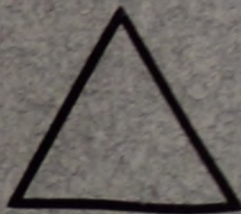


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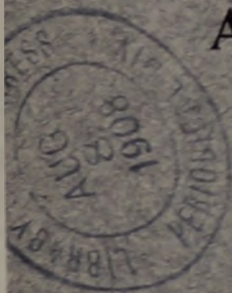
A Mirror of the Soul



AUGUST, 1908

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THE DIVINE LIFE.

This monthly message comes from the Divine Life Center—the expression of the Master's work on the outer plane. Through THE DIVINE LIFE efforts are being made to reach those who are consciously coming in to the higher life through practical spiritual unfoldment; especially those far enough advanced to demand something more than theories to satisfy their soul hunger for spiritual knowledge. To those who seek practical methods for bringing into effect in their own lives the fundamental laws of spiritual growth, of which they have had a foretaste and formed more or less clear concepts, this message may come as a response to their own silent demand. "For when the disciple is ready, the Master is ready also," and this opportunity, knocking at the portal of a waiting soul, may prove the guiding light on the path leading to greater heights; and, by the strength, power and wisdom gained, fulfil more perfectly the duties of the higher life; or create a better environment, wherein he may find broader scope for the expression of his greater Self. The law of Justice permits humanity to be helped only to the extent that, through its own efforts, it makes it possible for the help to reach it. Therefore, if THE DIVINE LIFE helps you, you should do your share to make it possible for it to reach others. Let all do according to their ability.

The Divine Life

A MONTHLY MIRROR OF THE SOUL

CELESTIA ROOT LANG, *Editor*

VOL. II

CHICAGO, ILL., AUGUST, 1908

NO. 8

SCIENCE WAITING FOR SOMETHING GENUINE



WE may be sure that the vibrations recorded by Sir William Brooks at the almost inconceivable rate of velocity that produces radium do not stop there, but pass on to a psychic realm, merely hidden from human gaze by the limit placed on mortals of five senses.

No limit is placed on mortals of five senses, because they are provided with other five inner senses, on which when developed, no limit can be placed; and one who desires to enter the psychic, or the spiritual realm beyond, must first develop the inner senses before he can be conscious on these interior planes, because these realms are within himself.

The trouble with Science is, that it is "sending a boy to

mill;» that is, Science is depending upon someone who has not yet developed the inner senses to demonstrate these facts on the spiritual plane. Scientists «are merely waiting for something genuine;» but how is Science to get anything genuine other than through those who have experienced it, and have themselves attained ?

Science is looking for some great intellect, some noted professor. If scientists want facts in chemistry let them go to one versed in that science ; but if they want facts concerning the plane of soul-consciousness, then let them go to some one who has developed that plane of consciousness and knows that it is within himself, and that psychic and spiritual realms are planes of consciousness.

«In my Father's house are many mansions,» and the Adept sees as he enters them that the «mansions» are states of consciousness ; even the three heavens of Swedenborg the «natural, spiritual, and celestial,» are the lowest, the middle, and the highest state of consciousness, and the Yogis does not have to leave his body to enter these states. As Swedenborg says : «It has accordingly been granted me to be among the angles of the middle and of the highest heaven, and to hear them conversing with one another, at which time I was in an interior natural state, removed from worldly and corporeal things.» How is this accomplished, by the soul leaving the body ? No, but by the real ego, whose consciousness on our plane, or lower Manas, has to be paralyzed, while it functions on the soul-plane, its normal plane of consciousness.

Swedenborg further says : «This has been given me to

know by much experience. I have often been sent into the company of the spiritual angels [those of the spiritual plane or heaven], at which time I conversed with them in spiritually, [may not this have been through what I term the Soundless Voice ?] and then, retaining in my memory what I had been conversing about, when I returned into my natural state, [of consciousness] in which every man is in this world, then I was desirous to recall it to remembrance, and describe it, but I could not, it was impossible ; there were no expressions, nor even ideas of thought, by which I could express it ; they were spiritual ideas of thought and spiritual expressions so remote from natural ideas of thought and natural expressions, that they did not approximate in the least. What is wonderful, when I was in that heaven [state of soul-consciousness] and conversing with the angels, then I knew no otherwise than that I spoke in like manner as I speak with men ; but afterwards I found that the thoughts and the discourses were so unlike that they could not be made to approach each other, consequently that there is no ratio betwixt them. There is a similar difference between the spiritual and celestial ; that there was a similar difference has been told me, and that it was of such a nature, that there is given no proportion or approximation between them ; but as I could not be affirmed in this by my own experience [unless I entered that state of soul-consciousness], unless I had been absolutely an angel of the middle heaven, [or been in the third Yoga state of consciousness] therefore it has been granted to some angels of the middle heaven to

be in company with angels of the third heaven, [or fourth state of Yoga consciousness], and then to think and speak there with them, also to retain in their memory what they had been thinking and speaking of, and afterwards to return into the second heaven [or third state of soul-consciousness] and they told me from that heaven that they were not able to express a single idea or a single word of their former state, and that it was impossible, and lastly they said, there was no proportion or approximation between them.»

The difference between Swedenborg's experience and mine, lies mainly in degree and in the use of terms ; what Swedenborg terms natural, spiritual, and celestial, I would term terrestrial, psychical, and spiritual ; and the three corresponding heavens, or what in Hindu phraseology is termed Nirvana, I would term heaven, or interior states of soul-consciousness. That Swedenborg reached the Buddha state, (Buddha means enlightened or illuminated) what is called Samadhi ; the state of faultless vision, there is no question ; then, why should not Swedenborg's experience corroborated by the experience of countless others, sages and seers, who have reached a similar state of consciousness, be a sufficient guarantee of the interior planes, or states of consciousness, that "something genuine" for which scientists are waiting. Difference in expression makes all the difference in the world ; seen from the spiritual plane all these differences disappear. Then, it all depends upon what might be called the height of vision, or the degree of soul-consciousness one attains, and the pow-

er of expression. Swedenborg corroborates my statement that these planes are interior ; Jesus', that heaven is within you. He also says : «The difference between the natural, the spiritual, and the celestial is such, that there is no ratio between them, hence it is that the heavens (or states of soul-consciousness) are distinct » (planes).

Am I a Swedenborgian ? No, but that Swedenborg entered into these interior states of soul-consciousness, I do not merely believe, but I know, from my own experience. Would it not be better, then, for one to try to attain what Swedenborg attained, than to merely believe in Swedenborg ? How can belief in Swedenborg help one, only as he points out the way ; which is by becoming.

The term Saviour as applied to Jesus is a misnomer ; the ignorant take it to mean that Jesus saves them by believing in Him. Not so, He only points out the way. Even Jesus said : «Greater works than these shall ye do, because I go to my Father»,—because I ascend to my Father and to your Father; then, «my Father» must stand for the impersonal, the SELF. Then those who ascend, or become one with the Father, their own Higher SELF, can do greater works, for humanity, than Jesus did on the material plane by healing the sick and casting out «devils.»

There is work to be done by those who enter the higher states of consciousness ; the truth concerning these planes is to be demonstrated, and handed down to science ; but, one must expect as he enters these higher states of consciousness to at first do the work as an amateur, and keep steadily at it, until he rises to that of an Adept, or Master workman.

BEING IN THE SPIRIT

WHAT are we to understand by "being in the Spirit," as, "being in the Spirit on a Sunday?" I will say to begin with that it is very much easier done than expressed in words; also, that I do not expect any one who has not been conscious on two planes of being at the same time, will be able to form any adequate concept of the situation. One phase of it was expressed in my article "The Invisible Armor," but that might be termed the exterior armor, that which can consciously be taken on or laid aside at will, more like an aura, something that surrounds one; while "being in the Spirit" might be termed its counterpart or interior armor, and one cannot be conscious of one without being conscious of the other, as both are parts of one whole, or different phases of the same thing, being in the Spirit and being in the world at the same time, or in two states of consciousness at the same time. How is this, is one in two worlds at the same time? Yes, but these two worlds interpenetrate by one being in a higher rate of vibration. Your higher consciousness or greater Self is functioning in the higher rate of vibration, or spiritual will, while the lesser is not conscious of any action of the will; it simply does, it has no will of its own, the lower is merged into the Higher; the physical body and the personal ego become the passive vehicle through which the greater Self acts, all the faculties of the physical body, including mental and what is termed psychic, become willing servants, or, in other words, stand ready to serve.

The greater Self must see, hear, touch, taste and smell, if it is to act on the material plane. It must use the organ of sight in a double sense—the eyes see, and yet they do not see, they are dazed, yet they see enough for all practical purposes. How many of you have looked at the clock, saw the face of the clock distinctly and yet did not see what time it was ; had you looked at any other object, your eyes would have seen the object, but the personal ego would not have cognized it, as it was passive at the time ; while the real ego was active. After this illustration it may be easier to see how one can be “in the Spirit” and do the work of the Spirit, or inner Master, the Christ or greater Self, while he is in the body, and the necessity of the Self having a body to work through ; it will also be seen, the necessity of merging the lower self into the Higher, the self personal into the Self impersonal, to be “in the Spirit.”

If the greater Self is to manifest or express itself through writing, it must have a vehicle ; the mind must be united to the soul or Silent Speaker, that it may comprehend the Soundless Sound, or the Voice in the Spiritual sound—Akasic heights—without the use of words. This again is easier done than said, or expressed in natural language, that another who has never been in the Silence can get some faint idea of ; a mental or intellectual concept, and a spiritual concept are two different things, as they belong to two distinct planes of being, or two interpenetrating worlds, two distinct rates of vibration. Then, to be in the Spirit, one must be in the higher rate of vibration,

not only be in it, but be it by being merged into it, that is, the lower spiritualized to that degree of blending or uniting with the Higher. Then one becomes as hands and feet to the greater Self who is the actor, can "run and not be weary, walk and not faint;" I may say that the service of the lower to the Higher is one of love, absolute devotion; the lower does everything for the One; how can it be otherwise when the devotion is kindled by the Self, and how can any service be menial when it is done for the One, and done without attachment? then, here is the key to real love and devotion.

We hear it too often said: Yes, their teaching is all right, but they don't live it; and the question is asked again and again, can the Higher life be lived while in the body and be made practical? Yes, when it is attained. But how? that's the question. First, we must rise above the idea that it consists merely of goodness—going about doing good—but there is something more; one may have all the virtues, and not live the higher life; to live it, means to live in the higher vibration consciously—one has to become it. "For me to live is Christ,"—for me to live in the greater Self is Christ—and it is as easily lived, far more easily and without anxious care, than in the lower vibration; as in the higher vibration, or in the Spirit, one is able to use all the powers of the greater Self in all their variety and put them to a worthy service—it is something to know that the knowledge of the greater Self is a potency that can be applied in any direction of service—and that service will never be consumed by, nor for the glory

of the personal self ; hence, when one is working for self, or for any selfish purpose, he is not living the higher life, neither is he able to "walk in the Spirit," nor work in the Spirit.

Few there be yet who even apprehend that the Higher life is the Divine life.

MY MISSION

I HAVE no mission ; if I had, I have completed it. My mission is the same as that of all other human beings, to attain to soul-consciousness, in other words, conscious immortality—to live in the soul ; and then, to help others who are seeking the way. The gist of my teaching, if you can call it teaching, is to teach Christ, as dwelling in all men as the Higher Self ; if Christ dwells in all men, then is Christ impersonal, also, to draw the mind from the personality of Jesus to His impersonality, the Christ, or Master, within Jesus, which He often personated — which was His own Higher SELF. As he said : "Call me not Rabbi (Master) for there is One MASTER, even Christ ! The Impersonal Christ is the Great MASTER ! Jesus' personal self was merged into His Impersonal SELF, the Master ; He became that One and lived therein.

I wish to demonstrate that this merging process cannot be accomplished by faith ; but by the soul evolving into higher and higher planes of consciousness until it attains the permanent stage, soul-consciousness—Nirvana.

Why cannot the soul reach it by faith ? Because it has

to evolve and experience each step of the way ; it has to overcome the lower before it can become the Higher, by growing it. Faith is emotional, it has no root in Being ; we cannot abide in faith ; "abide in me and I in you" to abide is to be merged into—you are me and I am you.

Neither do I teach the coming of a New Incarnation,— a New Saviour—as Krishna, Buddha, or Jesus. I am not looking for such a one, but for the awakening of the consciousness of the Christ or Higher SELF in the individual.

On the outer plane of consciousness the soul needs, looks to, and holds to a Saviour, as its anchor ; but on the inner plane of consciousness it looks within itself to find its Saviour, its Redeemer, its inner Master, its Impersonal SELF.

As Jesus said to his disciples, "It is expedient that I go away," that my personality be removed from your consciousness, otherwise you will not develop your inner consciousness of Me, the impersonal Christ.

Again, He said, you are looking for an outer "sign," but no sign will be given ; you must look within yourself for the Christ.

H. P. Blavatsky gave the Law of the Science of Sciences to the Western world, which I am demonstrating in following the natural law of soul-development. The science of mathematics would have remained a dead letter, if no one had reached the intellectual point of demonstrating it. So with the Eastern Wisdom, the application and demonstration in real life is what the world is waiting for.

JESUS PERSONATES THE HIGHER SELF—
THE CHRIST

THOMAS saith unto him, Lord, we know not whither thou goest ; and how can we know the way ?

Jesus saith unto him, I [the Higher Self, the Christ,] am the way, the truth, and the life : no man cometh unto the Father [becomes one with the SELF,] but by Me.

If ye had known Me, ye should have known my Father also : and from henceforth ye know him, and have seen him [within Me].

Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

Jesus saith unto him : Have I been so long time with you, and yet hast thou not known Me, Philip ? he that hath seen Me [with the inner sight] hath seen the Father ; and how sayest thou then, Shew us the Father ?

Believest thou not that I am [merged] in the Father, [the SELF] and the Father in Me ? the words that I speak unto you I speak not of my [personal self] : but the Father [the SELF] that dwelleth in Me, he doeth the works.

Believe Me that I am in the Father, and the Father in Me : or else—believe Me for the very works' sake [for of my personal self I could not have done the works.]

Verily, verily, I say unto you. He that believeth on Me, [becomes one with Me], the works that I do shall he do also ; and greater works than these [which I do on the material plane] shall he do ; because I go unto my Father.

And whatsoever ye shall ask in my name [ask Me to do] that will I do, that the Father may be glorified in the

Son. And I will pray the Father, and he shall give you the Comforter, [the Blessed One] that he may abide with you for ever ; Even the Spirit of Truth ; whom the world [the unregenerate] cannot receive, because it seeth him not, neither knoweth him : but ye know him ; for he dwelleth with you, and shall be within you.

A VALUED RECOGNITION FROM THE ASSOCIATION OF URANIAN MYSTICS

MRS. CELESTIA ROOT LANG.

DEAR SISTER—Our Co-Associate, Mr. George A. Brocke, handed your letter to me this afternoon. I have been intending to write to you for quite a while, have simply been waiting for "that leisure moment" which all the laborers in the Master's Vineyard find so seldom comes. You will perhaps be surprised to know that we have recognized your work as being undoubtedly intended as an expression of the Master's work on the outer plane. For many months your picture has occupied a place among those with whom we feel especially connected. Our work at this Heart Center has been established for a little over seven years. It is an isolated place upon the Desert, chosen, for certain occult reasons, for carrying on the work for a certain purpose and a certain length of time. We have done no public work whatever, and our message is only sent to those whom we know to be true students of the Higher or Divine Life. I am the Scribe of the Council

and the visible representative. We are a sub-Lodge of the Great Lodge, or Brotherhood of Love and Wisdom. Our connections are both with the Lodge on this our Earth plane and its counterpart on higher planes. We have been sent to do a certain work ; to establish certain forgotten truth. We have a message concerning the Master, Jesus, from those who sent the Wise Men of the East to welcome Him and have kept the record of His Life and Mission. Many of our associates are connected with the Mystic Brotherhood you mention. Although our work is carried on in the manner mentioned, yet we have co-associates in every country.

All that we can do to help you in your blessed work, we assure you, we will do. If a list of names of those we think able to appreciate your work would be of assistance we will gladly send it.

We are sincerely glad to know of your interest in our work, and are equally as much interested in yours, fully believing that, as we undoubtedly belong to the same Great Lodge, we shall be of mutual assistance in carrying on the Master's work.

Cordially and Fraternally, SISTER ONFA.

Mount-Aden-on-the-Heights, N. M., July, 1908.

ADEN, NEW MEXICO, JULY 20, 1908.

MRS. C. R. LANG,

CHICAGO, ILL.

DEAR MADAM : Unquestionably you will have heard, by this time, from Sister Onfa, concerning the Association of

Uranian Mystics. Truly, your work bears the stamp of «mastership» and that is what attracted me to you.

I am somewhat late in sending in my subscription, and wish you would commence my year with the month of July.

Wishing you success and prosperity in your work, I am

Respectfully Yours,

GEO. A. BROCKE.

CORRESPONDENCE

DEAR SOUL HELPER : It is Soul food that has been my hardest struggle to find, always ; and that you have, and to spare. Now right here will you permit me to ask you something I very much want to know? Is it necessary in making the journey, so to speak, to the plane of the Christ-consciousness, to stop off at the Psychic station at all?

I have absolutely no desire whatever to attain psychic «powers.» A number of years ago, I was deeply interested in psychic phenomena, ignorantly confounding it with Christ-hood, and I read everything I saw along that line. But I never attained any of the accompanying powers of the medium. And after seeing the havoc and ruin it wrought in many, I had no desire for personal experience on that plane ; and after I came to see, largely through your teachings, that it was not the goal to be desired, I lost even ordinary interest in it.

Had you never done anything more, it was a great thing to be able to warn and teach souls the dangers to be shunned on the psychic plane. And I, for one, fully accept the teaching and the warning.

The goal I want to reach, the all-absorbing desire and thought of my life, is to attain the Christ-consciousness—find the MASTER. I would not even touch the psychic plane at all if not necessary,—is it?

Recently, I gathered up all the back numbers of DIVINE LIFE and re-read and studied them anew. I certainly was surprised to see how

much was there that I had missed before, or, am I only growing so that I see the hidden truths? I would not attempt, flattery, — I say only what I think and feel; and I say here and now, that no teachings I ever read so appeal to my sense of truth, as do yours. M. E. W.

Be not deceived as regards the manifestation of the psychic faculties. All these are possible to the unregenerate and are no guarantee of true spiritual unfoldment or soul growth. "The power to grasp transcendental ideas, to comprehend the true meaning of life, to do one's duty at all times, and at whatever cost, and above and beyond all this, a broad toleration, an intense sympathy with our fellow men—these are the signs of advancement toward the (true spiritual light,) the true life of the mystic." Unless we put on the "Wedding Garment" of physical and moral purity, we are hindered rather than helped by psychic development. The ability to enter consciously or unconsciously the lower Astral planes only adds temptations and endless delusions, for these regions are inhabited by decarnate, yet unspiritualized humanity, and the dangers are a thousandfold more subtle than those of the earth plane. "These regions should be entered from above only."

MY DEAR SISTER—I have a friend in California who insists on my teaching her, and she will not let me go; so I feel I must be her John to prepare the way for the inner Master. From certain indications I feel sure she will soon hear the sweet voice of the Divine Presence within her. Then the Master and I will rejoice exceedingly that another soul has been joined to its Spiritual Father. Besides, I have a sister here just as much interested, only I can talk to her, which is much easier than writing. I have her read a few lines in "Behold the

Christ," and meditate on it. I told her that it is the Divine lesson, the Way, the Truth, and the Life. I told her it would cause the inner quickening; that the Spirit in her would vibrate at the live words of Spirit from the inner Master; and in that way she will be lifted up from within and hear the voice of the Silence in the Holy of Holies; that she would see as Paul saw, and hear as he and countless others have heard the voice of God and feel the inner Divine Presence.

If any one is in real earnest, I will do all I can to point the way. I have given a magazine to every one I can find, hoping to spread the word of Divine life. I have succeeded in creating a hunger only in some before they left their body; to others I gave the proper reading in sentences. I, or the inner Master, dictates it to me to write out. For some persons the Master had me mark out certain sentences in the Scripture here and there for them to read; also certain sentences given to Samuel in the Bible, and before they changed to the next plane or embodiment, they felt the inner presence. I never saw any one fail to get abiding comfort from such teaching. The inner Spirit commences its work instantly when it is sought for from within.

Sister, we know we are united to the Infinite, Inner, the Spiritual; that is, the mediator between us and the Father of spirits whom we were with and lived in his presence before the beginning of this manvantara—our first estate was Spirit: by becoming immersed in matter, or flesh, which was necessary for our growth, we most of us forgot how to get back; but our spiritual Father, Bless Him, fastened the "nail in a sure place." He planted His First Born Spiritual Son in the sacred secret center of the Soul, so when the mortal son, or daughter, after long years of suffering and experience fall down with exhaustion. Then, Oh man, if thou callest Me from thine heart, thou shalt hear my voice. Because my written oath to Abraham and every soul is, that the "kingdom," Spirit, is within thee, all that seek it; that earth or body is mine. I am hid in his body and of him or her; I will be worshiped in spirit and with a true heart. Hearest thou Me? Thou, Oh Soul, enter that door or gate and learn of Me. "For straight is the gate, and narrow is the way." I am meat and drink, thy strength and thy first love—I hear thy thoughts, I know thy desires; I will reward thee in justice. The book of Records is in thy Soul, nor can it be blotted out, for I am life. I change but never die. To know this wipes every tear from thine eyes, and death causes no fear. A. A. S.