the ladder
That leads upward from the conscious plane.
Learn the lesson, but tarry not too long.
Each plane must be known by experience.

*Chapter the Thirteenth: Knowledge of the Spiritual
Will; How Jesus Fed the Five Thousand Souls.*

CHAPTER THE FOURTEENTH.

Alindah.

I have fed and rested this animal,¹
On which I am astride, what *now* for me,
What new lands discover, what heights to see.

The Blessed One.

This animal hath served thy purpose well!
It hath carried thee through all thy bodies,
In every climate and in every land.
Many have been thy births, from age to age,
Which I know, but thou knowest them not.
Of the treasury, of past knowledge stored,
The eternal repository in the Self,
Thou holdest the key, perceivest thou this?
The storehouse out of which thou are drawing,
The knowledge that hath made thee divine.
He that knows Me, the unborn eternal,
And the Supreme Spirit, knows the whole work,
The doctrine of the kingdom of heaven,
In no other way couldst thou have revealed,
Or, unveiled the doctrine, but by *becoming*.
Thou hast re-traveled the Path of thy soul,
And traced its footprints in the burning sand,
Back to the entrance of thy Father's house;
The mystery within a mystry, hast solved.

1. Incarnate soul.

Alindah.

This mortal brain, so blind, so dead, so dumb,
Radiant with divine Light has *become*;
The Supreme, revealed, resplendent as a sun,
Bowing low and trembling; I salute Thee!
God, in thy body¹ I see all the gods,
And all the varied host of living things;
Thou art eternal law's undying guardian,
The everlasting cause, thou seemst to me.
The world, soul Supreme! justly hath delight
In thy great glory, and obeys thy law!
Why should they not adore thee, eternal Self,
O infinite God of Gods! the world's abode,
The treasure house supreme of all the worlds.
From Thee the all has sprung, O boundless form;
All hail to thee, a thousand times all hail!
The infinite in power of boundless force.
The All thou dost embrace; then thou art All!
Father of all this fixed and moving world.
And *thee* we celebrate with songs sublime;
Our crowns of rejoicing lay at thy feet.
I look within my soul, and Thee behold.
O thou Holy one; thou Mystic one, all hail!
My eternal Lord, my soul salutes thee.
O thou best of beings, thou Blessed One.

In the knowledge that we are *one*, I glory,
I am finite, but thou art infinite;
I acknowledge no greater master than Thee.
Where am I this day, to take up the work?
Not *my* will, but *thine* be done, Great one.
I hold a certain knowledge within myself,
Which I have not had power to express.

1. This universe.

Thou the obscure fount from which speech flows,
Thou art both the fountain and the speech.
Thou art the seer and the thing seen.

This discourse of the Supreme mystery,
Which for my welfare thou hast uttered,
Has taken away all my delusion.
For, from Thee I have heard of the birth
And death of beings and of thy greatness;
Even so thou hast declared thyself to be.
O Supreme Lord! O greatest of Beings!
What is the office of the Holy Ghost,
The second person in the Trinity?
The Holy Spirit, sanctifier of souls;
And when may he thus be distinguished?
O thou re-adjuster, no one but *Thee*,
Can for me re-adjust the Trinity.
I would be a fool to dare to rush in
Where angels fear to tread, Great one.

The Blessed One.

This All is known to me, and on me hangs
As a string of pearls hangs upon a thread.
Father, Holy Ghost, and Son; the Son
Being the embodied soul, in the body
Of *every* one; the prodigal soul,
The Holy Ghost, the manifested one,
Which has neither substance nor existence.
One, with the Father, the all-pervading,
The Christ, the higher Self, within you seated.

*Chapter the Fourteenth: Office of the Holy Ghost
Second in the Trinity.*

CHAPTER THE FIFTEENTH.

The Blessed One.

The soul¹ is never born, and it never dies.
It has never been brought into being,
Nor shall it ever be brought hereafter;
Unborn, undying, eternal, primeval,
It is not slain when the body is slain;
It is undying and all-pervading;
Constant, immovable and eternal.
Becoming a separate existence
In the world of life, it draws to itself
The five senses, and the *manas*,² seated
In Nature, which form the mortal soul.
When the sovereign spirit enters a body,
Or, leaves the body, these he takes with him,
Presiding over the senses, and manas,
He connects himself with objects of sense.
Through his lower nature, formed of the modes.
Devout men, who are intent thereon,
See the soul, or Self, seated in themselves
Those whose souls are undeveloped see it not.

1. Self. 2. Karma Manas, Desire.

Alindah.

We as mortals, know not how great we are.
Thy sovereign union of soul with matter,
Is this, thy royal mystery, O Great one?
I would glorify Thee in this body.
This body formed of the modes of Nature
Is thy lower nature, thou art the prototype.
I have a lower and higher nature.
In *my* proper nature *I* am soul.
I animate, and sustain this body.
See then, this is *my* royal mystery,
The sovereign union of soul with matter.
When *in the spirit*, my higher being,
I see and know things spiritual;
I then speak from my own Higher nature,
Which has power of sight, hearing and speech.
I live now, not *in* the world but with it.
My horizon has extended itself
To the width of the whole Universe.
This is my reward for my years of toil,
Searching for spiritual knowledge.
Upon the altar, as an offering,
I now lay the sacrifice of knowledge,
Oh this royal mystery! this sovereign
Union! of spirit with matter, to know,
Is ample reward for a life of toil.
Joy unspeakable! Joy unspeakable!
This is union with the divine being.
What divine being *is* I now realize;
Entering into my *own* divine nature;
Coming *in* to my own inheritance,
Prepared for me before the world *was*.
Then, seated in this mortal body,—

In connection with the modes of nature;
In contact with objects of sense I enjoy.
Then, *this*, is my two-fold joyous nature.

Now I am to see with my divine eyes,
And do my work with my human brain,
The complement of my two-fold nature.
From my desire to know thee fully,
The answer has come, O thou Mystic One.
I thank thee Great one, Thou soul supreme
That thine eye overlooks all that I do,
Thou art my critic, and my witness, thou!
That all I have written is according
To thy word; to the best of my knowledge.
Our holy converse is herein recorded.
What is thy will in regard to this work?

The Blessed One.

Give to those who are devoted to Me,
And withhold not thine hand, but freely give.
Unto those that *have* more shall be given,
This is the eternal law of heaven;
To those who can *take* knowledge more is given.
Give the inner meaning of the gospel,
The doctrine of the kingdom of God.

Alindah.

It is meet for thee to declare fully,
Thy divine perfections, by which these worlds
Are constantly pervaded by Thee;
Declare to me thy mystic nature.
I am never sated in hearing thy voice.

The Blessed One.

In my Higher nature, I am the Soul¹
Seated in the soul² of every creature.
I am the beginning, and the middle,
And the end of all things; Alpha and Omega.
I am the intellect in sentient beings,
And of *senses*, I am the Manas.³
I am the resplendent sun, and moon
As the principle of life, I am in
All beings and living things the breath.
As air, I am in the wind and thunder-bolt.
Of kinds of knowledge; I am the knowledge
Of the Supreme Spirit. Of those who speak,
I am the speech. Also, Eternal Time.
I am the sustainer, whose presence is
On every side. I am death who seizes all.
And the source of all that is to come;
And whatever is of living things the seed
I am That; there is nothing, whether
Moving or fixed, that can exist without me.
Whatsoever thing is pre-eminent,
Glorious or strong, know thou, that all
Is the issue of a part of my power.
I have in continuance established
All this Universe, by *one* part of myself.

Alindah.

The Supreme is not these things, but He is
The animating soul which gives to each
Its power of excellence; Nature *in* God,
In my lower nature as in the Self.
Since I have known that *we* are inseparable,
1. Divine soul. 2. Incarnate soul. 3. Lower Manas.

There has come to my harassed spirit
The great peace that passeth understanding.
Thou alone givest me the devotion,
Great One, by which I become one with Thee

The Blessed One.

He who is not deluded and knows Me,
As the Supreme existence, knowing all
He worships me with his whole nature.
Thus, this most mysterious doctrine, Yoga,
Has been declared by Me. By knowing this
A man may become wise, and one who
Has completed every work here below.
To those constantly devout, who worship
With the service of love, I give to them
The mental devotion to be one with Me.
In *them*, dwelling in their souls, I destroy
From compassion, by the lamp of knowledge,
The darkness which is born of ignorance.

Here now again, my most mysterious words ;
Thou art well beloved by Me ; I will declare
What is for thy good ; devote thy soul to Me
Be one with Me, then shalt thou know Me fully.
He who shall teach this supreme mystery,¹
The doctrine of the Kingdom of Heaven,
To those who worship Me, he, offering
To me, this highest worship shall come to Me.
Nor is there any one among mankind
Who can do me better service, than he ;
Nor shall any other be more dear to me.
By him who shall read this holy converse

1. Yoga.

Held by us, I may be sought through knowledge.
Hast this been heard with thy soul fixed on Me?
Hast thy trouble of mind been destroyed?

Alindah.

By thy favor, my trouble is destroyed,
My doubts have disappeared, and I will act
According to thy word, Blessed One.

Alindah.

Explain to me the Seven Principles?

The Blessed One.

Man in his real nature is a trinity.
Spirit; Discernment, or Spiritual soul;
And mind; requiring four mortal instruments
Or vehicles, through which to work in matter.
This trinity, is that called in Sanscrit,
Atima-Buddhi-Manas. Atima is Spirit;
Buddhi, the highest power of intellection;
That which discerns; and Manas¹ is *mind*.

This three-fold collection is the *real* man;
The origin of the theological Trinity;—
Father, Holy Ghost and Son,—three in One.
The four lower principles are: Desire,
Life Principle, Astral, and physical body.

The nature of *Manas*, become dual
As soon as it is attached to a body;
As only lower Manas incarnates.

1. Lower Manas.

In the spiritual soul, we behold God.
This is what the Ancients desired to see;
But what the moderns do not believe in,
The latter, preferring to throw away
Their own right to be great in Nature;
And to worship an imaginary God
Made up of their imaginations,
Not much different from weak human nature.

Atma-Buddhi-Manas does not as yet,
Fully incarnate in this race; they use
And occupy the body, by means
Of the entrance of Manas, the lowest
Of the three, and the other two shine upon it
From above, the Christ, and God in heaven;
Symbolized by the old Jewish teaching,
“The Heavenly Man,” who stands with his head
In heaven, and his feet in hell. That is,
The head, Atima-Buddhi, yet in heaven,
And the feet, Manas, walking in hell.
Which is the body and physical life.

Man is not yet fully conscious, hence
Reincarnation must go on to complete
The incarnation of the trinity
The human brain is a fine organism,
Which Manas uses to reason from premise
To conclusion; this is the lower aspect,
And not, as some have supposed, the highest
And best gift belonging to man; its other
Aspect is the intuitional, which
Knows and does not depend upon reason.
Mind, becoming wholly intellectual,

The whole nature begins to tend downward.
 Intellect alone, is cold, heartless, selfish,
 Not lighted up by Buddhi and Atma.
 The lower, and purely intellectual
 Is nearest to the principle of desire.
 The other side, the higher, has affinity
 For the spiritual principles above it.
 In this higher trinity, we have the God
 Above each one; this is Atma, called
 The Higher Self. The spiritual part
 Next, is Buddhi, united with Manas
 Forms the Divine Ego.¹ The inner Ego
 Who reincarnates, taking on body
 After body, gaining experience,—
 Through successive reincarnations,—
 And adding it to the Divine Ego,
 Is Manas, *not* united to Buddhi.
 When we either wholly, or now and then,
 Become consciously united with Buddhi,
 In the body, where now it is seated.
 This is the *complete* meaning of "The Word
 Made flesh." It was so grand a thing in case
 Of Buddha, Krishna, and Jesus, to *be*
 Looked upon as a *divine* incarnation;
 Out of this comes the symbol of the cross.
 Manas is crucified, for the purpose
 Of raising up the thief² to paradise,
 Or, the return of the prodigal son,
 Who became incarnate in matter,
 To his Father's house, his real inheritance.

 The human propensities, belonging
 To lower Manas, are those which higher
 Manas, aided by Buddhi and Atma,

1. The Christ. 2. Lower Manas.

Has to fight and conquer. Higher Manas
If able to act, becomes what we call
Genius; if complete master, then a god.
But memory, continually presents
Pictures to lower Manas, and as the result,
The higher consciousness is obscured.

Adown the pathway of life we see men,
Who are geniuses, or seers and prophets.
In these, the higher power of Manas
Is active, the person illuminated,
Such, were the great sages of the past,
Messiahs, like Buddha, Krishna, Jesus.
Poets too, and others, are men in whom
Higher Manas, now and then, sheds
A bright ray on the prodigal below.

Solomon's temple,—a symbol of Man,—
Is noiselessly building from age to age
Without sound of hammer or tool being heard.
Man, could not live in his bodily temple
Until the master-man, hidden from sight
Within, carrying forward the plans, perfected
The lower structure. Then æons must pass
Ere the master might use the temple
For its best and holiest purposes.

The New Theism, the *inner* meaning
Of the Old theology, is based on science
For no science is complete which leaves out
Any department of the universe;
Whether visible, or invisible.
And that religion which depends solely
On an assumed revelation, turns

From things and the laws governing them
Is nothing but a delusion; a foe
To progress and man's highest development.
Man cannot see God above him until
He finds God within him, which will illumine
His whole being with the flame of devotion.
Intuition is the Light. Reason, your guide.

*Chapter the Fifteenth: The New Theism, the inner
meaning of the Old Theology, Based on Science.*

CHAPTER THE SIXTEENTH.

Alindah.

Thy voice, down through the ages echoes,
Voiced by the sweet singer of Israel.
Yea, though I walk through the valley of the shadow
Of death, thou art my rod and my staff.
Though I make my bed in hell, thou'rt with me;
When thou saidst, seek ye my face, my heart
Said unto thee, Thy face Lord will I seek.
Cent'ries on cent'ries e're the divine man,—
The Messiah, Mystic and Seer, walked the earth,
The bible is the brown earth, in which
The divine seed of the doctrine is hidden.

I have sighed, that I should produce only *leaves*,
 I have come to the ripe fruitage of the soul.
 Its fruit too rare for the ordinary mind to reach,
 And now again I sigh, that I am *alone*,
 To eat of my own viands, to drink the wine
 Of my own experience; still I sigh.
 Then I remember the Son of Man, hath not
 Where to lay his head. There's no place for *him*;
 He came to his own and they knew him not.
 The soul on the intellectual plane is not ready
 To open its doors and welcome him in;
 To be lifted up one with the Higher Self,
 And thus to become one with the Christ.
 Super-consciousness on different planes?

Is not David, speaking to his *own* soul,¹
 The *God within* him, and *not* to the God
 Of Israel?² It was not the God of Israel
 That would make his bed with *him* in hell,
 But of *something*, of which David was a part,
 And *he* a *part* of David,—inseparable,
 What was it, if it was not his Higher Self?
 What is it in *me*, that causes my thought
 To blend with David's thought, if it is not
 The soul, or, the same status of the soul?
 I have unwittingly, without knowing it,
 Fallen into the same metric measure,
 Used by the sweet Psalmist, how is this?
 Is it not proof that the soul is *one*, that
 Individual souls are a part of *one* whole?
 The voice of God which Moses heard was not
In the burning Bush; the voice was *within him*.

1. Higher Self. 2. The Almighty.

The Blessed One.

The Higher Self in Moses was the *God*
That spoke to the children of Israel,
And engraved the Ten Commandments upon
The tables of stone, on Mount Sinai,
That the God of Moses and the prophets.
Was none other, than the voice of the *Self*.
The God of Isaac, and the God of Jacob,
Was the voice of the Higher Self in each.
The *Self* today speaks with the same authority
As the God of Moses and the prophets.

Alindah.

But why all this tabernacle service,
Of sacrifice and burnt offerings?

The Blessed One.

It was for souls little above the animal;
Just coming out of the "flesh pots of Egypt."
With nothing less than the eye divine
Canst thou look back and see the status
Of the embodied soul at that time.
And follow its slow ascent through matter.
How great the gulf between *that age* and *this*;
Remember, O disciple, that though great
The gulf may be, between a good man
And the sinner, it is greater between
The good man, and the man who has *attained*
Knowledge, it is immeasurable
Between the good man and the one
On the threshold of divinity.

Alindah.

My soul thrills with joy; that I have joined
The choir invisible; that heavenly host,—
Who have plucked *fruit* from the tree of *knowledge*,
Which stands in the *midst* of the garden
Of Eden, and have eaten of the fruit
Of the tree of *life*; and read the symbol;
The cherubims who stand at the parting
Of the ways, with flaming swords turned
Every way, to keep the *way* of the *tree* of *life*.¹
I have entered within the veil of myst'ry.

David's Lord said unto David, "Thou art
My Son, this *day*, have I begotten thee."
Was not *this*, the voice of David's higher Self,
Is not *this* the same voice that spoke to Jesus
On the banks of the Jordan; saying,
"*This*, is my beloved Son, in whom
I am well pleased!" In David, as in Jesus,
The mystic Son of Man, came to birth.
In *him* the mystic Christ was born on earth.
When the human soul becomes *one* with
The divine soul, then can the divine soul say,
Thou art my Son, this day have I begotten thee.

Alindah.

Thou Mystic One that is within *me* born,
I lavish my heart's wealth on thee alone,
I fondly think of thee, and worship thee,
That mine ear may be ravished by thy voice;
Sweeter to me, than any lute or lyre

1. Divine life.

Touched by a lover, for his loved one's ear;
Or the mating voice of the thrush in spring;
As love calls to love, through the wildwood bower;
And love looks down to love, from lonely tower,
Answering the call of love as soul to soul.
The abandonment of love, for love's own.
When the soul's *own love*, occupies the throne.
Oh! that viewless throne; at that sacred shrine,
Those who have not worshiped, know now what love **is**
It hallows earth life with heavenly bliss;
A halo encircling the loved one's brow;
The radiant "symbol," from *heaven* seen,
Is more brilliant than the crown of a queen.

My soul is athirst for the fount of Love,
The voice of the silence, its essence of speech.
Which, only comes with knowledge and power,
To the *awakened soul*, its richest dower.
It comes like a gentle rap on your door,
Announcing the presence of the loved one,
The voice of the Master, ready to answer.
The Holy One; in the heart's core enshrined,
The illuminator of soul and mind;
Easily perceived by the *inner* sight;
In brightest noon-day, or in darkest night
The voice is audible to the inner ear;
Bringing to the soul the sweet notes of cheer.
Its sweet accent blending with every thought,
Its light penetrating within each cell.
The soul's sweetest note, no longer vibrant.
I have no joy, the soundless voice is all;
I would not ask the voice to touch the strain,
But lowly at the feet of love remain,
Without desire to own the love, inspired

Nor waste its sweetness on my ear alone,
But send out the "voice" that *others* may *hear*.
The inspired herald of love and cheer.

Alindah.

Is not this *union* the meaning of the parable
Of the king who made a *marriage for his son*,
And sent forth his servants to call them
That were bidden to the wedding; but
They would not come and made light of it?
Then said he to his servants; the wedding
Is ready, but they which were bidden,
Were not worthy; then gathered they in,
As many as they found, both bad and good,
And the wedding was furnished with guests.
And when the king came in to see the guests
He saw there a man who had *not* on
A wedding garment, Friend, how camest thou
In hither, not having a wedding garment
And he was speechless. Then said the king
Bind him hand and foot and take him away
And cast him into outer darkness.

The Blessed One.

That soul must again be reincarnated,
"There shall be weeping and gnashing of teeth,
For many are called, but few are chosen" (attain)
Son-ship or oneness with the Higher Self.

Alindah.

Explain to *me* the parable of the "Tares."
Sown by the evil one among the wheat.

The Blessed One.

Another parable set he forth before them,
The kingdom of *heaven* is likened unto
A man that soweth good seed in his field;
The good seed is the soul, the evil seed
Is the sub-soil or the lower nature,
Which is necessary for its development.
Hence the tares and the wheat had to grow
Together until the time of harvest.
I will say to the reapers, Gather up *first*
The tares, bind them in bundles to burn them
They must come back to earth again
To gain, through the furnace of experience
What they failed to learn in their past life.
But gather the wheat into my barn,
The higher or super-conscious plane.
Another lesson in reincarnation,
A hint to the wise is sufficient.

*Chapter the Sixteenth: In David as in Jesus, the
Mystic Son of Man Came to Birth.*

CHAPTER THE SEVENTEENTH.

Alindah.

O Blessed One, upon what is the *church*
Founded? Is it, the virgin birth of Jesus?

The Blessed One.

It is founded upon the statements
Of St. Matthew, and St. Luke. Matthew says:
“And Jacob begat Joseph the husband of Mary,
Of whom was born Jesus, who is *called* Christ.

Jesus being conceived of the Holy Ghost,
(The Holy Ghost being his Father,) then,
Jesus was not in the line of David;
But in the line of his mother Mary.
Hence, the *first* statement in St. Matthew
Is false; beginning, “The book, of the
Generations of Jesus Christ the *son*
Of David.”

Now the birth of Jesus Christ
Was on this wise: When as¹ his mother Mary
Was espoused to Joseph, before they came
Together, she was found with child
Of the Holy Ghost.”

1. After.

“Now all this was done”
(By God) “that it might be fulfilled which
Was spoken of the Lord by the prophet,”
(God broke a law of *nature* to fulfill
A prophecy),
“Saying, Behold a virgin
Shall be with child and bring forth a son.”

St. Luke says: “In the sixth month the angel
Gabriel *was sent from God*,” (thus making God
A personality) “into a city of Galilee,
Named Nazareth.

“To a virgin *espoused*
To a man whose name was Joseph,
Of the house of David; and the virgin’s
Name was Mary.”

“And the angel said
Unto her . . . And Behold thou *shalt*
(In the future) conceive in thy womb,
And bring forth a son, and shall call his name
Jesus.”

“Then said Mary unto the angel,
How shall this be, seeing I know not a man”?
Mary denied to the angel the fact, that
She *was* espoused to Joseph at this time.

As, St. Mark, and St. John, make no mention
Of the virgin birth of Jesus, (the immaculate
Conception), all they have on which to base
The doctrine, is the conflicting statements
Of St. Matthew and St. Luke; which no doubt
Were gathered from the common people, as,
“All these sayings were noised about
Throughout the hill-country of Judæa.”

Seest thou naught in these statements
On which to found the Christian doctrine?
Knowst, *that*, was an age of superstition.
Lower manas, the faculty of reason,
Was not developed at that age, as now.
Jesus was not the founder of the church
As it is not founded on the *inner* meaning
Of his teaching, which are spiritual Law.

Alindah.

The teaching of the Creed makes all mankind
Aliens; yet these aliens by worshipping
Jesus, as the *only* begotten son,
Are to save their souls, which they do not know
They possess, from eternal punishment,
Consistency, thou art a jewel!
With all my being and with all my soul
I worship *Thee*, the inmost One in Three.

The Blessed One.

The Holy of Holies is the inner
Temple within the soul of every one.
The higher Self, the divine High Priest.
The senses, the outer court of the temple.
Jacob wrestled with the Lord, his Higher Self,
And till he blessed him would not let him go.
Yet that it was his own Self he knew not.

Alindah.

With thee I've wrestled, lo! these twenty years,
With knowledge thou hast at last blessed me.
'Tis the essence of twenty years' research
Since the first hour that I heard Thy voice.

The Blessed One.

Thou art now a scholar and scientist,
On the inner plane of consciousness,
Where the laws of eternal being obtain.
Materialists, who only one source
Of knowledge admit; sense perception,
Refusing to admit the reality
Of aught that is not cognizable
By the senses, forego the knowledge
Of the super-conscious plane of being;
The existence of Spirit, Eternal;
Supreme, which the senses cannot discern.
They are fighting against their *own* interest;
They themselves are kicking against the pricks.
The socialist and the reformer is,
With sheer force, endeavoring to re-adjust
That which arises out of nature itself.

Alindah.

Why does science ignore reincarnation;
When it accepts its twin doctrine evolution;
If the ascent of man is recognized,
How can reincarnation as the process;
Be rejected, as both lead to the same goal.
How hold to one, and despise the other?

The Blessed One.

Science is on the material plane
It has to solve the problems of the astral,
The next higher plane, ere it can reach
The super-conscious, which is the realm
Of religion, man's higher nature.
We should distinguish between the two.

Religion is *not*, if it's not spiritu'l
It should body forth the dividing line
Between things temporal, and eternal.
Between the Known and the Unknown,
Those on the farther side of the line reaching out
To discover the things that belong to the higher nature
Not living only on the temporary plane
Not knowing that they have a higher nature
To develop. The soul looking from
The higher plane wonders why all these people
Are eager to grasp these temporal things
Which are not real, only vanishing points;
Which the soul sees to be but temporary;
Necessary while gaining experience.
On the lower planes of primal matter.

But this cannot be seen by the soul till it grasps
Its individuality firmly, that thing which
It has with pains created for its own use,
And with which it purposes, as its intelligence
Awakens to reach beyond individuality,
To reach to the impersonal; for *this*
The complex individuality was created.
What to the least *in* the kingdom of heaven
Are these temporary advantages?
Those that are bibulous to the sea of light,
Within their own body, pass through them
Not presenting an obstacle in the way,
The light shining through all, supreme.
The darkened soul seeth it not, neither can see
Till the eyes are opened to the inner light
Then it will see as though it had always seen,
Not only the present life; the vision extends
Through vast ages, unnumbered existences,

Of which it has distinct glimpses. What to Jesus
Was the temple of which the Jews boasted.
Jesus would arouse the soul to the eternal,
To its rightful inheritance, it is only
Sojourning here, to gain cosmic-consciousness
And free itself from the bondage of matter,
Causing a new birth; not absolutely good.
To accomplish this is the chief of sciences,
Through which all the masters, seers and sages,
Have passed through this world to the higher
Perfection, where they are not again born
In this world, not even in a new creation.

As many streams in rapid torrents flow
Direct to ocean, so the souls of men
Within the slow stream of evolution
Borne adown by reincarnation;
Enter in haste within thy mouths, O death
As moths towards a lighted taper rush
With still increasing speed to perish there
So come these multitudes adown the stream
With still increasing speed to perish there.
Rushing from one incarnation to the next
Without gaining the goal of evolution;
Spiritual consciousness on all planes.

Thinkers, why turn your back upon the Great
Problem of Reincarnation, why not turn
Your energies towards solving it; each one
For himself: You will have to reckon, with this
Eternal law sooner or later.
Nothing but reincarnation and Karma
Will solve the problem, "Why some are born
To honor and some to dishonor,"

The result of their past life in the body
“Some to wealth and others to want: Some
In the midst of crime, ignorance
And sorrow, others in happy conditions.”
Nothing but the Law of Reincarnation
And Karma; cause and effect, or Law
Of Compensation, can equalize, these
Conditions; and the reason, *why* these things are.

*Chapter the Seventeenth: The Law of Evolution
and Reincarnation.*

CHAPTER THE EIGHTEENTH.

Alindah.

Buddha, Krishna, Jesus and the Masters
Have each entered the One, and when we speak
To them it matters not what name we use.
As they are all contained *in* the One.
At times we hear the voice of one, again
Another; when the beloved words of Jesus,
Or Emerson, are re-vibrated
On the inner sense of hearing, then
The mental form of Jesus or Emerson
Follow as though to identify
The words, and establish the proof. “My words
They are spirit and they are life.” They
Were spoken from the inner plane
And on those planes they vibrate and re-vibrate
And those entering those planes hear them
And *see* their connections and right relations

These words for instance, that have just now
 Vibrated on my inner hearing
 With a clear ringing sound, and yet
 To the organ of hearing soundless.
 "It were better for them if a millstone
 Were hanged about their neck, and they
 Were cast into the sea, than to offend
 One of these little ones." Who are these
 'Little ones'? Those just entering the kingdom
 Of heaven, or planes of super-consciousness.
 To offend, or place obstacles in the way,
 Of one of these struggling ones, who have
 Come up through tribulation, that have
 Trodden the Path with bleeding feet;
 And know that the goal, the super-conscious
 Plane, cannot be attained through
 Flowery beds of ease; or through the pursuit
 Of worldly, health, happiness and prosperity;
 Those who have the courage to speak, that
 Which they know and have experienced.
 And have come in contact with, on the inner
 Planes which they have entered, though it be
 But, the least, (or first) in the kingdom.

Jesus' words are spiritual Laws, which
 Obtain on the spiritual plane, and these Laws
 Violated, the effect is sure to follow.
 Not in the material simile, of the "millstone
 And sea," but in their spiritual equivalent.
 But comparatively few are able
 To discriminate between the false
 And the true. It is a mark of genius
 To be able to discern, that what is true
 Is true, and what is false is false. Only

Those who are *seeking* the *way* will find
Help in these pages; if they find a few crumbs
The first reading, or find that they are in
The same rate of vibration, that, alone,
Should teach them to read it once again,
Till they find what is hidden there for them.
Some persons are born in a spiritual line
Of heredity, I think that is true
In my own case. They have the spiritual
Or, inner faculties of the soul latent
Hence they are more easily developed
A few crumbs gathered here and a few there,
Or line upon line, precept upon precept.
It's a slow process and the goal, is not
Attained by any one road, but, by *becoming*.

As soon as I understood the Law
Of Evolution, I saw that Reincarnation
Was its correlate; before I ever heard
Of Theosophy or the Eastern Wisdom.
Jesus used the simile of the mustard seed
To illustrate, in cypher, the growth
Or evolution of the soul. The smallest
Of seeds when it is planted in the sub-soil,
The lower nature, and when it is grown,
It becomes the largest of herbs, so that the birds
Of the air build their nests in its branches.

The divine illusion; when the finite
Is able to clothe the eternal Self,
With personality, God *my* God;
And come within the embrace of the One
Is the height of ecstasy:—Yoga.
The union of the soul with the Supreme.

Alindah.

O! thou Great one, I stand where I survey
The two great armies contending for Truth
The main body, ecclesiastical;
All the religious teachers of past ages;
Fathers, grandsires, maternal uncles,
Brothers, sons, grandsons, and comrades;
Fathers-in-law, and friends too, in the host,
All our spiritual teachers of the past.

In the left wing are all our scientists,
Materialists, and dramatists; all
The makers of history and literature.
Who, out of the intellectual have wrought,
All this host have been our much loved tutors
They are worthy of honor, O Great one!
Now, I look again, I see the *right* wing
Of this most formidable armored host
In it are the prophets, mystics and seers;
Messiahs of every age and nation;
And poets, who see the light but dimly.
All these to the spiritual world belong.
And Thou, the Universal Form and Lord
The Christ, art the leader of the host.

When all these I see drawn up in array,
I am overcome with deepest pity.
Having seen this kindred host in line
And eager for the fray my limbs give way,
My body trembles, and my arrows fall
From my hand, I am not able to stand.
These I wish not to slay, though otherwise
We would ourselves be overcome by them.
It would be better if they, arms in hand,

Should slay *me*, unresisting and unarmed.
When these hosts I behold I stand malaise;
My soul, is troubled and I lose my courage,
I know not which would be the better lot,
That we overcome them, or they overcome us.
I am now stricken in soul by pity.
And confused in mind about duty.
Tell me plainly, what is the better course,
Declare this to me. I am thy disciple.

The Blessed One.

Thou, art now in the right wing of the host
Thou must contend for Truth or bring disgrace
Upon thee. Give up this faintheartedness,
Yield not to despondency, and arise;
It becomes thee not, who hast attained.
They will think thou hast withdrawn from fear.
Thou wilt abandon thy proper duty,
And thy honor; thou'lt be guilty of a crime.
To those who are to follow in time to come.
Behold now the *invisible* hosts
Back of thee; they, are invincible and sure.
Thou hast not to lift thy hand, the hosts all
Are slain by me; gird thyself for the contest.

Alindah.

Give me *speech*, with it equanimity
That I may hold my human soul still
Under the control of my divine will;
That I may reach to impersonality,
The seat of the knowledge of the *soul*,
Which human knowledge and science transcend.
I now see where the transcendentalist

Derived name and school; knowledge of the soul,
 The highest point of human thought, and seat,
 O'er all churches and schools of thought supreme.
 The highest point the human soul has reached,
 The creative art of man has touched.
 O! for a human instrument *so* fine;
 Finer than any æolian lyre,
 That it could vibrate in harmony
 When touched by the light of the Higher Self;
 Man, hath *not* reached the acme of his power.
 I belong to the transcendental school
 Of Emerson, our only American,
 Produced Messiah, mystic and seer.
 Why? *dare I*, so honor and associate his name?

The Blessed One.

Had he been born in a superstitious age,
 His would have been a vestal mother
 And a god-sire, as accorded to Plato;
 Because the age knew no other solution
 For the inception of a Divine man;
 Knew not that he is the finished production
 Of matter and Spirit, of Nature's "mode"
 Called "Goodness"; of which the gods in heaven
 Are formed; man here can reach no higher state,
 This is the accomplishment of his work.
 Had the Great Master, in this age appeared,
 Who taught, and was hated in Capernaum,
 Who as the Messiah, by the Jews rejected,
 He would, as a spiritual teacher, or Master
 Have been honored, and not worshiped as a God.

Those souls that are still in purgatory,
Look for a *personal* God to bail them out.
And *pay*, for the remission of their sins,
The status of hosts of souls in matter.
Another host of souls lift their voices,
Some mutter in agony and lift their hands
To God, and tremble with fear, for dread
Of the punishment in the hereafter.

Another host, the materialists,
Are bound in chains of Liberalism.
No one can speak, except through their organ,
And voice their ideas, this, they call "liberal";
Their teachings rasping; 'tis enough to make
The *units* of harmony antagonistic.
They ignore the divine part *in themselves*,
And the *divine fragment* in those by their side.
A most typical, "Dog in the manger";
A *church* of constructive Liberalism,
Builted on the *sand* for a foundation;
Showing *another* strata of the soul.
All stratas necessary to make the ladder,
The wise see the soul on all these stratas,
Different planes of human consciousness;
They would not by sheer force, try to re-arrange
What has its deepest root in Nature's laws,
But see in the evolution of the soul,
A continual state of *becoming*
Every soul is working on its own plane.
Why disturb the equilibrium?

When thou seest a world in which Law reigns
Thou'lt not attempt to rearrange the order.

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[The following text is extremely faint and illegible due to the angle and quality of the scan. It appears to be a list or index of names and titles.]

'Tis only those who have the higher planes
Attained, that are "liberal," the others all
Have their *name* for nothing; they cannot *yet*
Look back and *see* the steps that they have climbed,
Which gives the mystic his pre-eminence.
The one who has attained most is the *weakest*,
Meek and lowly. He opened not his mouth.

Alindah.

Oh, for a voice to cry in the wilderness,
From whatever church or denomination,
To those who are coming up to higher planes,
To come into the right wing of the host,
The followers of *all* our divine masters,
The universal Form in *each* revealed.

The Blessed One.

You believe in God,—believe also in *Me*,
The Universal Form and Lord in thee.

In whosoever the soul and Higher Self
Are one, there, prosperity, victory,
And greatness are certain; so I judge.

*Chapter the Eighteenth: The Contending Hosts for
Eternal Truth as Seen from the Super-Conscious Plane.*

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