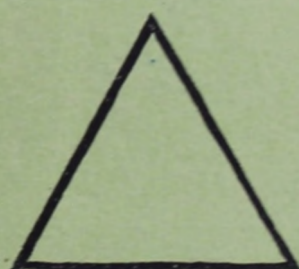


V1 #2

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?

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THE DIVINE LIFE.

VOL. I.

DECEMBER, 1906.

No. 2.

Celestia Root Lang, Editor and Publisher.

"Your magazine is all right, but you have brought it out twenty-five years too soon."—*C. A. Root.*

Yes, my dear brother, but *you* will not be here to read it, nor I to publish it twenty-five years hence; probably not ten years, as we are the only surviving members of a family of nine.

Answer to questions: The figure on the cover is the symbol of the Triad, our higher nature, and the title is a synonym for the Higher Life.

In "The Divine Life" are combined the elements and spirit of religion and science, producing a religious science, and a scientific religion, a harmonious whole.

"The magazine is simple but artistic in appearance and is filled with suggestive presentation of high spiritual thought. I am glad that you have found this vehicle for the expression of Great Truths."—*W. D. Mackenzie.*

Not a month old, and I have visited foreign countries—India, Russia, England, the Netherlands, Jamaica, B. W. I.; New Zealand and Australia, Cuba, the Philippines, Alaska, Canada, Winnipeg, Man., and every state in the Union and all the principal cities.

Yours truly,

"The Divine Life."

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



*Published at 4109 Vincennes Ave.
Chicago
1906*

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.

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 readjust 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 are 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;
Two 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 primordial 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.*

Joy! Joy! Joy! There is more joy in heaven, the inner planes of being, over the *one soul* that has returned from its journey through matter than over the ninety and nine souls that are still evolving.

The cup of my joy is full; it runneth over every time a bit of advice is dropped in by the kind hand of a valued friend who sees only my personal self and does *not* see my soul, the Divine Self. "Fear that my strength will not hold out under this terrible strain and herculean task which I have imposed upon myself" in editing and publishing my little magazine.

I wish to say to all such valued friends that its weight is not the weight of a feather, that it hangs upon my neck as easy as a string of pearls.

I have no anxious care in the matter; a duty is imposed upon *me* by my nature, which does not exist for *them*; hence I have the power to do it, and my burden is light; I might add that I am doing it for my "burial;" what I am doing now will not be appreciated till years after I am gone.

The news that there is knowledge and a beneficent power which teaches must be carried to as many as will listen to it. The divine give; they demand that I also shall give before I can be of their kin. Success? Yes, though I do not get ten subscribers, or sell one hundred copies.

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OR
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