

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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LOVE

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MOTIVE, ACTION, LIFE—GOD.

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CELESTIA ROOT LANG, Editor and Publisher

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THE DIVINE LIFE

A Magazine of the Soul

Vol. II.

January, 1908.

No. 1.

CELESTIA ROOT LANG, Editor and Publisher.

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BE OF GOOD CHEER.

BE of good cheer, brave spirit; steadfastly serve that low whisper thou hast served; for know, God hath a select family of sons now scattered wide thro' earth, and each alone, who are thy spiritual kindred, and each one by constant service to that inward law, is weaving the sublime proportions of a true monarch's soul. Beauty and strength, the riches of a spotless memory, the eloquence of truth, the wisdom got by searching of a clear and loving eye that seeth as God seeth. These are their gifts, and Time, who keeps God's word, brings on the day to seal the marriage of these minds with thine, thine everlasting lovers. Ye shall be the salt of all the elements, world of the world.

RALPH WALDO EMERSON.

THE NEW DOXOLOGY

"Praise God from whom all blessings flow !

Praise HIM, all creatures here below."

The REIGN of LOVE, has just begun :

Praise, Father, Holy Ghost and Son.

THE DIVINE LIFE

THE ONE MAGAZINE THAT IS NOT IN THE RACE FOR
MONEY ; AND NOT IN THE COMMERCIAL STREAM.

This morning, just at dawn, I had a "vision:" I stood by the Lord's Treasury and by the "Altar," and the multitude passed by me, and as they passed, one by one, each gave me a small gift of money: there where twenty-five and fifty-cent pieces and some bills, and as they laid them in my hand as they passed, I laid them on the (spiritual) "altar," and then, I took each gift of love and placed it in the "treasury" of The Divine Life; and the Voice said, "There shall be enough and to spare." Why I say a multitude; I could not see the end of the procession and they were still passing—when I awoke. I arose rejoicing with full assurance, that, as I had not failed to sow the seed, the Lord would provide the harvest. On this assurance I send my copy Vol. 2, No. 1, to my printer :

"What matter if I stand alone ?

I wait with joy the coming years :

My heart shall reap where it has sown,

And garner up its fruit of tears.

WHEN THE HEART BLEEDS

When the tender tendrils that about the heart twine
Are severed, the heart bleeds and seeks but thine,
It falls on its face before Thee ;
Then art Thou its Gethsemane.

No *words* passed between us,—none are needed,
Its own cause, in its own way the soul hath pleaded.
To ask for aught would seem profane.
Earth—Thought falls dumb before the fane.

ONE IN TWO AND TWO IN ONE

When thou speakest, subject to thy will,
All my faculties are held still.
If my Higher Self is bodiless and free,
I know not why it cannot come to thee
Being one with me, and I one with it,
At its own sweet will my body it can quick,
Bring one with thee, the message transmit.

That the "twain may become One,"—not flesh but Spirit,—United, we stand, divided we fall. The mind *united* to the soul, is able to hold its poise in the higher vibration; divided, it falls back into the lower rate, where it must again plume its wings, ere it is able to *again* rise into the higher vibration and meet *its* Lord, and the twain become One; one in two and two in one. If thou wouldst *stand*, hold fast to the soul and let not thy rebel mind draw thee to *its* level, the personal ego. Hence the injunction of keeping thyself "unspotted from the world."

Keep thou steadily in the Path which thou treadest; and the light will break upon thy inner vision.

SONG OF A SOUL

BY MAUD PRATT CHASE

Liberated at last, alive to God, Awake in bliss!
O, gushing forth of consciousness, most gracious
Mission! To be set free in its limitless fullness,
swept into glory of Being, is joy ineffable!

Aeon sings unto aeon and the wisdom of ages
seems suddenly revealed; the vision of life unfurled!
O, infinite understanding, I see all, I know all now!

O, gladness of the soundless voice, and outpour
of the silent action, consciousness senses no limit,
and all is ceaseless, lavish giving!

I spread my soul wings; I lift my white wings
and soar upon this boundless sea of love.

I am filled; I am fulfilled! My heart blossoms
with its gifts of divine emotion, and I fain would
pour their perfect beauty out upon all hungering
human conditions, falling short of the fragrance of
life.

O, harmonies of my innermost soul, more per-
fumed than loud; celestial flowerings and infinite
chords in one! O, beauty of vision, enchantment of
sound, ecstasy of silent stirring! Where begins the
one or ceases the other in this realm of joyous out-
flowing! O, gentle tenderness, harmonizing, glori-
fying all, who knows, who knows?

It is the Great White Peace; this one thing I
know. So sings my soul.

TRUTH VS. DOGMA

Eternal Truth! Thou art enshrined in me,
Give this body strength that I may Glorify *Thee*.

Krishna, Christos, the Higher Self, said to Arjuna: "Many have in past time been the births of me and of thee also, Arjuna!¹ All these I know, but thou knowest them not, O slayer of foes !

Though I (the Higher Self) am unborn, and my nature is eternal, and I am the Lord also of all creatures, yet taking control of my nature-form (human body), I am born (into the world) by my illusive power. (*maya*)".²

"For whenever piety decays, O son of Bharata! and impiety is in the ascendant, then I *produce* myself".

"For the protection of good men, for the destruction of evil-doers, for the re-establishment of piety, I am born from age to age".

I desire that my mind-soul may comprehend this saying of Krishna; "I am born (into the world) from age to age," and the question arises, How does this birth take place, and in whom, as the birth of Krishna is not by reincarnation. We must first understand that Manas, our fifth principle, is dual, is higher and lower, and that lower Manas only incarnates while the Higher shines upon it from above, or in other words, Man, its crystal ray a beam of light immaculate within a form of clay material upon the lower surface. That beam is our true self, the Watcher and the Silent thinker, the Higher Self which we must always bear in mind is impersonal one with Buddha and Atma the sixth and seventh principles — the Over-Soul. When the

1 By reincarnation in the case of Arjuna. 2 By Mystic power.

Soul, the reincarnating Ego, has passed through the experience of its lower principles, the four lower Portals, and entered the fifth, that is, crossed "to the other shore", *it* has become *one* with Manas or the Higher Self. Then Krishna, Christos, becomes embodied in the individual. Then are the words of Krishna verified: "taking *control* of my nature-form I produce myself — I am born from age to age."

However, be it known the mind-soul must first be united to the Higher Self, ere *it* can *take control*, the lower must be merged into the Higher. If I have become one with thee, then, art thou born in me; if I merge myself in thee, then canst thou "produce" thyself through me? Herein lies the secret of illumination. Wherever, whenever, "from age to age", and in whomsoever Manas becomes embodied the individual becomes permanently illuminated.

Although reincarnation is the law of nature, the complete trinity of *Atma-Buddhi-Manas* does not 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, as the Higher Self, shine upon it from above, constituting the God in Heaven, or *inner* God. "This was symbolized in the old Jewish teaching about the Heavenly Man who stands with his head in heaven and his feet in hell, which is the body and physical life." For that reason *man* is not yet *fully conscious*, and reincarnations are needed to at last complete the incarnation of the whole trinity in the body. This is the real meaning of "the word made flesh." It was so grand a thing in the case of any single person, such as Jesus or Buddha, as to be looked upon as a divine incarnation in that age. Krishna says, "He who truly

knows my birth (in him,) Manas becomes embodied, and this divine work of mine, comes never more to birth again when he quits the body: he comes to Me, Arjuna!"

Some complain that I do not quote my authority. How can I, when I am where I *know* the highest authority is one with what I see? Krishna says; "When thy mind shall pass over the tangled path of delusion, thou wilt attain to a disdain of what has been revealed, or shall be revealed hereafter". — thou wilt not quote authority for what thou seest with the *inner* sight.

Some people object seriously to the use of Sanskrit terms, and condemn the writer who uses them; but the fact is, while the English language is all sufficient to express the material and so-called scientific, it is not adequate to express the spiritual and religious, but when one becomes familiar with the Sanskrit terms he uses them as unconsciously as he uses a pronoun instead of repeating the noun, and cannot get along without them.

The term Atma-Buddhi-Manas is the same as Father-Holy Ghost and Son; Son is the active embodied, and incarnate Spirit; while Holy Ghost is the passive, sometimes active, vehicle of the Father, Spirit, or Over-Soul. I will use Father-Holy Ghost and Son, in place of the Sanskrit and see if I can make my meaning clear. The expression will be similar to Jesus' phraseology in the parable of the Prodigal Son. Son, (Manas) being dual, higher and lower, Jesus distinguishes the duality by the "elder" and "younger" son; the Elder, (higher Manas), remains with the Father, impersonal, while the younger son becomes the reincarnating Ego, goes into a

“far country” — the four lower principles — he falls into matter where he is represented as feeding on husks, which the swine did eat, ere he is ready to turn his face toward his “father’s house” and begin his ascent.

Why did the younger son, lower Manas, descend into matter but to gain self-consciousness, to know himself to be, to become a conscious entity. Thereby, the younger son has gained consciousness on all planes while the Elder has remained impersonal, when the younger returns and becomes again united to the Elder (Manas) his consciousness becomes impersonal, one with the Father, and Manas becomes embodied, or produces himself through his lower consciousness — Thus, Krishna, Christos, the Higher Self, manifests himself to the world through different individuals from age to age, in a Swedenborg, an Emerson, a Thomas Paine, and all the great Souls adown the ages too numerous to mention. A great Soul is an illuminated soul able to enter the higher rate of vibration and comprehend and interpret the Soundless Sound by being united to the silent Speaker, the Higher Self. I will close with the words of Krishna to Arjuna: “This same ancient doctrine is now declared to thee by me, who have said, ‘Thou art my worshiper and friend,’ for it is a supreme mystery.”

I have not only become one with thee,
But thou hast become one with *me*;
This is indeed a great mystery,
I am to work in thee and thou in *me*
For the uplifting of humanity.

Thou must understand that the *least* soul that is *in* the kingdom, is greater than the greatest soul that has not yet attained.

LIVE, THE LIFE, AND YE SHALL KNOW OF THE DOCTRINE

The union of the soul and the Higher Self, is the consummation devoutly to be wished; to be looked for, and desired, above all things else. It brings love, felicity, peace and harmony to the harassed spirit. Then why not seek it; why not use every means to find the way?

The divine life cannot be known by the intellect alone; it can only be apprehended, as the intellect is only the outer court. To live the life the soul must enter the inner court, the Holy of Holies.

The "Holy of Holies" has come down to us as a religious symbol, but it is as much a fact, and as capable of being demonstrated, as any fact in nature. No mental fact can be demonstrated until it has been experienced over and over again; then it stands to reason, that we must first *live the life* ere we can demonstrate it. Poets have reached it in their loftiest flight, and sung of its wondrous beauty and glory, adown the ages, but none have demonstrated its reality. The question may arise whether or not the demonstration will rob the "Holy of Holies" of its sanctity, of its mysticism. No, because it still remains the goal, the Holy Grail, to be reached by every individual soul; and the demonstration only dimly points out the way to the weary pilgrim; the fact, the actual existence of the life toward which he is journeying.

Be it known to all that the "outer court" is the objective life; the life of the senses, the life we now live in the body in the terrestrial world, which is correlated to a certain rate of vibration which

we will term, *normal*, and to a certain sound which we will call F in the musical scale. The senses are the contacts of the soul with the outer world, and through these contacts the soul knows, pain and pleasure, joy and sorrow, heat and cold, good and evil, or what is known as pairs of opposites. The terrestrial world might be termed the play-ground of the senses; and many souls there are who never develop beyond it. They "*fall* on the Great World's altar stairs," and there they remain.

And there all souls would remain satisfied with this sensuous life if it were not for the inherent *inner* senses; as a child would remain a child, were it not for the inherent development of its intellectual faculties. The child does not go to work of its conscious self to develop these faculties until it feels a desire, which lies back of the will; this desire may be awakened by its environment, by contact with other children who are in advance of itself. Just so with the soul, it must first be awakened 'ere it can begin to develop the inner faculties; if it only came in contact with literature that just satisfied it, it would be contented, but it is *that* which is a little beyond what it has already attained, that it can reach out for, that awakens and stimulates soul growth. The man or woman who is satisfied with the mental food culled from the routine of daily news will never grow out of his tracks; he will live and die in the normal vibration never rising above it—in this, or the life which he enters when he lays off his mortal coil.

The whole secret lies in vibration; if the soul had no inherent faculties it could never rise permanently above the normal vibration, but the rate of

vibration increases in exact ratio with the development of the inner senses. But what of that, some one may ask? *Everything*, when we *know* that a certain rate of vibration expresses a state of spiritual consciousness; that consciousness rises with vibration and *vice versa*, until the soul while in the body may attain full spiritual consciousness, Nirvana, illumination, faultless vision, the Holy of Holies, the "Grail," the "Holy Quest" of every Saint in ages past.

How did I find out that the higher, super-consciousness, depends upon, or is correlated with a high rate of vibration!—by experience—by entering into that higher rate, the Holy of Holies, where, it seems to me vibration ceases, and *Love reigns supreme*.

Then as a natural corollary, love, rises in the individual with the rate of vibration. Can an individual in a low rate of vibration, love equally, with one who is *living* in a higher rate of vibration? I say no, because the one in the lower rate does not know, and cannot know what the higher love *is* until he has attained the higher rate of vibration—by your fruit shall ye be known—and to reach it permanently, many things of the senses, which he loves far better than he loves "love" have to be discarded before he can reach or enter into the higher vibration. Hence Jesus termed it the "narrow way" and said, that it was easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of heaven—the highest rate of vibration—Nirvana, full spiritual consciousness. The reason is obvious, it would have been the same if Jesus had said, without the

simile, it is impossible for a rich man to enter the kingdom of heaven. Why? because his attachment to his riches and worldly affairs hold him down to a low rate of vibration, he cannot rise because he cannot let go of *that* which binds down his soul. But Jesus did not neglect to give the remedy, or that which would counterbalance the effect of riches—Seek ye *first* the kingdom of God, and all these things shall be added unto you. Seek ye first the higher vibration, the kingdom of God; to do this the soul must let go of every attachment of the senses; it must be as naked as its body when it first entered the world, then only, can it pass through the “eye of the needle,” and be trusted with great riches; it will then have no desire to *own* anything. By the soul not being *attached* to its possessions it can rise into higher vibrations, into higher rates of Love, because all that it has, all that it is, all that it does, is for the One, it knows itself to be a part of that One, the Higher Self, the impersonal, and it lives in that One and it will not knowingly work against the interest of that One, the MASTER, but will give even his living, his life if need be, for the MASTER’S work, which is the awakening and the development of souls.

It is obvious that in heaven, in the impersonal, one cannot possess things, for there are no things to possess, not even persons, and *yet* one has *all things*, all things are added unto you, but not in the sense of possession. In this is Jesus’ saying true, In heaven (in the impersonal) they neither marry nor are given in marriage, there is no longer a desire to possess; to own the beloved object. The desire to possess may be the “curse” visited upon

the children to the third and fourth generation of those that hate Me, and holds them by the bonds of attachment.

Then, to possess all things, we must give up all things, we must give up our (personal) life, our attachment to sense objects, if we would *live* in the *real*, the permanent, the eternal, the impersonal, the inner or divine life, which eye hath not seen neither hath it entered into the heart of man to conceive, nor can it so long as he is in the normal vibration; and that is not all; those that are in the normal vibration are able, without being conscious of it, to pull down, or lower the vibration of those who have "risen." The one who has attained the higher rate of vibration is as susceptible to all the lower rates, as he is to a change in temperature.

These are *facts* in the spiritual world, which if only known to the few, are as *real* and as easily demonstrated, as day and night, heat and cold, are to the many. Yet, man, who is organized to be a denizen of three worlds, when he has completed his evolution and crossed "to the other shore," the inner realm which *may* in time be known as the fourth dimension, is satisfied to live in the dimension of the senses and the semi-spiritual rather than to break the bonds of sense attachment and be "lifted up" into the higher vibration of perfect harmony and impersonal Love.

Take the shoes from off thy feet for this is holy ground, and no one can enter the Holy of Holies who is not "fully and duly prepared." Then only, and not till then will he forsake the world of the senses, the false, to enter into the realm of the true, the *real*. Then only, may he hear the Voice of the Silence and comprehend it. No words of mine can portray or paint in sufficiently glowing colors the ecstasy experienced in the higher vibration.

A MESSAGE TO A NEW THOUGHT FRIEND.

Turn ye! O turn ye! O why will ye die?

The New Thought Teaching is centered on the "I" or feeling of one's personality, the I-am-ness; the personal ego is brought to the front and exalted, while the immortal ego is not recognized, its claims are ignored by all the New Thought writers that I have ever read. Thus New Thought does *not* teach immortality, it is materialistic.

The *personal* Ego is not immortal; *it*, is not the spark of divinity; it is not the divine fragment; it is only the mortal vehicle, the shadow, the mortal coil which will be cast off at death. Exalting the shadow, is like a man investing all his money, just before death, in fine apparel expecting to carry it with him. Turn ye! O turn ye! O why will ye die? Center your thought upon the *immortal* Ego that ye may *live*, and cease this mad struggle to gain "power" and "success" for the *mortal Ego*; cease leading the blind and innocent throng down to Death!

I seem like one sent to the "lost sheep," those awakened and developing souls, who in the world of *Maya* have lost their way. Know ye not, therefore, that I must be about my *Master's* business?

THE UNDIMMED VISION.

Let thine eye be single,
And no earth-born vision mingle
With thy pure ideal
Then will the undimmed light
Make all within thee bright
And all around thee real.
But if thine eye be double,
Black care will rise to trouble
And veil that light.
Then blindly wilt thou grope,
Cheated of faith and hope
By phantoms of the night.

Translated from the German

SOUL COMMUNION

Atma-Buddhi-Manas, — the Higher Self, though it does not yet fully incarnate in this race, it enters the body of every human being at birth by the means of (lower) Manas, as Manas—becomes dual as soon as it is attached to a body,— *the lowest of the three*, and the other two shine upon it from above, constituting the God in heaven. This is not only true of the highest but the lowest human being, whether his soul is sufficiently developed in consciousness to recognize the Light within him or not; and the Higher Self being impersonal and the same in every one, why then, may it not be *the* medium of soul communication, *it* being omnipresent, omniscient, may it not be acted upon by pure desire as desire stands back of will, and thus the pure desire or message be transmitted from one individual to another. Being omnipresent distance and space are eliminated. Is not, or may not, the message be sent through the Soundless Sound, or Wordless Sound—Voice in the Spiritual Sound—when the soul becomes one with the Higher Self, and the Higher Self, be *it* remembered, *becomes one with the soul*, “the Ocean merged in the drop, the *drop* within the Ocean”. The soul of the individual being impersonal, it then becomes the doer, and, the witness, of the thing done; the radiator, and the radiation sent out. Light in the (spiritual Sound, and Sound in the Light—(radiation).

I would like to solve the problem of soul communication between two individuals at a distance. I *know* that I have *received* messages, and have sent messages that have been received; I also know there must be affinity, or both sender and recipient be in the same rate of vibration, at the time the message is sent, and the reply received. It is impossible for me to communicate or send a message to a per-

son in a low rate of vibration, but that is not saying that the one in the low rate may not communicate with another in the same rate, but I would not call that soul communication, but telepathy.

I have several persons on my "list" from whom I can receive a message; but I can not always tell from which the message comes. As it may come in reply to a letter before I receive the written message, I often receive an answer in this way.

Yes, I think this is an interesting subject, and there are others that think so too, while, perhaps, the *majority* would call it "foolishness;" but they are among those whom I would class in the lower vibration.

Do I expect to solve the problem? No, not all at once. I may, however, if I persist in my endeavor long enough, satisfy myself, if I do not convince anyone else. If there are any who have had sufficient experience and desire to enter the "list", I would be pleased to hear from them.

I was told in all sincerity, by one in the lower vibration a few days ago, (and it is too good to keep) that, "*the darkness of your mind is something terrible.*"

If that bit of work which you have undertaken is for the love of God—and it must be that—and for the glory of God, then it cannot fail. There is no such thing as failure in real Christian work. We make mistakes, but it cannot fail, for it is God's work; and if it is done for God, when we have done our best He will take it and make use of it, perhaps so that we can see it; if not, we shall see it in the light of the world to come. He will take us as we are and our work as it is, and in the time to come perhaps make use of our very mistakes and build upon the work which we begun in humble faith and quiet hope—the very work we wanted to do, but were too clumsy. There never has been yet a work for Him that failed.—*The Christian Work and Evangelist.*

THE GREAT WHITE THRONE

That the world may know that I am in Thee and Thou art in me! and how can the world *know* only to the degree that I am able to manifest Thee.

The world, as in ages past, is still looking for a "sign," notwithstanding Jesus told them that no sign would be given. They are looking outside of *themselves*, whereas they must look *within* themselves for the manifestation, and when it comes they will know it, they will not have to be told. It will come through love and devotion to the One, the Inmost. But one must first learn to love all things as the manifestation of the One: for if you do not love that which you have seen, the visible, how can you love that which you have not seen, the invisible? It comes through an increase of consciousness, not of the visible, but the invisible, until by degrees you reach a state of super-consciousness, or full spiritual consciousness. It has been termed, the seat of knowledge, Nirvana, Heaven, and we moderns are just finding, through the attainment of this consciousness, that the different states of consciousness are correlated with rates of vibration, in other words, rates of love; and the highest rate of which the mortal has yet experienced beyond the cognizance of vibration, is Love Supreme or the Supreme, as God is Love. Then the higher one can ascend in consciousness, that is, vibration, the *nearer* one comes to God. — "Nearer my God to Thee, e'en though it be a cross that raiseth me," — until he becomes himself, the radiator and the radiation of Love. There is such a thing as getting an intellectual knowledge of vibration and of super-consciousness without getting the thing itself; all such knowledge is cold, there is no life, no spirit in it, it does not radiate *itself*. I was told by one, that, "he could not open "The Divine Life" and read on any page without feeling the radiation." Why; because he had come into the same rate of vibration. Herein lies a great truth; a Spiritual Law, that we are very near discovering. It may be that the *one* that *loves* most, will discover most—the one that gets nearest to the Great White Throne.

From the Author of "The Unsealed Bible"

My Dear Mrs. Lang :—

Your little great book, "Behold the Christ in Everyone" is read with conscious, inward soul delight. I am confident that we are devoted, spirit and body, soul and mind to the same subject, Reality. There is more difference in our phraseology than in our meaning. I see your soul's use of what your subjective mind consciousness retains from a devoted study of The Song Celestial. I myself have in Ms. an interpretation of that Divine Song. I have also read with great pleasure the little magazine of "The Divine Life." I think I understand what you mean by the loss of the personal self. But I find that some people get confused and think that it means the loss of the individual consciousness of being, and therefore equivalent to annihilation, when in reality it is the augmentation of conscious being by its union with the AM—in the same ratio as the AM finds its expression in each. God is more conscious, and hence more personal, than any of us have ever been. The joy of God is as personal as the joy of the lover in being one with the Beloved. I take it that you feel this responsive bliss from the Blessed One even as I do.

There is no wholesomeness in any form of self-love,—the abomination of desolation. The sign of the end of man's outgoing is man lifting himself into the most Holy Place—the Place of the living, loving, knowing—self-conscious God, who loved and willed all that man is to be—and the process of his evolution, before there was any other conscious being than His Own. Is this not also your meaning? The unconscious in any state, is not worthy of the greatness of Love.

Thanking you for the encouragement of your earnest work and achievements in "The Divine Life." I am, in all of God's Love and Truth.

Yours Sincerely,

George Chainey.

George Chainey :

Dear Friend in the Blessed One.—

I rejoice more than words can express to find one who has come into the Soundless Sound and comprehends it and *knows* that it is *true*. What a great thing it is that when we are able to *see* with the *inner* sight, "phraseology makes no difference." When I am in union with the Higher Self—the One—it is the same as when Jesus said, "the one that sent me," or Jacob: "The Lord is in this place and I knew it not." What I write or do, while this *conscious* union lasts or while I am "in the Spirit," I never meddle with, knowing that, "my words" they are Spirit and they are life, whether others know it or not, and they will go where they are sent. I know it often comes in the soul's cry, the soul's perplexity, and the answer comes in the soul's phraseology; that which the mind has stored in the *inner* man, the reincarnating ego, and which is uncreate until the union takes place—the mind united to the Silent Speaker. I do not accept phrase, "sub-conscious mind." I seem to have no use for it. I do not think there is a sub-conscious mind to be acted upon. The mind blended with the soul may constitute what is termed sub-conscious mind, and the soul united to the Higher Self the super-conscious.

I feel that it is the "business" of those who have "entered in" to make it their aim and life work—though faulty—to give to the world this soul-wisdom which they have gained by *becoming it*; the same as Jesus said, "Wist ye not, that I must be about my Father's business? While I would use the term, the *Master's* business—it is all one. When one has come into the true symbolism, there are no closed doors; one holds the key to the Secret Doctrine; but we must work while the day lasts, for no man knoweth the day nor the hour when he will pass out.

I have been accused of being over-anxious in my

zeal to publish "The Divine Life." It is not me, but that that lies back of me, and no one knows how long I shall have the use of this body and brain to work through. Another has said: Are not the Masters competent to open a way for those who are ready to receive? Yes, *through* their faithful helpers which the MASTERS have been long in preparing.

You will see that I am ready and willing and am working in the Greater co-operation, as we are all co-workers, and we that have "come in" should bend our energies and unite in the Great work of sending out the Truth — the bread of life — to those that are ready to receive it — leaving the lesser work to be done by those who are still searching. Yours, in the work of the MASTER. With love, hope and trust-, — Celestia Root Lang.

Words that are more *precious* to me than much fine gold; *one* of *many* similar *lovely* letters:

My Sister in the *Living Faith*: Yours of recent date received and very highly appreciated. Though perfect strangers in the material world, we are one in the higher divine life as branches of the true vine; and I am happy to know that I have been able to give a cup of cold water to one of the MASTER'S little ones that abide in His love, for in the Spiritual kingdom, *love* is universal, and they that do the will of the Blessed One are my Sister, Mother and Brother.

I have learned to hear the *inner* Voice of the true Shepherd through "Behold the Christ," which I have studied until it has become a part of me, for the words are Spirit and life, a feast for the soul that is hungering and thirsting after Spiritual knowledge. It took me quite a while to understand the marriage of the Lamb, the union of the lower and Higher Self, but it is all plain to me now; but we have that great treasure, the pearl of great

price, in earthen vessels, and therefore, as you say, there are many things that tend to draw us down to the material world, and we get no encouragement from those on the material or mind planes, but rather scorn and contempt, but be of *good cheer* and the spirit of truth will lead us on into all truth, and comfort us by the way. Yours in the Divine Life--- F. J. Immel.

Christmas Morning, 1907.

Dear Mrs. Lang: I received your appeal some time ago, but was unable to respond sooner; and it is not much I can do now, but with the little offering goes my heart's deepest wish for the success of "The Divine Life."

I am among those, as I told you once before, who are nearing the new consciousness, and to whom your little magazine is as *very bread of life*.

I am situated in some respects as you are, my needs, physical, are all supplied, but I have little, you might say nothing, to spend as my *heart* directs.

Oh my friend, my friend, how I *have suffered*! And how my heart *aches* for the larger life of the soul; but you more than anyone, have taught me to be patient with my slow evolution, knowing fruition *will come*. God bless you.---M. E. W.

Dear Soul, nearing the Blessed One: Your reply to my "appeal" touches a tender cord and I go to you my sister, in spirit, and take your hand in mine and clasp you in my arms. I am sure you can feel my presence if you cannot see me; it may be that suffering is the "bond" that has drawn us so closely together on the soul plane. I am thankful that the

little I am able to give has proven to be the *very bread of life to you*; and to those that are asking for bread, shall I give them a "stone?" because some "wise ones" think that the children of the kingdom are not yet ready for "bread," and that I am giving the Secret Doctrine to the "dogs,"—time will tell.

A word of warning from one of them: "I ask your indulgence — and pardon — if I seem obtrusive when I tell you that your desire to accomplish your object in the publication of your magazine is so strong that your purpose will be defeated by a sacrifice of reason and judgment. Consider! Are not the Masters competent to open a way for those who are *ready* to receive? The Kingdom of God is within, and those who are earnestly seeking will find it. Let those who lead be led, lest they fall by the wayside."

I feel that the writer of this "warning" has missed the "narrow way," that he has not *yet* found the "Master."

As I am one that likes "to see ourselves as others see us," and as this letter is a good review of Vol. 1, No. 1, of "The Divine Life," from the writer's viewpoint, I am pleased to publish it, as it is always well to see the reverse side of every subject.

My Dear Friend :---

The sample copy of "The Divine Life, Vol. 1, No. 1, was duly received several months ago, also the recent circular. After sampling all the "New Thought" magazines, which could be got for the asking, I have subscribed for "*Eternal Progress*" and "*Power*," being more conducive to

spiritual health and spiritual wholeness; though "The Divine Life, was not far behind them in this respect. Though I asked for the samples, I have not paid for any of them, for I considered them the publisher's speculation as well as my own. I prefer prose to verse, as being more directly to the point, no fooling about it, and I am not interested in reincarnation of souls, nor in evolution, nor in anything except what is conducive to the pure and full conscious being of the instantly Living Infinite, for His name's sake; therefore "The Divine Life" had to take somewhat of a back seat. Your prescription, to first kill, the flesh, then lift the Self by the self" didn't seem practicable. If you had spelt the latter, the lifting self, with a capital S, and the former the lifted self, with a small s, it would have been practicable, though still what Paul would have called "to the *unknown* God." And your whole writings seemed to be to an abstract God—"to the unknown God;" i. e., of a God, instead of describing the spirit of that God, so that we might know Him really, heartily, love Him with the Heart. There was so little about Love, and Him "who went about doing good." There was so much intellectual knowledge about things we need not know in order to have the real, the heart knowledge of the good God; so little to appeal to the *heart*; you know, "with the *heart* man (really) believeth," the very spirit of Doing Infinite Good to everyone; which spirit we experience to be the very God. How would you like to have your next infant child cut up in order to show it the connections between it and you, and draw the line between its parts and yours, i. e., the distinction between Manas and Buddhi, etc.? What would

be the use, when Nature has already provided everyone of us children with *natural* and *iustructive* parturition; sufficient *natural* distinctive knowledge and connections, identity, etc., with our spiritual Parent; the only Enliverer required being the spirit of doing *Infinite* Good to all, as prompted by the Great Divine Suggestion, Jesus. This enlivenment contains in its *own* depths all the Light and knowledge required. When the bird is enlivened by being led by the suggestion of the practical example of its parents or "Elder Brother" to launch out in practical life, it should not look at itself, its wings, nor the process of flying, its Manas, Buddhi, etc., for by so doing it would miss the deeper *Instincts*, which of *themselves* are sufficient Light and Consciousness, and which do not need naming. By launching out into doing infinite good, its Higher Consciousness comes to it all right, *spontaneously*, without looking to it first, or first knowing it, let alone naming it "Manas," Buddhi, etc. Man *instinctly* names it "God," Infinite One," "Good One," "Father," etc., and nothing but the Highest Instincts should ever live in our consciousness for a moment. Your philosophy may satisfy dreaming fools, but *wise* men want *instant Practical* results, and the nearer *Infinite* the practical results we try for, the more and clearer Light we have spontaneously. For we *then* feel our entire dependence on our Highest Income, (i. e., Highest Instincts,) our *instant* "New Thought," which we thus find by infinite experience, in our whole consciousness. But we need help from one another in the strife for God's Infinite Good Doing, thus striving, like Jesus, to go about doing Infinite Good; for God gives each of us good for all others. And I feel that you

have help for me ; for you, as I value the Infinite for His name's sake alone, knowing He Himself is the sufficient good, as well as the real life for any one. We are complete, *hid* in *Him*—He is sufficient *existence*.

Therefore I take pleasure in enclosing herein Postal Note for, _____ for which please send two more sample copies. Please select such as you think will satisfy my right longings, as expressed above, ; from the first vol., as I wish, if they promised well, to begin my subscription with the first number of Vol. 2, in order to get "Behold the Christ in Everyone."

Address :—D. D. McD.

As my *time* is not Infinite I can only give a few lines in reply.

I am very willing that my magazine should "take a back seat" if the writer finds that "*Eternal Progress*" and "*Power*" are more conducive to *spiritual* health and *spiritual* wholeness, — "though" "The Divine Life" was not far behind them in this respect" — he will no doubt need to take several subscriptions of "Eternal Progress" and "Power," ere he is ready for *one* of "The Divine Life."

I am sorry that he does not like poetry or rhythmic prose, as some of the higher states of consciousness, as yet, can only be expressed in poetry, symbol, and cypher; hence one has to *come in* to spiritual consciousness before he can interpret it, and without the use of some Sanskrit words it would be utterly impossible.

He is satisfied to worship, or rather recognize, an extraneous God, that is the exoteric doctrine, but the Secret Doctrine, teaches or points out the way, how to *become it*, therein lies the secret.

I would be pleased to know how a finite man can do Infinite Good, — as he has first to *become it* before he can *do it*. The New Thought Philosophy (?) seems to lay great stress on the word “Infinite” as though that *word* contained and comprehended the whole thing; when it simply means without limit or bounds, and we can have infinitely small as well as infinitely great. Infinity being an unlimited extent of time, an Infinite Good would have to extend through an infinity of Time.

How can we have “infinite expression in our whole consciousness” when our spiritual consciousness is not yet developed? That is exactly what The Divine Life” is attempting; to point out the “narrow way” to the development of the Higher spiritual consciousness.

It seems that the writer has not yet, in his philosophy, gotten beyond “Instinct” as he makes frequent use of the term, says nothing of intuition, much less spiritual consciousness.

He speaks of “Infinite consciousness.” What does the bird know of human consciousness? What does man know, in his normal state, of God consciousness? Man is only taking his first step toward *spiritual* or God consciousness.

“But *wise* men want INSTANT PRACTICAL results.” Perhaps if God had known *that* he would have waved the law of Evolution and Reincarnation and created off-hand a race of perfect men, who would not have had the trouble of developing their latent inherent faculties — the secret of the Secret Doctrine — until they BECOME perfect men — and women.

O, that someone would invent an entirely new phrase for “dreaming fools”, I am so weary of the old phrase and all its variations. The latest one

and the one that smacks mostly of newness is this:
"THE DARKNESS OF YOUR MIND IS SOMETHING TERRIBLE."

"But I say unto you, love your enemies" Love those who call you a "dreaming fool," an "idiot," and a "lunatic!"

DEAR MADAM :

Have just received and read your "Appeal," and it makes my heart go out to you in sympathy. I should say you had undertaken a herculean task. And it must be especially hard to do so without your husband's, at least, approval, or sympathy. I am certainly "willing" enough to help you, but am hardly in a position to do so, as I have just \$1.50 in my pocket this minute; and regardless of the fact that I now take several of the best magazines, and did take six or seven and have been weeding out the ones that I felt had no message for me. Now I do not know that your magazine has, but it may have for others, and if so should be supported. I will do this much: If you will send me a copy I will read it, and will either send you twenty-five cents for the one copy, or else \$1.00 for the year. Possibly I can do more by the time it arrives.

Have not read your books, but will say the names look good, and hope the messages justify them. I am inclined to doubt it, and will tell you why. Now see here friend, you tell me that you know you have rent the veil before the secret path, and that you are to interpret the Secret Doctrine. I certainly hope you have; if so, you are much further along on the path than I. And you say it is the wish of the Blessed One that you interpret the Divine Message and that "The Divine Life" is the chosen vehicle.

That is a very strong statement my friend; yet it may be true. I just want to ask you this though, If "The Divine Life" is the chosen vehicle, and if you are to interpret a message to mankind don't you think the one who chose you can help you to do so? If you don't then you are not as close to the Message and Truth of Jesus, the greatest Master and Revealer, as you might be. He said, "Have faith in God." It looks to me as though you were trying to do God's work without faith in Him.

Now I do not claim to be very far on the path, but I do know that I am one with God, the All Good, and that I look to this ever present All Good for all my needs. And I feel that if He wants me to do anything He will provide the way. I don't like the word "He" because of the misinterpretation for the past two thousand years, nor God for the same reason. I prefer the All Good, the Absolute Good, and It. Now I have just \$1.50 in my pocket, out of work, and no prospect for work, and in debt to the amount of about \$500. That would worry most people wouldn't it? Well, it doesn't me in the least, for I know that I and my Father are one, and He will take care of me and supply all my needs.

From what you have written it would seem that you are very close to the All Good, and further along you seem to contradict your statements (by your "Appeal"). You probably are doing a good work, but my last word to you, and one I would have you *abide* in, is this: "Have faith in God."

Yours in our Father's Love—F. L. P.

I see a big tender heart, a man of "parts," sitting still and letting his God-given faculties atrophy for the want of use; for the want of meeting the enemy

on the battle-field and conquering the obstacles that stand in his way.

When I say Masters: the Master in you is the same as the Master in me—the Higher Self, but the Master in you does not find a channel through which to work so he has to manifest through me. Know who the Master is and you will know whether you are doing the Master's work; or whether you are in the trend of the Masters: or using the right vehicle.

Those that are satisfied to tread the same round year after year, life after life, and do not aspire to reach the next round in the spiral or "ladder," must remain where they are until such time as the awakening or new birth takes place; but each one by diligently searching for the truth can hasten the awakening, which is the same as "Raise the Self by the self."

How do I know that I am to interpret the Secret Doctrine? If you were in touch with the Master you would know that the gist of the teaching in the Epic, "Behold the Christ," and Vol. I of "THE DIVINE LIFE" is the unveiling of the Secret Doctrine, and judging the future from the past year the work will go on.

As this question has come up, I wish to say, and especially to theosophist, that I never saw a copy of "The Secret Doctrine," edited by H. P. Blavatsky. When I was a member of the T. S. I was told, by one in authority, that the "Secret Doctrine" was written in cypher, and no one could get the real meaning without the "key." How true that statement is I know now, and I also know that I have the "key," and, that I have no need of the printed book.

I am almost accused of not having "faith in

God"—self-knowledge, divine wisdom, is better than "faith." If you have self-knowledge there is no room left for faith.

"If the Divine Life is the chosen vehicle and you are to interpret a message to mankind, don't you think the one who chose you can help you to do so?"

I wish first to correct a mistaken idea, I am not chosen by anyone, either God or Masters, that I know of. I am what I have become. I had first to become *it* before I could interpret the message,—therein lies the secret and the fulfillment of the promise.

"The one who chose you can help you to do so." The writer fails to see that God would cease to be God if He took from us our own responsibility, and deprived us of the growth that comes of meeting and overcoming difficulties. There is a time when, "He shall not cry, nor lift up, nor cause his voice to be heard." I did not promise, or say, what I was going to do, but I did it, the first year's work of publishing THE DIVINE LIFE: then came a time when, "I have long holden my peace; I have been still and refrained myself; now I will cry like a travailing woman. There is a time when we must refrain and keep still, during the gestative period—the unfolding, then comes a time when we must give forth at any cost of pain or sacrifice.

Herein lies the fallacy of the New Thought Philosophy (?) It would make infants instead of strong men. I think the writer is a "living epistle!" He says, "Now I have just \$1.50 in my pocket, out of work and no prospect for work, and in debt to the amount of about \$500, that would worry most people, wouldn't it. Well, it don't worry me in the least for I know that I and my Father are One and

He will take care of me and supply all my needs; as much as to say, you are a bird in the nest, and all you have to do is to open your mouth and the Father-Mother bird will feed you. Had I had that kind of faith in God I might have been \$500.00 in debt instead of giving that amount in publishing and sending out *THE DIVINE LIFE*. But the time has come when those it is to help must help for their own sake and their own growth, and through their help the breadth and extent of the Master's work is to be enlarged.

The writer says, "Now, I do not claim to be very far on the path, but I do know that I am one with God, the All Good." If that is true, then is he much farther on the path than I am, for I do not claim to be one with God. My friend! I should call that "a very strong statement." I only claim to be one with the Master, or Blessed One, the Higher Self, the Christ in me and I in Him.

I feel that the New Thought Philosophy (?) takes great liberty with this saying of Jesus, "I and my Father are one," without knowing what it means. Jesus spake in the person of the Christ, or Higher Self, which He had attained, one with the Father—not God—and those only have a right to use the term who have become one with the Higher Self, which cannot be attained by only affirming it.

"If God wants me to do anything He will provide the way." What parent would not feel mortified in a son who depended upon him for all his needs, and would say, "If you want me to do anything provide the way."

How does it happen that God, "All Good," has been so slow in supplying all your needs and let

you get \$500 in debt? when all you had to do was to have faith and sit down and fold your hands.

The writer's last words to me are, "Have faith in God;" mine to him, — *Do*, and you shall have the power.

. . . Words cannot describe how much I appreciate your letter and how I rejoice in the good work you are doing.

G. C.

. . . THE DIVINE LIFE is already a divine success."

MRS. J. B. G.

DEAR MRS. LANG—I enclose \$1.00 for the renewal of subscription for THE DIVINE LIFE. I hope it may go forward with increasing success. There is but a small minority which is advanced enough to catch your vibrations (on the plane of divinity), but I hope the number may rapidly increase.

HENRY WOOD.

That there is a minority who are advanced enough to catch the vibrations on the plane of divinity is proof that there is such a plane and that the few have attained it; what the few have done, many can do when it is known that it depends upon stages of development. Jesus said, "If I be lifted up" on the plane of divinity, I will draw all men unto me; as one is lifted up their power to draw increases in the same ratio.

That there is a minority, and others that are seeking for the path is a sufficient guarantee for publishing THE DIVINE LIFE, and asking aid from the few, and for any sacrifice however great that I can make in my endeavor to reach them. It is a law in super-nature—the divine vibration, that if you would receive, you must give of such as you

have; hence it is better for the receiver to give a little to help publish the magazine: by the little he gives he gains a vital interest in *THE DIVINE LIFE*; he is paying only \$1.00 subscription, and receiving "Behold the Christ" free, and depositing the extra dollar in *THE DIVINE LIFE* treasury or fund to help publish and send out the magazine; all such gifts are recorded and the names of the givers written in the "book" of *THE DIVINE LIFE* and will be published each issue.

BOOK REVIEWS

The Elder Brother, By Charles Louis Brewer, Cloth 50 cents. Paper, 25 cents. To-Morrow Publishing Co., Chicago,

Is a dainty bit of ideal romance. The heading of the chapters, The Blade; The Ear; The Full Corn in the Ear; The Bread of Life; even, giving a hint of what life may be, and will be, when we live in a higher rate of vibration, where all is love, and the ideal becomes the REAL. The letters that pass between the lovers are not "lovie-dovie" but LOVELY and elevating, coined from pure unselfish love, for the development of the highest faculties in each. Aye, their letters remind me of "apples of gold in pictures of silver." How beautiful and soul satisfying life is in the ideal; then why not try to live up to it? that we may get a taste of heaven while living in the body in this mundane sphere. Why so many, young and old, and that which they never outgrew, love to read a romance, is, that for the time being they are transported and live in the ideal. Those that have passed the golden stage of romance will tell you that they read the story for "moral," they are hiding under the "moral" while they sip the honey of the ideal.

The names of those who are written in the "book" of "The Divine Life," who have given \$1.00, more or less, or an order for "Son of Man," or "Behold the Christ," since the "appeal", (not counting subscription, nor renewal as that is not a gift), for THE DIVINE LIFE fund.

This has been suggested by those who have given \$1.00, or more, FOR THE DIVINE LIFE.

J. Ross Keach, Eldred, Ill.

Frank Miller Wilson, Buffalo, N. Y.

Stanley M. Fluteher, Minneapolis, Minn.

Louis Metringa, Chicago, Ill.

Ernest Wykes, Lockport, N. Y.

Mrs. Alice A. Schafer, Rock Island, Ill.

" Gustave Stengel, Rock Island, Ill.

" Kathryn Kaiser, Canton, Ill.

" W. J. Johnson, Chicago, Ill.

" Mary N. Brown, Hillsboro, Texas.

Miss Martha E. Webb, Cameron, Ohio.

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R. H. R. Skeeles, Los Angeles, Cal.

Mrs. Mary C. Hettenhausen, Rio Janerio,
Brazil, S. A.

ARRANGEMENTS ARE BEING MADE FOR THE
IMPROVEMENT OF "THE DIVINE LIFE" IN THE
FEBRUARY ISSUE.

“LOVE”

There has reached me from Los Angeles, five numbers of a dainty little monthly magazine, entitled “Love: the World’s Highest Law, Thought, Word, Motive, Action, Life—God.” It is in the fifth year of its existence, is edited by Mr. T. L. MacDonald, and is contributed to by our old friend Mr. R. H. R. Skeeles, at present a resident of that city, from which he sends an occasional “news letter,” written, typographically composed, printed and published by himself, and full of good humour and good feeling. “Love” belongs to that class of periodical literature in which the fundamental truth of primitive Christianity and of the Higher Spiritualism—for the two are identical—is enunciated with equal earnestness and eloquence by writers and teachers of past and present times, who concur with the editor in recognizing that there is but one law—the same yesterday, to-day and forever—the law of Love, and who hold fast by the eternal fact that to quote his own words, “every thought, mandate, act, not harmonizing with this law, is without authority and without power; hence without Life.” Of course the great bulk of mankind is far, very far, from acknowledging and still further from being influenced by this fact; but we must not be discouraged by a circumstance like this. We must each, according to the measure of our individual abilities and opportunities, continue to sow the seed of the immortal truth which it embodies, and leave its germination, growth and increase in the hands of Him to whom “a thousand years are but as a day.” Countless years may elapse before Love becomes the ruling principle of all human thought and human action; and in the meantime we have to learn the lesson of patience and how “to labour and to wait;” with this immutable assurance for our encouragement and support, that no good thought can possibly die, or for ever remain fruitless in its operation, because its vitality is indestructable; inasmuch as good emanates from God, Who is the primal Source and Origin of all goodness and therefore it must endure, like Him, “from everlasting to everlasting.”

J. S.

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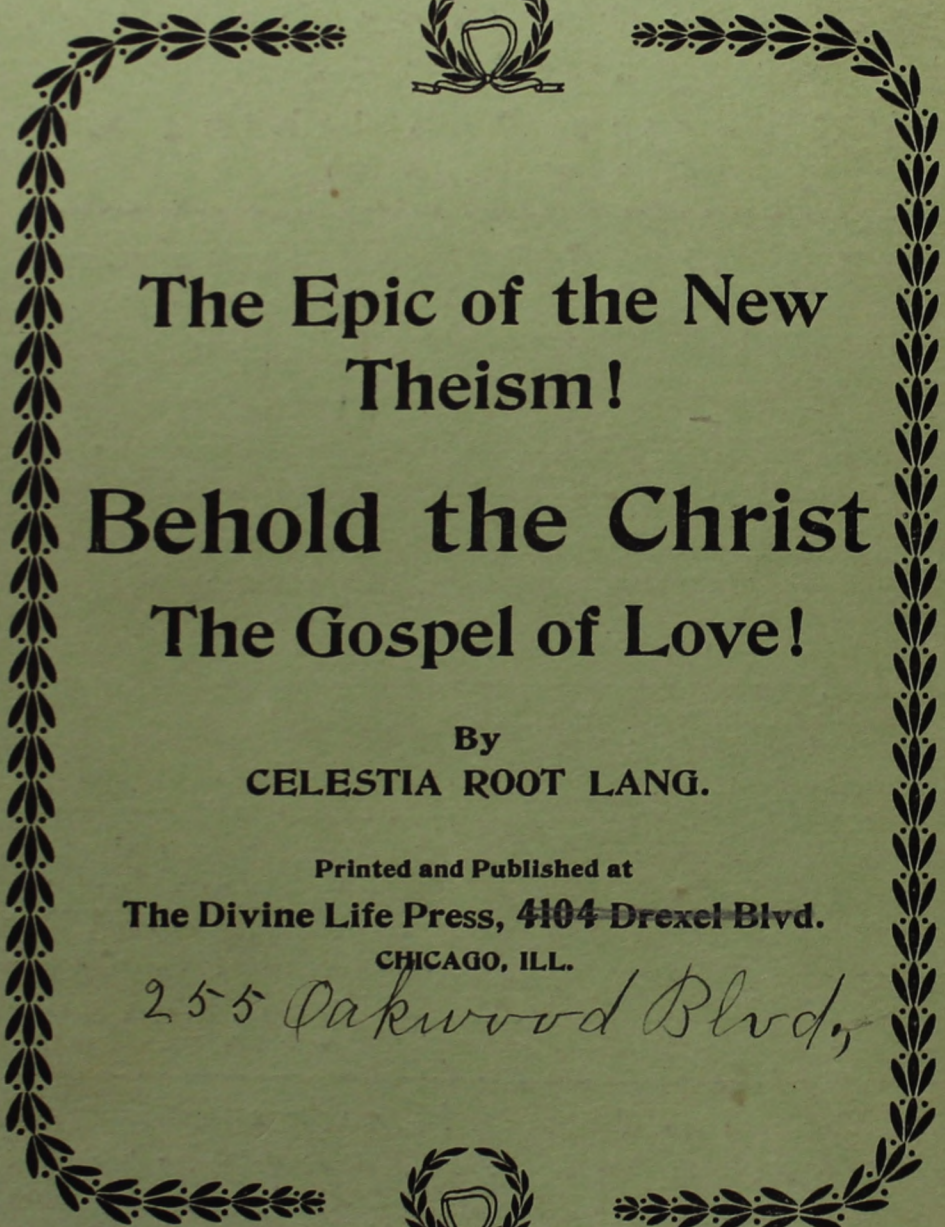
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There are vigorous thoughts, close reasoning, and a certain tone of
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