

# The Divine Life

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

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CELESTIA ROOT LANG



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

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An old friend asks "How did you happen to take up, and devote your life, to this work of love?"

I cannot say unless it is the hidden fount of Love within my soul flowing outward to humanity. When I ask any one to write a review of "Behold, the Christ! in Every One" or to give a notice in their publication of *The Divine Life*, which, if they could see as I see they would only be too glad to do, I ask it for the Blessed One and *not* for myself, and without any thought of the commercial side, but for the purpose of bringing out these spiritual truths and scattering them broadcast.

I don't believe a book was ever put on sale with so little thought of its commercial success. The desire to get these truths, for they are truths, to the ears of all men, is the motive back of my work of love; and my little chariot *The Divine Life* is sent out to find those who are ready to receive, and, become helpers in spreading these truths, for the time is at hand, "if it were not so," the little chariot would not have been sent out, neither would it have entered the arena to fight for these truths, and open the way to a higher spiritual attainment.

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Dear Mrs. Lang: I want to write just a line to say that in a second and more deliberate reading, I discover new beauty and depth in your epic, a new blossoming of truth.

I only wish that there were a larger number who have developed the spiritual and subjective capacity to take it in.

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*The Divine Life* is verily a showing of the path to the cosmic, or God-Consciousness.—*Dr. A. J. McIvor-Tyndall.*



# THE DIVINE LIFE.

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Celestia Root Lang, Editor and Publisher.  
4109 Vincennes Avenue, Chicago, Ill.

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My little chariot has entered the arena, with the Warrior, Eternal Truth, as my Charioteer, and, if need be, we expect to fight like gladiators for these great truths.

That many are awaking to these truths and are ready to receive them, is shown by the following extracts from letters received without solicitation from entire strangers.

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Dear Mrs. Lang: Across the spaces I send you greeting and recognition from one through whose mind the light of Self is just beginning to break. For the past fifteen years I have read "New Thought" in books, letters and magazines with but little satisfaction, but only the last six months or so have I *awakened*, and am still rubbing my eyes in wonder at the maze I once could almost swear I *believed* in. Now, I read most of them as I would books of science, etc.; viewed from the standpoint of Self—good as far as they go, and still needed by many, but—there can be no comparison with the wisdom of the Self.

I have also read the "Bhagavad Gita" and kindred books for years, intermittently, but only lately with *seeing* eyes. Throughout these years out of the multitude of books read, *that* and the "Atma Bodha," and "Light on the Path," are the only three I have clung to with a kind of instinct that some day I should know them—that *they* were *right* and *true*.

I will not burden you with further detail—it is but little I have "let go" of yet, and a few feeble flashes of light yet seen.

I feel that your magazine has come at the appointed time, which does not mean that I shall cease allegiance to the Self *in* myself, but no writings have ever seemed to "fit" *me* so well before.—*Earnest Wykes.*



The "Divine Life" has been *born* at the *right* time. Nothing happens by chance. Its message is to enunciate *Love*. Yes, the "Divine Life" comes just when it is most needed. I can assure you *now* that your epic, masterful as it is, did not come from the great, but rather, from the "*meek*" and *lowly*," abiding in the body or personality known to us as the author of the work.—*Frank Miller Wilson*.

I am so glad you sent the magazine, "The Divine Life," to us; we think it the most beautiful book we ever read, and feel that we would have lost a great deal in our life if we did not have it.—*Mrs. F. M. Wilson*.

I feel greatly pleased with "The Divine Life." I've just finished reading the second little booklet, and I will read them many times more.

Humanity little understands the *treasure* you and your beloved Christ are freely giving them. I cannot find words to express my deep gratitude to you, love, and admiration. I could not have done it, though your inner instruction is seemingly the same as mine.

Every *word* you have *written* will stand *forever*, because it is spiritual *living* truth. Oh how much I have longed to see in print, clearly, simply, devotionally, the pure, true, unveiling of the scriptures. I think many at this *present* time might be stimulated or quickened by reading "Divine Life."

Yours is a wonderful work, a great treasure; you are very happy I am sure, because you are sharing your royal tidings with the poor in spiritual knowledge.

I want to, somehow, make you feel that I appreciate so rare a soul, because *you* are the *first* and *only* one, who has read a clear title to me. Do I seem to exaggerate? I hope not, heart should speak to heart. How *you* have searched for your (Maker) and how you have suffered! It is all past but (we) know.—*Mrs. Alice A. Shafer*.

## CHAPTER THE TENTH.

### The Blessed One.

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

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

### Alindah.

I, am the imperishable eternal Self  
In this body *seated* ; 'tis my moral soul<sup>1</sup>  
That is incarnate *within* this body.  
I now see the mystery for myself.

1. Lower manas. The soul is dual.



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

### The Blessed One.

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

### Alindah.

I am one with thee<sup>1</sup>, O joy unspeakable!  
I am in myself the Christ, the mystic one.  
None but *Thee*, could have revealed this to me.  
I am now, the Warrior, Eternal Truth,  
The day of the great peace, hath dawned at last,  
He, has become one with me,—*forever*.  
Be still, my soul, and know that I am God.<sup>2</sup>  
I no longer, am the divine fragment  
Separate, but am *one*, with the whole.  
This is the bread, that came down from heaven,  
If a man eat of it he shall never die.  
He must become one with his divine Self.  
This, is the law of immortality; then,  
This mortal consciousness, will never die;  
Thou, mortal soul, hast donned immortal robes.  
Thou, has become *one* with thy Higher Self.

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

### The Blessed One.

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

### Alindah.

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

### The Blessed One.

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



## Alindah.

To rest thy human body I would lie  
Prone on my face at thy dear feet, Great one!  
My soul overflowing with devotion.  
Never sated with thy ambrosial words.  
When thou sayst to me, Arise and stand  
My limbs tremble, I have no strength in me;  
In the kingdom of heaven<sup>1</sup> I am the least.

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

1. The super-conscious plane.

3. Union with the Self.



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

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

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

### The Blessed One.

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

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

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

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

Alindah.

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

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



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

The Blessed One.

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

Alindah.

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

The Blessed One.

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

Alindah.

All this, I have verified in myself.

The Blessed One.

The Higher Self cannot all this knowledge

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

#### Alindah.

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

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

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



## CHAPTER THE ELEVENTH.

Alindah.

*Thou*<sup>1</sup> art the vine. *I* am only a branch,  
And my Father<sup>2</sup> is the husbandman:  
Every branch in Thee,<sup>3</sup> that beareth not fruit,  
Thou purgeth it that it *may* bring forth fruit.  
Except *I* abide in thee, and thou in me,  
I can bring forth no spiritual fruit.

The Blessed One.

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

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

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

### Alindah.

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

### The Blessed One.

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

### Alindah.

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

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



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

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

### Alindah.

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

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

### The Blessed One

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



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

#### Alindah.

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

#### The Blessed One.

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

#### Alindah.

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

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

### The Blessed One.

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

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

### Alindah.

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



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

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

## CHAPTER THE TWELFTH.

### Alindah.

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

### The Blessed One.

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



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

Alindah.

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

The Blessed One.

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

Alindah.

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

The Blessed One.

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

Alindah.

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

The Blessed One.

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

Alindah.

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

The Blessed One.

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



### Alindah.

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

### The Blessed One.

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

### Alindah.

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

### The Blessed One.

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

Alindah.

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

The Blessed One.

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

Alindah.

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

The Blessed One.

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



Alindah.

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

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

## The Blessed One.

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

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



## CHAPTER THE THIRTEENTH.

### Alindah.

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

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

### The Blessed One.

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

### Alindah.

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

### The Blessed One.

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

### Alindah.

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



## The Blessed One.

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

## Alindah.

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

## The Blessed One.

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

## Alindah.

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

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

The Blessed One.

Formulate what thou desirest to know.

Alindah.

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

The Blessed One.

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

Alindah.

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



Unmanifested material nature.  
Matter, that which is neither soul nor spirit;  
That which knows matter,—matter-knowing—is soul.  
Our human soul<sup>1</sup> has its seat in Nature,  
And to thy divisible nature, belongs.  
Which is thy lower nature, Great one,  
And soul and spirit thy higher nature;  
To my lower nature, life and death belong;  
In my material nature is the divided,  
My higher nature the undivided.

### The Blessed One.

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

### Alindah.

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

### The Blessed One.

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

Alindah.

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

The Blessed One.

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

Alindah.

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

The Blessed One.

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



Alindah.

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

The Blessed One.

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

Alindah.

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

The Blessed One.

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

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

## CHAPTER THE FOURTEENTH.

### Alindah.

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

### The Blessed One.

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

1. Incarnate soul.



## Alindah.

This mortal brain, so blind, so dead, so dumb,  
Radiant with divine Light has *become*;  
The Supreme, revealed, resplendent as a sun,  
Bowling low and trembling; I salute Thee!  
God, in thy body<sup>1</sup> I see all the gods,  
And all the varied host of living things;  
Thou art eternal law's undying guardian,  
The everlasting cause, thou seemst to me.  
The world, soul Supreme! justly hath delight  
In thy great glory, and obeys thy law!  
Why should they not adore thee, eternal Self,  
O infinite God of Gods! the world's abode,  
The treasure house supreme of all the worlds.  
From Thee the all has sprung, O boundless form;  
All hail to thee, a thousand times all hail!  
The infinite in power of boundless force.  
The All thou dost embrace; then thou art All!  
Father of all this fixed and moving world.  
And *thee* we celebrate with songs sublime;  
Our crowns of rejoicing lay at thy feet.  
I look within my soul, and Thee behold.  
O thou Holy one; thou Mystic one, all hail!  
My eternal Lord, my soul salutes thee.  
O thou best of beings, thou Blessed One.

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

1. This universe.

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

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

### The Blessed One.

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

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



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Dear Friend: Thanks; your sample copy of "The Divine Life" was duly received and appreciated. There seems to be a subjective influence which appeals to me strongly. Your opening words bearing upon the "devotional" serve as a powerful bond between us; and the significance of same is all the greater in that the purely *orthodox* conception is of course eliminated. And yet, Oh God, I love Thee! I will to do thy will! etc., etc.

Wishing the little magazine long life in its holy mission, and with all best thoughts and wishes for its editor.—*Woodly Musson.*

I am pleased with "The Divine Life;" it meets my approbation. I see you have faith in the spiritual "Rock" which followed us.—1 Cor. x 4. "That all our (spiritual) fathers . . . drank of that spiritual Rock which followed them; and that 'Rock' was Christ"—not the personality Jesus, but the impersonal Christ.—*H. W. Raught.*

I like the way you explain things to us, as *we* are one of the great number searching for Truth, and as yet have only the morsel, and would love the explanation for spiritual growth. All your words are an inspiration to *me*, and remind me of myself. Yours with love for all Truth.—*Mrs. Lillian Tuttle.*

"I received part II. of the Divine epic New Year's Day. I was greatly rejoiced; it is a great feast. I can not find words great enough to express my thanks to you and the Blessed One. Yes, how truly Alindah personates the awakened soul; I feel myself to be Alindah; I am continually asking, and my Blessed Lord is always giving. You can surely believe every word I have written is whole hearted truth, as the Christ within me knows.

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The sincerity, truth and life in your book will surely do its work in time to all that read it, because it is spirit, therefore *life*; all educated and intellectual minds that are *seeking*, will find bread in it, after they are spiritually quickened their bread will come to them from *within*. It is our duty to help them until *then*.

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I thought I'd only write to tell you my honest opinion. I wish I could have had your book, "Son of Man," to have heard twenty years ago. I've had the quickening and heard the inner voice for fifteen years very plain. I've felt an almost human presence with me since a small child, but did not understand it; twenty years ago I was afraid of it. Your book *then* would have set me *straight*, on the right path.—*Mrs. Alice A. Shafer*.

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