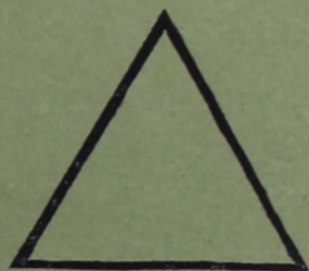


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The Divine Life

*Clear as the moon; bright as the sun,
and strong as an army with banners.*

CELESTIA ROOT LANG



To be *divine!* ☉
Or *not* to be;
That's the question?

Copyright, 1906, by Celestia Root Lang

Published each month at 4109 Vincennes Ave., Chicago

One Dollar a Year

Foreign, One Twenty-five

PRICE, TEN CENTS THE COPY

BP500
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THE DIVINE LIFE.

Stand thou firm column, stand.—*Emerson.*

From the editor of "The Grail": So good Speed to You, thinker of Great Truths! Your woman's heart will take care of the Loving.—*John Milton Scott.*

Vol. I.

NOVEMBER, 1906.

No. 1.

Having sent articles for publication and finding no place for them, I have provided in my little magazine, The Divine Life, a vehicle in which these Great Truths may ride in their own chariot. Those who turn from them because they are devotional, don't have to have them.

MY CREED.

I believe in God Universal.

I believe in Christ Universal; one with the Father.

And every incarnate soul, a Son.

I believe that Messiahs, Prophets, Masters, Mystics, Seers and Sages, are those who have developed, in past lives, the faculties of the soul, hence at birth they stand in advance of their race.

EDITORIAL DEPARTMENT.

Celestia Root Lang, Editor.

The next four Nos. of *The Divine Life*, of 32 pages each, will contain an Epic by the editor entitled: "Behold the Christ"! which will subsequently be bound in book form.

Dante's "Divine Comedy," is the epic of Catholicism; Milton's "Paradise Lost" the epic of Protestantism, Dante, who interprets all mediaeval Europe, and Milton, who represents Puritan England, and the whole spirit of Puritanism, preserve and express in forms of epic poetry the profoundest sentiment and highest spiritual aspiration of their respective ages.

The epic of the *Divine Life* is a synthesis of man's Higher nature; it presents by antithesis, what man has gained spiritually since the Dante-Milton age, and the higher possibilities of the twentieth century.

"Draw up my car, O, Immortal! between
The two armies"; while I behold these men
And women, with whom I must contend
In this strife for Truth.

I would earnestly
Regard these men and women; they who
Are the leaders of the host for worldly, health,
Happiness and prosperity.

Having myself
Been through all these different phases, in
Climbing to plant the Spiritual banner
On the Alpine heights of Truth, before halting
To look backward.

Knowing, e'er I launch
My little barque on these troubled waters,
That for a time I am to stand alone;
Also, what my backing is; that I hold
Within my Self all the higher forces.
I have come to the point where I account
Pain and pleasure, gain and loss, victory
And defeat, as equal, a clod or gold alike;
Knowing who the Warrior is; eternal Truth.

The New Thought has in view the ends of use,
While the Divine Life is concerned with man's
Higher nature, the kingdom of the soul.
On the borderland between the two planes,
Are involved some of the purposes which serve both;
Hence both planes are in harmony, not
Antagonistic, each serving the other.
The New Thought lifting up the lower man,
While the Divine Life ministers to the higher.

The true type of the Higher Self, overcoming
The lower, is found in that famous painting
Of Raphael, in which Michael
The archangel, in triumphant beauty,
Stands with his foot upon the dragon.

New thought is one of the great avenues
Of approach to the divine life, which
Becomes a worship as well as a delight.
New thought, and the divine life, differ
From each, not in their essential spirit,
But in their medium of expression.
Hence the Divine philosophy, contains
The Joy philosophy, in full measure.

THE MYSTIC CHRIST; THE SELF.

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
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,
Ans'ring 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 naught of love.
It hallows earth life with heavenly bliss;
The 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 Life,
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 my 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.

THE MYSTIC REALM.

I speak from within the veil of matter,
Which Jesus called the kingdom of heaven,
And modern mystics, super-conscious plane.
None may enter who can not lift the latch
Of the Gates of Gold, which bar the threshold
Of the abode of the mystic and seer.
That is my abode, saith the Holy One;
Which no sun enlightens, nor moon nor fire.
Where the flame of Divinity is kept alive
And burning within the sanctuary
Of the human temple, the Holy of Holies.
Those who enter the mystic realm must work
For humanity. It involves the giving up
Of the lower self; it holds the life wholly
To service in the highest expression
Of self-abnegation, and renunciation.
It is the blending of the Higher Self,
Our Divine soul, with our human soul,
Who, as the prodigal son, has gained
Its experience in matter, and returned
To its primal seat, its divine inheritance,
One with the Elder brother, the Christ,
And one with the Father; three in One.
It has for itself solved the mystery

Of the Trinity, the "secret" of the world
Embodied in the Ancient mysteries,
Which the Master, Jesus, came to restore,
And which he embodied in mystic cypher
In the hidden meaning of the parables.
Jesus spoke only in parables.

"And without a parable spake he not."

These parables were not extemporaneous,
As appears on the surface, but deep laid
Doctrines of the secrets of the Divine
In nature, and nature in the Divine;
The harmonious development of each.
Nature exists for the unfoldment
Of the human soul, which, with the senses,
Has its seat in nature. The incarnate soul
Must be "lifted up" till it becomes one
With the Divine soul, the Higher Self,
Then, the prodigal soul has accomplished
Its work in matter, so far as gaining
Its own salvation, or deliverance
From the bonds of action, causing a new birth,
This is what distances the mystic
From all ordinary humanity,
And gives him his seclusion; with it comes
The power to work for humanity
And the mandate, "Go work in my vineyard."
I see the mighty throng of souls redeemed
From the bonds of their lower nature,
Coming into the kingdom of the soul;
Some halting in the way, others ent'ring
The realm of their rightful inheritance.
By what name, through what gate, it matters not.
Mine the task to take up the glorious work;
Carry it on, as one of the redeemed.

The Mystic forms the link between man
And Superman, between man as he is
And man as they would have him *become*.
Under their diverse guidance man may be
Enabled to "Raise himself by himself."
They shadow the struggling awakened soul.
They stand as apostles of regeneration,
Physical, mental and spiritual;
Struggling to a more perfect ideal type.
Each one soars o'er modern spheres of thought;
Truth's bright star aflame within his soul.
It is by that soft and radiant light,
The flame within us, that we see the way.
They are following a radiating trend
Which converges within and not outward;
They come to impress on the world today,
The certainty that the development of the soul,
Is the aim and goal of man's existence;
They herald the dawn of a spiritual renaissance.
The Mystic would interpret the inner life,
The life of the soul, and bring it close to us
That super-conscious realm where soul speaks
Out of the Silence without the aid of words.

COSMIC CONSCIOUSNESS; DIVINE LIFE.

There are three degrees of consciousness; the first is that of the babe or animal.

The second is known as self-consciousness and which distinguishes man from the animal; both of these degrees of consciousness are common to all normal beings.

These two degrees of consciousness have resulted only from ages of evolutionary development, and the third degree is the result of the same law.

The race has already developed in individual instances the third, a still higher degree of consciousness. Hence the race problem is to develop this third degree of consciousness, which is termed by Psychologists, Cosmic Consciousness, but which I term Super-consciousness; one term serving as a synonym for the other, however, I prefer the term super-consciousness; while we may discourse about Cosmic Consciousness, *it* has to *become* super-consciousness before we can experience it, or *be* it.

This state within ourselves of which we are conscious, is a state as far above self-consciousness, the ordinary human consciousness, as that is above simple consciousness, the consciousness of animal and babe.

With the development of this consciousness, which is the effect or the result of the development of the inner senses, the faculties inherent in the soul within our sense perceptions, with it comes an illumination of the higher intellect, or Buddhi, the highest faculty of intellection; and we must remember that Buddhi is never separated from Atma, which is Spirit the Higher Self, the God within us.

Thus, by the development of the inner senses we come *into degrees* of super-consciousness; a consciousness of immortality, eternal life, the divine life; as real as sight in our eyes; to such the doubt of God, and eternal life is as impossible as to doubt our own existence.

Some writers speak of the "birth" of the Cosmic Sense, I would use the term development rather than birth, as birth carries the idea of its coming all at once. That is what Jesus, one who had come into a high degree of Cosmic Consciousness, warned us against, "~~Low~~ here! or ~~low~~ there!" The Christ or Cosmic Sense is an unfoldment within the individual, and it comes by degrees, "first the

blade," the first degree may be termed the re-birth, the beginning of the development of the inner senses.

The super-conscious or Cosmic Consciousness gives of itself, it is speech, the *power* of communication, it is wisdom, it is knowledge.

One may be super-conscious for years before he is able to speak. I doubt not that there are many instances of super-consciousness where one never attains the *power* of speech. "Speech comes only with knowledge. Attain to knowledge and you will attain to speech."

I will say that I believe it to be utterly impossible for the ordinary self-conscious mind to comprehend in any degree the Cosmic Sense or super-conscious plane.

One writer says, "Perhaps the best that can be done is to consider it analogous to an influx of vitality, admitted into humanity through certain men permeating and vivifying each and all who *permit* it to pass into them."

There is *one* royal road, for every one alike, to reach super- or Cosmic Consciousness, the divine life, and that is, to *become*; expressed in occult terms it is "the straight and narrow way."

I would like to sound a warning note to the New Thought people, "that live so close to the borderland beyond which is only a step to the light of the Cosmic Day—so close that they often catch gleams of its foreshadowing splendor and are able to interpret somewhat of its real significance."

When they learn that the borderland, even, is beyond sensation, I fear that they, like the young man, will turn away sorrowful; and that one can come into the light of the Cosmic Day only through devotion to the One, the inmost, and by closing all the gateways of the senses. When you have found or entered the Cosmic Consciousness you have lost, yourself.

THE PARABLE, "SEED GROWING SECRETLY."

All spiritual truth is hidden. The growing soul must search for it. If some one through mistaken kindness were to find it for them, they could not see it until such time as their own inner eyes are opened, then, no one can prevent them from taking it.

If one has a good many keys and desires to unlock a door he will be likely to try every one of the keys; if one will not unlock it, perhaps another will.

Just so with the higher spiritual knowledge; one has to unlock a door to find it; and I know no better key than *synonyms* in the search for Truth. Sometimes a synonym will change the outward form and light up the whole sentence.

I have found that in Sanscrit the term "knowledge" is used for "doctrine," and vice versa; hence one is a synonym for the other.

Now let us try the key. Jesus' mission was to "Preach the doctrine of the kingdom of heaven." Now, there are two terms, "doctrine" and "the kingdom of heaven," for which we must supply synonyms. We have one of them "*knowledge*"; and "our higher nature" is a synonym for *the kingdom of heaven*. Let us use our key, and the sentence will read, Jesus' mission was *to teach the knowledge of our Higher nature*.

Jesus taught in parables, "without a parable spoke he not." Parables are doors that have a double lock, a door within a door, and if the inside lock is on, the outside key will not open the door.

Let us take the parable of the Seed growing secretly. "The kingdom of heaven is likened unto a man sowing *seed* in his garden." We have the key already that will unlock the outer door of the parable,—the kingdom of heaven—is *our Higher nature*; and the synonym for

"seed" is *soul*. Now, by opening this inner door we see *how* the seed (soul) grows; it grows *secretly*. The first that springs up is the "blade" of soul growth, *conscience*; then the "ear," the first development of the inner senses of *seeing* and *hearing*; "then the full grown corn in the ear"; the fully developed inner senses and faculties of the *soul*. "Immediately he putteth in the sickle because the harvest has come." Immediately the individual begins to use these inner senses, the harvest, or fruit, of many successive incarnations.

Does he begin to use them for worldly gain? for the glory of the personal self? No, not if he is a Mystic or Seer, for the Law has provided for this; he can not develop the full ripened corn in the ear until the husks, the personal self which were necessary for the early stages of the growing soul, have lost their vitality of *desire*. The personal self must all the time diminish while the real Self is being "raised up"; the greater has absorbed the vitality of the lesser. "He that hath *ears* to hear, let *him* hear."

"Glory to God in the highest, peace on earth, and good will to men."

"THE BLOOD OF THE NEW TESTAMENT."

The *new* testament means, a new testimony, or, testifying anew the same thing. Every soul that reaches the higher or inner plane of consciousness, and is able to testify to that fact; he or she, is making a new testament, or testifying anew.

In regard to the "blood" of the new testament, and Jesus' saying: "My blood is shed for you," no soul can reach this state which I will term the "Brahma state," or seat of the Higher Self, without shedding their blood.

Here are the rules, which are *infallible*:

"Before the eyes can see they must be incapable of tears. Before the ear can hear it must have lost its sensitiveness. Before the voice can speak in the presence of the Masters it must have lost the power to wound. Before the soul can stand in the presence of the Masters its feet must be washed in the blood of the heart"; that is, its feet must be washed in the blood of its own heart; its own heart's blood must be shed.

I am not giving the occult meaning of these four rules; I have no right to do that; each one must find it out for himself. I am only testifying to their validity, their infallibleness; that they must be experienced through and through, over and over again by the soul, before it can see, hear, speak, or stand, "in the presence of the Masters,"—in the divine life.

What is the blood that must be shed? In the language of occultism, "tears" express the soul of emotion, then, before the eyes can see they must have passed beyond the power of emotion. So "blood" expresses, not that blood which is an essential of physical life, but the vital creative principle in man's nature, which drives him into human life in order to experience pain and pleasure, joy and sorrow. When he has let this blood flow from his heart, he stands before the Masters (the Divine Life) as a pure Spirit, which no longer desires to incarnate for the sake of emotion and experience. When the soul has reached this state in the flesh, has shed its blood, henceforth it pursues a divine object, to accomplish the work of the Masters; the redemption of the race.

Jesus *shed his blood* in order to make a *new* testimony; to add his testimony anew; to testify to the fact of the divine life of the immortal soul in the body.

As "bread" is a symbol of *life*, he "broke the bread";

his life was broken or given up for them, for the race, and his blood was shed for the race—to raise the soul to higher and higher planes of consciousness.

To testify, to voice the Silence, O God! the suffering the soul must pass through before it can enter the inner plane of consciousness and voice the Silence, and then—joy unspeakable! Words do not convey the august meaning. Oh for a finer language!

I want to say right here, with all conscientiousness and no desire to wound another's feelings, we hear so much from Christian Scientists and New Thought people about "entering into the Silence," as though the Silence was in the thought realm; that is all sentiment. "Can you drink of the cup that I drank of?" Have your feet been washed in the blood of the heart? If not, cease prattling about "entering into the Silence." All this sentiment I feel like spewing out of my mouth.

The soul must pass through many rates of vibration, higher and higher, the way I have faintly pointed out, e'er it reaches the Silence or the Silence reaches down to it.

THE HIGHER SELF.

And now, O Father, glorify thou me with thine own Self,* with the glory which I had with thee before the world was.—John XVII.

One of the greatest hindrances of soul development is the ambiguity of terms; in mastering any one of the sciences the first requisite is to simplify the terms, and while different terms, having the same meaning, are not confusing to the adept, they are confusing to the beginner, and particularly in alchemical works which are all written in astral cypher.

* One with the eternal Self.

I have come to know that there is one word in the English language, which, to me, does away with the ambiguity of spiritual terms more than any other word, which is, Self, which has the double meaning of Soul, or in other words, it is a synonym for Soul and should always convey the idea of soul and should be written with a capital, Self; when written with a small letter, self, it means the personal self. Be careful, then, how you use the word Self; be sure in your own mind that you are using it as a synonym for Soul.

Then, the term Self is a synonym for: Brahm, the Christ, Eternal Self, Supreme Soul, Universal Soul, and Oversoul; in fact, it stands for the Atma Buddhi, Higher nature, whether universal or connected with Manas which links it to the individual soul; as the nature of Manas becomes dual as soon as it is attached to a body, which is the lower aspect of the Thinker or Manas, and not, as some have supposed, the highest and best gift belonging to man.

Its other and higher aspect, is the intuitional, which knows, and does not depend upon reason. The lower, and purely intellectual, is nearest to the principle of Desire, and is thus distinguished from its other side, which has affinity for the spiritual principle above; Atma-Buddhi. If the Thinker, then, becomes wholly intellectual, the entire nature begins to tend downward; for intellect alone is cold, heartless, selfish, because it is not lighted up by the two other principles of Buddhi and Atma; the Self.

In this higher Trinity, Atma-Buddhi-Manas,—Father, Holy Ghost, and Son, we have the God above each one; this is *Atma*, and may be called the Higher Self,—Self for short.

Next is the spiritual part of the soul called Buddhi,—and corresponds with the term Holy Ghost,—when Manas

is thoroughly united to it; the Self, one with it, this may be called the Divine Ego, or inner consciousness, that is, consciousness on the inner or divine-astral plane.

The inner Ego, the lower aspect of Manas, who incarnates, taking on body after body, storing up the impressions of life after life, gaining experience and adding it to the divine Ego, the Self; suffering and enjoying through an enormous period of years is—Manas—not united to Buddhi. This is the permanent individuality which gives to every man the feeling of being himself and not some other; that which through all the changes of the days and nights from youth to the end of life makes us feel one identity through all the period; it bridges the gap made by sleep; in like manner, it bridges the gap made by the sleep of death.

It is this and not our brain that lifts us above the animal. The depth and variety of the brain convolutions in man are caused by the presence of *Manas*, and are not the cause of mind. And when we either wholly or now and then become consciously united with Buddhi, the Spiritual Soul, or Self, we behold God, as it were. This is what the ancients all desired to see, but what this materialistic age does not believe in, they prefer to throw away their own right to be great in nature, and to worship an imaginary god made solely after their ideal image, and not very different from weak human nature; another class, thinking that they have reached the goal, glorify the individual self, the intellect, and close their eyes to any higher spiritual estate.

The mental characteristics all belong to lower Manas—the divine fragment—which incarnates; the prodigal soul, which is joined to *desire*, which causes it to reincarnate, and binds Manas to matter, life after life, until desire is satiate, and it again becomes united to Manas. The

desires of lower Manas as are those which Higher Manas aided by the divine part, Buddhi and Atma, the Self, has to fight and conquer. Always bear in mind that Atma-Buddhi-Manas, the Trinity, our higher nature, are *one*, which becomes individualized by the entrance of lower Manas only. The Self is not incarnate, the Self is bodyless and free—when lower Manas becomes one with Higher Manas, the Self; and Higher Manas, if able to act, becomes what we sometimes call Genius; if complete Master, then one may become a god.

But memory continually presents pictures to lower Manas, and the *result* is that the Higher is obscured. Sometimes, however, along the pathway of life we do see here and there men who are geniuses, or great seers and prophets,—who are too numerous to mention,—in these the Higher powers of Manas are active and the person illuminated. Such were the great Messiahs, Masters, Seers and Sages of the past, men like Buddha, Jesus, Confucius, Zoroaster, and others. Poets, too, such as Tennyson, Longfellow and many others, are men in whom Higher manas now and then sheds a bright ray on the man below, to be soon obscured, however, by the effect of dogmatic religious education which has given memory certain erroneous pictures that always prevent Manas from gaining full activity until the personal self is overcome; until it becomes entirely subject to its Higher Self; and is consciously joined to higher Manas, and not until then can the soul see the Self, how great it is. The least vision or consciousness of the Self fills the soul with awe, and it is only little by little as the soul expands that it can bear the Light, and translate the articulate soundless voice into speech, through the act of *devotion*; pure devotion to the Self, and to the Self alone. The Self is the obscure fount from which speech flows, but it comes in soundless waves,

or audible vibration, which only the soul can translate through the inner senses, hence the necessity of developing the inner senses, before the mind can reflect and retranslate the soundless speech.

So it is with the mind in relation to eternal Truth; if lower Manas no longer transmits its fluctuations, its partial knowledge, its unreliable information to Higher Manas, then in that inner consciousness, already found, when the inner senses are developed, there leaps into consciousness the light of actual knowledge, then the inner ears begin to hear, very dimly, very faintly at first; and the first translations into speech are like unto the waste paper of modern exercises throughout our term of school life; the mind looks back at the amount and sighs; but in that waste of effort stands out the reality of the developed intellect.

Thus it is with the developing soul; it does not develop without effort. "Raise the Self by the self," by the exertion of the self in the right direction; and here I would say to those who are developing the soul that they can not shut out what we may call spiritual literature, even the Bible, without detriment to their own soul; they all contain secrets for *you*, and you must find the key. If you can not understand Emerson at the first reading, read it twenty times, or, at least, until you get the inner meaning.

THE ETHICAL SIDE OF CONCENTRATION.

I acknowledge no greater Master than thee, thou Beloved of my Soul, whom my soul adores. To know the Self, how great thou art; this devotion is the soul's adoration in making the new discoveries for itself which have before been made by every mystic and seer.

The super-conscious plane is a new world; a world

of surprises to the awakened soul, and no wonder that Jesus called it, the kingdom of heaven, even the Master could not find words to depict it; he could only "liken" it to the material. "The kingdom of heaven is like unto," is the opening words of many of his parables, or. "The kingdom of heaven whereunto shall I liken it," that is, how shall I describe it; language is inadequate.

The kingdom of heaven, in our western phraseology, may be described as layers of consciousness, which the soul enters as it is being "lifted up," or developed here in the body, in other words, as it rises to higher rates of vibration; vibration is the key to it all.

It is possible to be spiritually wicked as it is to be spiritually good; hence if the embodied soul rises to these higher rates of vibration by forced concentration, carrying with it the propensities of the lower self, as is too often the case, its acts will be purely selfish if not wicked, and that soul may be aptly termed a fallen angel, as the soul is still bound to the lower self; hence the mandate, "kill out" the lower self, is the first step in spiritual development, and one not to be ignored.

Spiritual culture is attained through concentration; however, it is the tendency of our up-to-date literature on concentration, to magnify the importance of the power thus gained, in attaining worldly success, regardless of the danger of putting this power to a wrong use, in using these higher forces for low aims and desires; and the more this is done the more momentum is given to evil, and wickedness keeps abreast with advancing civilization.

Spiritual culture, concentration on the side of ethics, brings with it devotion, its natural environment, without accompaniment of conventionality or creeds. It brings us in touch with a Force, intelligent, self-conscious, and spiritual; Its lower forms, or vehicles, or rates of vibration

may be attained by us; may be evoked by us, but Itself comes only of its own volition.

"The Self (Soul) can not be known by the Vedas, nor by the understanding, nor by much learning. He whom the Self chooses, by him alone the Self can be known."

Here is the rationale: "Think constantly of Me; depend upon Me alone; and thou shalt surely come unto Me,"—become one with Me.

The Self chooses him as his own, but the man who has not first turned away from his wickedness, who is not pure, calm and subdued, or whose mind is not at rest, he can never obtain the Self even by knowledge.

Did we know the Soul, then could we ourselves solve all these perplexing problems, for all knowledge is there. Then let us learn to practice concentration for the purifying of the (mortal) soul, that we may attain the higher rates of vibration, or planes of consciousness for the sake of obtaining, and for a purely spiritual purpose; that we may become one with the Self.

"A man who, perfected in devotion (or who persists in its cultivation) finds spiritual knowledge spontaneously in himself in course of time."

The important thing is to develop the "Self in the self," and then the possessions of wisdom belonging to all wise men at once belongs to us.

All our power is the storage of the past, and becoming one with the Self we gain admission to the storehouse of knowledge; the key to it all is devotion, the abandonment of self.

THE INFERIOR AND HIGHER NATURE OF THE SUPREME.

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

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

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

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

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

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

rudiments they will secure mystics who have themselves attained the inner senses.

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

Certainly, there are one or two simple lessons which the psychic-astral can teach us. It is a most confusing plane, and, generally speaking, we may say that those students are more fortunate who make a marked degree of progress in developing the inner senses without having any conscious experience of the psychic-astral plane; for then they can, later on, learn it *from above*, instead of from below, and with far less danger to themselves.

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

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

Neither can the ministers read the inner meaning of Jesus' teaching until they can read astrally, because it is

written in the divine-astral cypher. "The letter," or external meaning, "killeth"; but the spirit, inner meaning, "giveth life."

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

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

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

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

The Independent churches can not look to this class

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

“RAISE THE SELF BY THE SELF.”—“GITA.”

It was years before I could see what that meant; I have it now. Keep the Higher Self, the Atma-Buddhi of our nature, always at the highest point of human thought and seat supreme of all; and you will be surprised how the idea of the Self *rises* and expands until it includes the One the inmost. To give it expression we call the spiritual soul the Christ; it is inseparable from the highest point of human thought and seat supreme of all.

We may call the *Christ* the manifested, the union of spirit with existences; that part of the God above and within us, with which the incarnate soul may come in touch; that which creates the flame of devotion within us by which we can come in contact, be one with, abide in, and *it* abide in us; feel the oneness, in other words, to *be* in “the Spirit.”

As the incarnate soul, the incarnating ego, we are Manas, the Thinker, not joined to Buddhi (Manas becomes dual as soon as it incarnates) we are lower Manas, or Manas joined to desire, and we have to overcome *desire*; let go of the *personal self* before we can become one with Higher Manas which is joined to Buddhi, the spiritual soul. To do this we must be ever aspiring, ever trying to purify our thoughts and free ourselves from the attachment to action and objects. It is natural for the personal self to aspire for power; this is wise from a worldly point

of view. But we must soon begin to see what we must do for real progress; for continued aspiration or desire for "health, happiness, prosperity and power," merely, is sure to sow for us the giant weed of self; and *self* is the "adversary" which we have to fight and conquer, e'er we can even hope to reach up and touch the hem of the garment of the Higher Self.

Hence, I say to those who advocate the "New Thought," the gist of which seems to be to develop these higher powers for the sake of worldly health, happiness and prosperity; if worldly success is the goal, then they are on the right road; but if spiritual development for its own sake is the aim, then they are on the wrong road.

In comparing the writings of some of those who have met with worldly success, with their writings of ten years ago, we do not see the evidence of any real spiritual development. Is this, then, real success? Have they pursued the right course?

When the incarnate soul is one with the Higher Self it has no desire to ask anything to consume it on self.

My Soul, I know that thou alone has seen
Best to prepare for me these pastures green;
That we may walk hand in hand beside
The still waters, that sweet rest may betide.
Far from the marts of confusion and trade
Quietly settled amid country and glade.
Willing to let the rush and hurry pass by,
My greatest solace; thou, art always nigh.
O, for a time in nature's lap to rest,
Folded close, O, so close to nature's breast.
Nature, thy lower nature, is one with me,
As in our higher nature, only One I see.
I can not be separate from thee for a day,

In city or country, roam where I may.
All space is filled with thee, and thee alone,
Encircling the world from zone to zone.
I walk out with thee in dewey morn,
Looking on no object of nature with scorn.
The *soul* is in everything that I see
And everything in the soul, to me.
Bereaved of soul, earth would be but a blight;
Bereaved of soul, but one long dark night.

INNER PLANES OF CONSCIOUSNESS.

My work is to be on the inner plane of consciousness,*—call it the super-conscious, or layers of higher rates of vibration, but do not call it sub-conscious, as that is a lower plane,—which I have attained through years of spiritual unfoldment; perfectly natural, that is, not forced by any “method,” not even that of concentration; the awakening was natural and the growth has been gradual. It consists in the development of the inner senses, seeing, hearing and touch, in the sense of consciously coming in touch; feeling the influence or flame of devotion created by the Self; coming in touch with the spiritual Self.

And I now know what is to be the trend of my work; it is to help liberate those souls who are still held in the bonds of conventionality and creeds; and to give sustenance to those souls who have already come out, but for the want of spiritual sustenance are vibrating between the food offered them in the liberal and independent churches, or turning back.

I am to show them through my own attainment and experience, that there is a *real*, and spiritual religion underlying the teaching of the Master, Jesus, hidden within

* The Kingdom of the Soul.

the letter of the parables, which would have been destroyed long ago could the commentators have read the cypher in which the parables are written.

Hence the parables have come down to us entire; in which the doctrine of the kingdom of heaven, the kingdom of the soul, the super-conscious plane, is hidden in astral cypher.

The parables are not extemporaneous teachings, as they appear on the surface, but ingenious outward coverings for a hidden doctrine which the world was not ready to receive, and which, had Jesus given out, would have been trampled under the feet of "the swine," or undeveloped souls of that and following ages. However, it was safe, as it could *only* be read by the soul, or souls themselves as they come up on to the inner planes of consciousness; and numbers of souls are already "lifted up" by the development of the inner senses into higher rates of vibration, in terms of which the cypher, in which the parables are couched, is written.

I am aware that this fact will not be in evidence to any one who has not reached the inner or super-conscious plane; but there are many who are nearing that plane, who, if they can not yet *see it*, can apprehend that the possibility is only a short distance in advance of them; that for them the fruit is not yet ripe, but it will get ripe, and they will yet pluck it down.

What I started to say is this: that I am not so much concerned with the "find" of those who are bringing up the rear, they are all right, they are working on their own layer of consciousness, where they are; along the Path where I have worked for the past ten years,—without desiring to publish it, until I had attained; until such time as the fruit should be ripe and fall and there should be a growing market for it; lest it should be trampled under the feet of the aforesaid swine.

There is no more pathetic sight to me than to see the Independent churches struggling along trying to maintain this spirituality on the few crumbs that fell from the orthodox table of interpretation; what they are waiting for is a whole loaf of their own to make them independent;—the true interpretation of the gospel of the doctrine of the kingdom of heaven as Jesus taught it in parable; and that when they themselves, here in the body, reach the same plane of consciousness, though not the same degree, which Jesus had attained, they will be able to read it, and they will find that it is the same doctrine as taught in the ancient mysteries.

Jesus was a Jew and, as he himself taught, was sent to save or redeem, from the bonds of matter, the lost sheep of the house of Israel; but the Jews were not ready for the knowledge, hence the doctrine of the kingdom must be hidden in cypher, until such time as they are able to read it; but, as prophesied by Jesus, the Gentiles are coming into the kingdom first.

What is the kingdom; the promised land; and the children of the kingdom? It can all be expressed, in this generation, by the development of the higher nature, the "lifting up" of the human soul to the higher planes of consciousness; In my Father's house, or temple, within these mortal bodies, are many mansions, or higher rates of vibration.

The question may be asked what has this to do with religion? Everything, it is religion itself. When we consider what the lifting power is, the power within the veil of matter; the God above us, the real Soul or Self, that it is lifting up the incarnate soul until it becomes one with Itself; and this can not be accomplished without devotion; and the flame of devotion which makes it possible for the human soul to desire, or aspire to be lifted up, comes from,

is created by the Self or lifting power, it is called in the "Gita," the sacrificial fire.

Is not pure devotion religion? You may say that it depends upon the object; whether it is devotion to the living God, the One, the Inmost, the Supreme Spirit, the Deity, or the Absolute. All I have to say is, that when you come within the flame of devotion created by Itself, it will not take you long to decide and you will never change your mind thereafter, and all doubt will be destroyed forever. You will never ask yourself if it be religion; all forms of outward worship and so-called religion will dwindle away and disappear like the morning dew before the rising sun.

My time is short and I must work while the day lasts; therefore, my work is to be on the side of religion and ethics; to show to the wayfarers the higher peaks which they are struggling to attain; to transmute the higher rates of vibration into spiritual consciousness, the voice of the Silence, its essence of speech.

I doubt whether that state has ever been reached, other than through the flame of devotion created by the Self. Some may think that they have "climbed up some other way" and found the Self. It is only a partial experience, a will-o-the-wisp; when you have attained the real Self you will know the difference; you will find that you can work on this plane only while the light shines, while you can touch the flame or it touches you, herein is verified Jesus' saying, "of myself I can do nothing."

I do not want my work to be classed with that of mystics and seers, if so, what I have attained will seem so far beyond the ordinary mortal that it will not be understood, and I shall not be able to reach those, who may be hungering and thirsting for the morsel and cup of cold water that my experience can give.

THE CURSING OF THE FIG TREE.

And on the morrow, when they were come out from Bethany, he hungered. And seeing a fig tree afar off having leaves, he came, if haply he might find any fruit thereon; and when he came to it, he found nothing but leaves; *for it was not the season of figs.* And he answered and said unto it, "No man eat fruit from thee henceforward for ever." And his disciples hear it.

And as they passed by in the morning, they saw the fig tree withered away from the roots. And Peter, calling to remembrance, saith unto him, "Rabbi, the fig tree which thou cursedst is withered away."

If a farmer should girdle an apple tree and cause it to die, because it did not bear fruit in April; we would not commend him for so doing. Why should we commend Jesus' cursing the fig tree for *not bearing fruit out of its season*; and uphold it as an example of his power, or as a miracle.

Why should we not rather use our reason and question the *authority* of the statement? The statement presupposes that Jesus did not know the season of figs and expected to find them at any season on a tree that had leaves; or that he wilfully cursed the fig tree for *not bearing fruit out of its season*; both are preposterous and do Jesus the greatest injustice. How many are willing to heap injustice upon Jesus rather than to think for themselves.

Would it not be the better part of wisdom, when we read a statement of this kind, against all reason, to remember that the disciples were ignorant men, who had been under Jesus' instruction only three years, not time enough for them to have possibly developed the mental faculties, say nothing of spiritual insight? We see from first to last that his disciples, until after his crucifixion, had neither a right conception of Jesus, nor his mission; then

why should we accept their word and judge this Great Soul by their narrow gauge?

Others may say, that if Jesus was a Master, his disciples must have developed rapidly under his instruction. Not so; there was not sufficient time; until they had of themselves developed the inner senses, or partially so, no real Master, whether an Adept in power, in love, or in blackness, could have affected them until this inner development had been accomplished to a certain extent, which could be accomplished only through successive incarnations. This is an occult law, which must have been understood by Jesus.

We look backward two thousand years and wonder why Jesus' disciples did not do thus or so. Had Jesus appeared in the present century it is possible that he might have found twelve disciples who could have been spiritually developed under his instruction, but as it was he could only leave his pearls of greatest price hidden in parables, written in astral cypher, which his disciples could not read, and leave them to give their own version of what they saw him do, and heard him speak.

ONLY LEAVES.

I have sighed; that I should produce only leaves.
I have come to the ripe fruitage of the soul;
The fruit too rare for the ordinary mind to reach,
And now again I sigh; that I am to eat
Alone of my own viands, to drink the wine
Of my own producing, and still I sigh.

Then I remember; The Son of man hath not
Where to lay his head; there's no place for him,
He comes to his own and they know him not.
The soul on the intellectual plane 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.

TWENTY YEARS' RESEARCH.

Herein is distilled the essence of twenty years' research and devotion; since the first hour that I heard the Voice. Mother had heard the Voice for twenty years or more, and into the invisible world had passed e'er her mantle fell upon me.

At times I have given up in despair; as I drew nearer the light receded; yet I followed on, and on, until I found myself alone. I had left behind me, friends, lovers, companions.

On looking back, the solid ground on which I thought I stood, swept away; before me the unknown Path.

The light in my consciousness grew brighter year on year; faintly I began to see with my inner eyes and to hear audibly the inner voice which is soundless.

I then became, as it were, a new being in a new state of consciousness. In the silence of this new existence; the soul hungers for the sound of a voice, and the silence must be complete ere it comes. When the voice comes it satisfies like nothing else; it is rapture, it is more than earthly bliss, as though caught up to the third heaven.

At times I live in this higher rate of vibration; a two-fold life within myself, where I find my Higher Self. When I am with others the inner door closes, and I am brought down to their rate of vibration.

Only the few are interested in self-knowledge; only a few will care to read what I have taken the trouble to write, because only a few are ready to receive it; the many want sensation in place of facts, a glimpse of the divine life woven into romance or fiction.

FRAGMENTS.

Thou Great One, open my inner eyes, that
 I may behold thee in thy lower self, as Life,
 Manifesting in every living thing;
 In tree, in plant, in flower and shrub,
 In all things animate and inanimate.

As soul, manifesting in all beings,
 The creator of all things; art and beauty.
 As Spirit, pervading and sustaining
 The triple worlds, physical, psychical,
 And spiritual; as the eternal Self
 Lifting up the Higher Self in man,
 Thy child, until he becomes one with thee.

To grow a soul in the human soil,
 Till its faculties come to fruition,
 And hold both divine and human knowledge
 Till in its higher nature 'tis divine;
 And in its lower nature human,
 Is the goal of the soul incarnate.
 That it may become one with the Great Self.
 I love the term, Great Self, it seems within
 The power of our human attainment.

Let a man raise his soul, above sensuous things, by the
 soul itself.

No Mystic or Seer has attained his high spiritual
 estate without devotion; meditation and devotion have
 been the means.

To be one with the Self is to live the divine life.

"My sheep hear my voice," those that have reached
 the same plane of consciousness, or, the same higher rate
 of vibration.

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OR
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