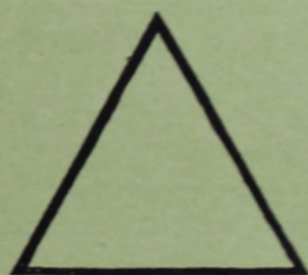


The Divine Life

*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.

March, 1907.

No. V

CELESTIA ROOT LANG, Editor and Publisher.

Part IV of the Epic, Behold the Christ! in this Number

I PRAY GOD, MY KNEES MAY'NT HANK.

In presenting, through my little chariot, the law of reincarnation, one of the *unwelcome* truths, to the popular mind, I typify the knock-kneed boy who, while crossing a field, was chased by a bull; however, he knew if his knees kept in position he could reach the fence; with one eye on the bull, the other towards the point of safety, he concentrated all his mental energy in the *one* cry of his soul; I pray God my knees may'nt hank! I pray God my knees may'nt hank!

My little chariot, The Divine Life, has entered the field, but instead of running to escape, it must turn about and face the bull of commercialism, materialism, agnosticism, and sectarianism, while it waves the "red flag" of reincarnation in the face of the bull.—I pray God my knees may'nt hank! I pray God my knees may'nt hank!

"In that day" (that the soul enters the higher consciousness) "shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people: and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate."

"The Divine Life." This soul-inspiring magazine is edited by one who has attained spiritual consciousness. She *knows*—therefore she can teach the Way, the Truth and the Life.—*The World's Advanced Thought.*

Book Reviews.

BEHOLD THE CHRIST IN EVERY ONE. By *Celestia Root Lang*, author of "Son of Man; or the Sequel to Evolution." Pp. 125. Price, 50 cents; 4109 Vincennes Ave., Chicago, Ill.

This Epic is by some critics considered one of the greatest pen pictures of the manifestation of the Spirit.

The *Divine Life*, and the Epic, "Behold, the Christ in Every One," mark the *beginning* of the fulfillment of the "promise" which has come down through the ages; in theological terms, "the dispensation of the Spirit;" in modern language termed the spiritual renaissance, whose approaching "dawn" has been iterated, and re-iterated by every mystic, seer, sage and poet of the last century. However, in what form it was to appear, whether as a baptism of the Holy Spirit, a radiation of the divine, or an awakening of the spirit in each individual, has not been made apparent by either sage or seer. That it was not to be looked for in any one personage, however divine, has come to be the consensus of all intellectual minds.

How, the "promise" is to be fulfilled, in what form it is to come, is the message of the Epic. It is *not* in any *one* favored individual; it is not by a baptism of the Holy Ghost; it is not, lo here! or lo there! that we are to look for the Christ or indwelling spirit, but rather, and *only* through the awakened and developed faculties of the soul in every one, whereby the soul comes into a recognition of its oneness with the Higher Self, which *is*, and cannot be developed. It pictures the incarnate soul coming into its rightful inheritance through the natural development of the inner faculties.

It enunciates Love, and devotion to the One, the inmost. Its mission is to unveil and bring to light the inner or spiritual meaning of the scriptures and the gospels, where, within the parables are hidden in cypher the teachings of the Masters and the older mysteries. It shows by *becoming it*, what the *divine life is*, and *what* it is that distances Jesus, from ordinary humanity; it is *not* his "virgin birth," but his having *become* a Great Soul, and not a great personality.

The Epic is somewhat dramatic in movement; the personages on the stage of the super-conscious plane, are the awakened soul, and the Higher Self; the conversation is between two *real* personages. Alindah occupies the place of a soul who has developed the inner senses, hence, she is able to take knowledge, and the Blessed One, the higher Self is the readjuster of the knowledge which she already possesses. The Master does not with ruthless hands tear down any structure of pre-conceived ideas until the soul is ready to receive in its

place the *real*, for which the *old* was only a symbol, thus Alindah frees herself of the bondage of old ideas and rises into a higher degree of consciousness where she is brought into contact with the divinest knowledge on the plane to which she has entered. It is not necessary that the term Christ should be used, or the Blessed One, each one to use that term which seems fittest; the Indwelling Presence, the impersonal, the all-pervading is nameless; use the name which *love* suggests.

“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’d 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.”

The Epic does not seek to inaugurate any new philosophy, cult, or creed. It rises to a height where it looks upon Eternal Truth as one, and knowledge as man’s greatest inheritance; that the term science is not restricted to the *visible*, but that it includes the invisible as its complement; that the doctrine of reincarnation, which has been cut out of the gospels by the ignorant translators and the ecclesiastical councils, belongs to both the physical and spiritual, and that science can make no further strides in the direction of the development of man, until it accepts the law of reincarnation as the complement of the law of evolution, hence, reincarnation is brought out as a fundamental *principle* no longer to be *ignored* by either science or religion.

No one should infer from this that the epic is didactic; while it is true that these basic principles are woven into the fabric, to one who can see by the inner sight, it sparkles and scintillates with these gems of truth, set in a conversation easy to comprehend—so easy that no one who styles himself “intellectual” has any reason for ignoring it on the ground “that it is too high for him.” The epic, “Behold, the Christ,” is the complement to “Son of man, or the Sequel to Evolution,” by the author, which was published by the Arena Company some years since.

THE DIVINE LIFE

CELESTIA ROOT LANG, Editor and Publisher.

4109 Vincennes Ave., Chicago, Ill.

One Dollar per Year. Single copy 10 cents.

THE DIVINE LIFE, seeks to give the plain unvarnished truth in regard to spiritual attainment; to answer the awaking soul's own questions in the simplest language possible; to eliminate the wonder and strangeness and place the whole matter on a simple, natural basis; no hints of magic lore; no formulas or methods for developing occult powers. We would put ourselves right in the beginning by seeing that people do not subscribe with mistaken notions of what we have.

The world at large seeks the facts and phenomena of occult science, but one who *seeks* the goal and has resolved to *attain* desires to find the true path; and what may seem to others in THE DIVINE LIFE, as mere ethics is to him practical instruction; for as he follows it he soon perceives the relation to facts which he has experienced, and laws which he is enabled to verify, and what seems to others as the language of devotion merely is to him, that of science; but the science is spiritual for the Great Cause is pure Spirit.

THE DIVINE LIFE seeks to show that the path is one of *becoming*; of developing the inner senses or soul faculties, not by any forced method, but by growth.

That the disciple who undertakes the task of presenting these higher truths secretly hoping for fame or success, to appear as a teacher before the world, fails even before his task is attempted, and his hidden hypocrisy poisons his own soul, and the souls of those he teaches, he is secretly worshipping himself, and this idolatrous practice must bring its *own* reward. Neither will these higher powers lend themselves to the *commercial side*.

One must work without attachment; *his work being the highest act of devotion*; his life is not his own, but that of the forces or power which work behind him.

THE DIVINE LIFE presents, as a fundamental principle in soul development, the law of reincarnation, as the explanation and solution of the class or social problem; why one soul is so far in advance of another; why one soul is ready to receive these great truths, and another not.

“BEHOLD, THE CHRIST! IN EVERY ONE.”

THE BASIS OF CRITICISM.

All critics do not have the subtle understanding—I am sorry to say—and therefore they are not competent to criticise works bordering on the spiritual.

All critics do not know that it is the development of the soul faculties, or soul consciousness, that constitutes a seer or sage; that it is *this* which distances the *seer* from the essayist.

Henry Wood is spoken of, in a press notice of one of his books, as a seer. I would not call Henry Wood a seer, but an essayist, who is writing from the esthetic heights of intellect under the reflected light of the dawning spiritual sun; his words the choicest, to express his meaning; polished by the hand of an artist, set in a choice piece of mosaic; but that does not constitute him a seer, nor any essayist who has not developed the inner senses. While Emerson is a seer, giving out what he sees from the lowlands of the spiritual plane which he has actually attained; or more accurately, has become. Emerson, however, unlike all seers, has the added charm of an essayist; he is not writing in the dawn, but under the radiance of the Self-illuminated, the soul plane; which no sun enlightens, nor moon, nor fire; the supreme above of the Self, to which he has attained, and which constitutes him a seer.

This is what gives Mrs. Lang her distinction and class to which she belongs; her writings emanate from the soul plane of consciousness which she has undeniably attained or *become*. Not being an essayist her writing may lack the artistic finish of Emerson or Henry Wood, but as being based upon spiritual law; and, in depth, height, breadth and longevity they are not surpassed by either.

CHAPTER THE FIFTEENTH.

The Blessed One.

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

1. Self. 2. Karma Manas, Desire.

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

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

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

The Blessed One.

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

Alindah.

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

The Blessed One.

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

Alindah.

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

1. Divine soul. 2. Incarnate soul. 3. Lower Manas.

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

The Blessed One.

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

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

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

Alindah.

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

Alindah.

Explain to me the Seven Principles?

The Blessed One.

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

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

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

1. Lower Manas.

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

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

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

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

1. The Christ. 2. Lower Manas.

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

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

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

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

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

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

CHAPTER THE SIXTEENTH.

Alindah.

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

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

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

1. Higher Self. 2. The Almighty.

The Blessed One.

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

Alindah.

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

The Blessed One.

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

Alindah.

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

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

Alindah.

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

1. Divine life.

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

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

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

Alindah.

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

The Blessed One.

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

Alindah.

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

The Blessed One.

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

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

CHAPTER THE SEVENTEENTH.

Alindah.

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

The Blessed One.

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

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

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

1. After.

“Now all this was done”
(By God) “that it might be fulfilled which
Was spoken of the Lord by the prophet,”
(God broke a law of *nature* to fulfill
A prophecy),

“Saying, Behold a virgin
Shall be with child and bring forth a son.”

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

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

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

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

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

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

Alindah.

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

The Blessed One.

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

Alindah.

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

The Blessed One.

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

Alindah.

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

The Blessed One.

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

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

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

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

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

CHAPTER THE EIGHTEENTH.

Alindah.

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

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

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

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

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

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

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

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

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

Alindah.

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

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

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

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

The Blessed One.

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

Alindah.

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

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

The Blessed One.

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

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

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

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

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

Alindah.

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

The Blessed One.

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

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

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

Emerson speaks of that flowing river, which, out of regions I see not, pours for a season its streams into me—I see that I am a pensioner—not a cause, but a surprised spectator of this ethereal water; that I desire and look up, and put myself in the attitude of reception, but from some *alien* energy the visions come.

Mrs. Lang stood upon *that* terrace when she wrote her first book, "Son of Man," and it has taken her twice seven years of isolated soul growth to be able to *say* from *whence* these ethereal waters flow, and, out of what regions, and that they are *not alien* but native to the soul plane; in other words, to be able to give expression to these "ethereal waters" and bring out the answer to Emerson's question.

Also, that her *power* of sight extends *beyond* Emerson's view in that Emerson says, "that the act of seeing, and the thing seen, the seer and the spectacle, the subject and the object, are one." The *soul* is matter-knowing; the soul looks out of my eyes, the act of seeing, but the thing seen, the object, is *not* matter-knowing, therefore *it* is *not* soul, hence, the subject and the object are *not* one. The object may belong to nature, the inferior part of the dual nature of the Supreme, while the subject belongs to the higher or spiritual nature of the Supreme; in his proper nature the Supreme is spirit only.

Mrs. Lang's epic, "Behold, the Christ! in Every One," is the science of the Self or Over-Soul, hidden in a book of devotion; in the discourse of the Blessed One, and Alindah the awakened soul.

Mrs. Lang claims no special revelation, gift, nor inspiration; all she claims is based upon spiritual law, the natural development of the inner senses or soul faculties—the *source of intuition*, possessed by everyone, awaiting development the natural process of evolution and reincarnation, as *life* is the great teacher after all. Every individual who accomplishes this soul development is a redeemer of the race. He may dwell in secret and silence, but it is a fact, he has lit his lamp and become a radiating center on the soul plane or divine astral, the super-conscious, he forms a link between man and his divine part; between the known and the unknown.

The disciples' effort is that of awaking consciousness in this starry

part of himself, where his power and divinity lie sleeping. As the silent soul awakes it makes the life of the individual more vital, more real, and he finds that he has only *just begun to live*.

From the fact that reviewers do not seem anxious to tackle the book, "Behold, the Christ! in Every One" it has made it necessary for the author to throw a side light upon some of the salient points of the work; however much it may savor of writing one's own obituary. The epic is simple enough to unravel when one gets hold of the right thread, as it is written in a serial dialogue easy to comprehend.

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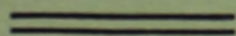
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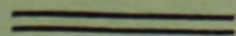
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