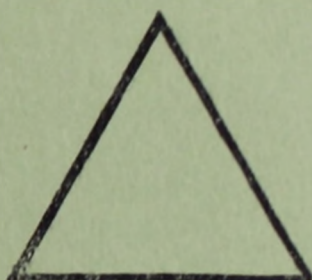
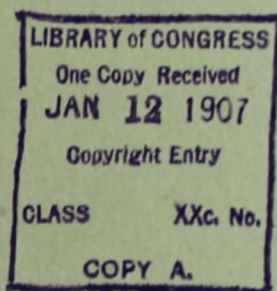


The Divine Life

*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.

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Celestia Root Lang, Editor and Publisher.

Part II of the Epic, Behold Christ! in this Number.

Each individual is to himself absolutely, the way, the truth, and the life; the way and the truth come first, then follows the divine life.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God;" his own Higher Self.

I ran across the first number of your little "chariot," "The Divine Life," a few days ago; I agree with much that you have written in it, and have read it with pleasure and profit.—*P. C. Norton.*

Wishing you success in all your efforts to "uplift" those about you and show them that there is a *real* and spiritual religion underlying the teachings of the Master.—*Mrs. M. R. Rogers.*

"The Divine Life" comes like refined gold to us, and brings us much more than at present I can express. I find your very soul in it and feel the richer for it; you are *truly* living, and when we realize that all knowledge and wisdom is ours, we, too, will begin to live; how few of us are truly living. We want your magazine in our home; after reading the two numbers we feel that we can not get along without it.—*Mrs. M. A. Theophilus.*

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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.

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 Yoda, 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 surveyst 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.*



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