

THE
DIVINE · LIFE

A Mirror of the Soul



SEPTEMBER, 1900

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AN OPEN LETTER

The great need of THE DIVINE LIFE is not money, but circulation. We desire to reach those who are seeking the Higher, or divine life, for its own sake ; those who are nearing the plane of soul-consciousness and are seeking the way. We advertise some booklets and leaflets for the Higher Life ; though priceless, we offer them free. We are doing all we can with small means. In enlarging the size of the magazine, we were obliged to reduce the number of pages in order to keep it within the limit of 1c. postage, and much important matter has to wait. I am not only writing the contents of my magazine each month, but setting the type, folding and stitching, doing everything except press-work, addressing and mailing ; so, if I do not reply to all my correspondents promptly, they will know the reason. If there were more hours in the day, or if there were two of me, I could fill all the hours, and keep us both busy. While the magazine should be on every news stand, I have no time, and no one to place it there for me.

The purpose of THE DIVINE LIFE press is to publish and send out pure literature, to help each and every awakened soul to find the path to the Higher Life through practical spiritual unfoldment.

The Divine Life

A MONTHLY MIRROR OF THE SOUL

CELESTIA ROOT LANG, *Editor*

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AN INCARNATION



HEREIN Baba Bharati, the editor of *The Light of India*, and whose name is familiar in America, and I agree, and wherein we differ, he is looking for one incarnation while I am looking for many such, not only in India, "the land of Incarnations," but in America also.

What is an Incarnation, but an advanced Soul coming into this life, and growing, and ripening into soul-consciousness, the be-all, and end-all of existence? and the twentieth century will see not only one but many such Incarnations—because the time is ripe for the manifestation of these sons and daughters of God, or God-consciousness. Yes, many are on the way and they are "hastening, hastening, hastening every day."

An example from life of Soul-consciousness: There is no question but that some men have great erudition, others scientific knowledge. Others have technical knowledge of things, and inventions. Some are great poets, others great philosophers. But all these gathered together, pale into insignificance when the man, or woman, of soul-consciousness comes. That man or woman, even, may not be so learned ; may not even be able to argue as all the other philosophers, poets, and men of science can ; he may be a man of silence ; may have a language that is as common as your talk in your home life ; may not even know the philosophies of the age, or of past ages ; he may have a very small vocabulary ; may not be able to express himself, as men of his, or her, order should. But every word he, or she, writes, tells ; every word impresses itself with its essence upon every consciousness.

The stamp upon him, or her, of superiority is the stamp of his soul, of his, or her, soul-consciousness ; he has developed the inner senses, the soul faculties, and he sees, and hears, on the soul plane ; and by the light of the soul-realm he has found that that realm extends to all creation, to all the creations. He sees soul in everything and everything in soul. That soul is the one principle, that it is the basis of all life ; the foundation of all existence. He draws his light from the soul-realm within himself ; that light, illumination, "which no wind can extinguish, that light which burns without a wick or fuel," and knows all the wisdom there is, and there will be ; or in the words of Krishna : "Thou wilt attain to a disdain of what has been revealed, or shall be revealed hereafter." He enters

higher and higher, or more interior, degrees of soul-consciousness until he gets into «the bosom of the Father»; he is filled with the essence of that love ; he is saturated with Alaya ; and it radiates from his soul into his physical body ; then, has he become the doer and the witness, the radiator and the radiation. He is made all spiritual, a son, or daughter, of soul-consciousness, or cosmic-consciousness.

It is hard to understand, in this materialistic age where Soul is the unknown quantity ; and hard to recognize one who has attained this soul-consciousness and unless one knows the soul, and is conscious of his own soul, and his mind blended with his soul, he can never know one who has attained soul-consciousness though he were in our midst.

«All traditions agree in showing Buddha quitting his solitude as soon as he had resolved the problem of life ; i. e., received the inner enlightenment »—soul-consciousness—«and teaching mankind publicly.» The Master Jesus after attaining soul-consciousness, made his first public appearance at the Jordan, the symbol of the divide between the natural and the spiritual, showing that he had crossed «to the other shore.»

Baba Bharati says : «Even Jesus Christ your Saviour,» I presume he would say the same of Krishna or Buddha, «was nothing but soul-consciousness, absolute soul-consciousness embodied in human flesh, encased in human flesh. He was soul-consciousness in the flesh: soul-consciousness that moved, lived, talked and had His being ; and whose influence has come down through the corridors

of the ages to our day; and the influence of that soul-consciousness is swaying the minds of the spiritual portion of mankind in the West, swaying every heart, every mind, whether materialistic or spiritual.»

The light is breaking, not only in the East, but in the Western world; not that there is to be *one* new Incarnation of Krishna—Christos—but many; not because the gloom has become dark and dense—it is not so dark as it was in the “dark ages”—but because the time is ripe; and one incarnation cannot clear the atmosphere of inharmony and all impurities, it is impossible even for saviors, saints and sages to do this. It is the illumination in each soul, in many souls, that is needed, and this luminary—soul-consciousness, the Higher Self, the Christ or Christos, is rising in the individual consciousness; the luminary has come—“it is hastening, hastening, hastening every day.»

As Paul, the Initiate, says: One Star differeth from another Star in glory. When we come into soul-consciousness we are as stars in the cosmic firmament, each star differing; each star has its own course and its own destiny; a certain trend of development; a polarity which the mind cannot see; but the greater Self sees, and is always pointing the way, and holding the needle steady; all the lesser self has to do is to seek to keep in harmony with the greater Self which is in harmony with all spiritual, and natural Law, which it cannot break, nor change.

INTO his SELF will he enter who meditates on his SELF in his work.

THE LAW OF SPIRITUAL UNFOLDMENT

AN Immutable Law holds in the Domain of Occultism proven by ages of practical experience; from time immemorial to the present date its unfailling action has been observed. As soon as the Neophyte has taken the "Pledge of Silence," admitting to the Outer Court of Mysticism, certain effects ensue. The more earnest the student, the higher the aspirations, the more marked will be the effect of his Pledge. Of these effects the first will be the throwing outward, or the manifestation of every latent quality of the nature, whether good or evil. The struggle between the lower self and the Higher, between the Spiritual Aspirations of the soul and the gross desires of the animal nature, will be a thousandfold intensified. This is typified in the symbolism of the Crucifixion—Desire, the scoffing thief—Aspiration, the repentant one, clinging to the Divine Ego, later to share with it the Heavenly State. Therefore, let every earnest Neophyte clearly understand that the unfoldment of higher states of consciousness is dependent upon the complete control and transmutation of all the gross animal nature, from the natural to the supernatural use. With many this is the work of years ere complete transmutation takes place. In order to take up practically this work of transmutation, the Neophyte must have a clear conception of the Law of Correspondence; in other words, if the Ego, or Higher Self, is to have dominion over the "house not made with hands," he must clearly understand the indissoluble links connecting the Microcosmical with the Macro-

cosmical Worlds, the Higher Ego with the One Universal Ego. Such knowledge is absolutely requisite, whether the student aims at purely metaphysical knowledge of the Higher Life or to practical Adeptship. Therefore the Teachers of the Inner Court, or Practical Section, of the A. U. M. begin their instructions to all students by an effort to define and to show this connection in all directions with the worlds—Absolute, Archetypal, Spiritual, Mental, Psychic, Astral and Elemental. The three higher worlds, the Archetypal, Spiritual and Mental, cannot be comprehended until the student has mastered the relations of the seven (sevenfold) terrestrial worlds.

The Neophyte must acquire a perfect understanding of the Correspondence between Color, Sound and Number and their relation to the Macrocosmical and Microcosmical Systems. These vibrations are the basic principles of all manifestations—"The Seven-Tongued Flame." The key to a perfect comprehension of the Law of Correspondence lies in the "Aids" furnished and suggested by the instructors. However simple they may seem, and akin to Kindergarten methods, if used or followed faithfully according to directions, will lead to results at present incomprehensible to the average mind. "Know thyself" is an occult commandment. Its true nature or meaning becomes apparent to the student as the Law of Correspondence gradually unfolds to his comprehension. Once there is a clear realization that the human body is directly related to the Higher Worlds, it becomes absolutely necessary to understand the human organism. He who would fully comprehend the law of analogy between the birth of the

Macrocosm and the birth of the Microcosm must of necessity be familiar with the nature and function of every organ. In the light of Truth, the whole human organism is considered sacred, and the specialization of any organ, such as the creative centers, should cause no sense of shame, since they correspond to the Creative Force of the Kosmos. Rigid self-analysis alone will reveal to the student the "Hidden Way Across the Threshold." ***

THE QUEST

L. R. WHITING, THE "TEXAS TENNYSON."

The legend of the Holy Grail which all the knights pursue,
Though in the search all sinners fail, still has its moral
true.

They sought its gleaming near and far, at noon and mid-
night dim ;
'Neath day's bright beaming, glimmering star, and storms
of winter grim.
Throughout the whole great Round Table there only were
but three,
Among the champions, sinless found, who might its beauty
see.
From mighty Lancelot down through all who girded in
the ring,
That nothing might the crown befall or harm the hero
king,
Even Lancelot's son, all stainless found, chief of the spot-
less three,
Must traverse long a weary round ere he might blessed be.
With strength unyielding, courage high, and faith beyond
compare,
They to its shrine at last drew nigh and found it flashing
fair.

And still the glorious legend old has yet its lesson true
 How hearts in knightly valor bold may win all hardship
 through,

And deeds of slow endurance cold, or desperate daring do.

Come, all who live, of knightly heart in knightly honor
 high ;

With brow unquailing at Death's cold dart, to win or else
 to die ;

Of gentle mind, as all must be who knighthood's honor
 claim,

By whose clear eyes the blind may see, whose strength
 bears on the lame ;

Come, listen to the minstrel's song how ye may all prevail,
 And how ye all, by seeking long, may find the Holy Grail.

Unto their feudal service true the King his vassals calls,
 Against the foe high deeds to do, whatever tide befalls :

To utmost fight each loyal knight, till all of earth is past,
 In utmost force of valiant might 'gainst Wrong's black
 banner cast.

Our champion in the breach alone its armies grim with-
 stood

Until they all were overthrown before his conquering rood.
 So let us, "manful under shield," press where the stand-
 ards fly,

And, till the darksome hosts shall yield, both odds and
 death defy.

'Tis easy gallant deeds to do while hot our courage thrills,
 And charge the serried foemen through till death our
 courage chills,

'Tis easy, when the ladies smile and wave their kerchiefs
 fair,

To pierce through blazoned shields the while and cleave
 strong helmets there ;

'Tis easy, as an errant knight, to ride along the land
 And win the right, with gallant might, from strong op-
 pression's hand :

'Tis easy glorious deed to do or else to glorious die

While clarion calls our hearts thrill through or swell the
 plaudits high ;
But when stern duty calls us through a long and dark
 travail,
'Tis not so easy thus to do and win the Holy Grail.

For though one hand be lifted up in conquering might
 'gainst Sin.
Yet must the other win the Cup which holds our fate
 within.

Not what we do, but what we are, wins Heaven's high smile
 or frown,
And lifts us to its heights afar, or sinks us darkly down.

The valorous deeds the Master did showed forth the cham-
 pion's might :
The bloody sweat, in darkness hid, drew down the angel
 bright.

The knights who in the legend failed were slack, or turned
 aside ;
And ancient sin, which then assailed was not by them
 defied.
And even the chief, triumphant then, whose knightly faith
 was sure,
Whose "strength was as the strength of ten because his
 heart was pure,"
Must traverse far, by night and day, ere he might bless-
 ed be ;
And all of earth be purged away before it he might see :
For mighty deeds may naught avail, and never, from the
 sky,
Shall stoop to men the Holy Grail alone through valor high.

Those who have sinned yet may find, by long and faithful
 quest,
That Mercy, guiding Justice, blind will bless them with
 the rest.

When Heaven-like righteousness is won then all things
 added are,
 Which we must seek 'neath noontide sun, and storm, and
 midnight star.
 And faithful in the knightly quest, slack not, nor turn
 aside,
 Until at last we shall be blessed though all the world
 deride :
 For some time, be it day or night, we shall at length
 prevail;
 And, flashing on our raptured sight, behold the Holy Grail.
 In ecstasy beyond all speech, our heaven on earth begin,
 When we at last the Cup shall reach which holds high fate
 within.

So, gallants, by your ladies' eyes, and by your honor true,
 Go, follow on, where'er it flies, though storm and darkness
 through.
 And profit by the harper's song how ye may all prevail,
 And how ye all, by questing long, may win the Holy Grail.

I am extremely interested in our "three friends" from Texas. Mr. Spiller, the friend of our poet, who seems to be nearing the line of the Alchemist ; though not yet able to turn base metals into gold, or water into wine, he is able "to make water burn like oil" through the mechanism of a material invention ; showing that he is still receiving his inspiration from the mind plane ; while the soul of our poet by questing long, through all the planes of matter, has crossed "to the other shore" and has at length attained "the Cup which holds high fate within;" and entered into the joy of his Lord, the inner Master—the ecstasy beyond speech, heaven or Nirvana on earth.

Dr. Briggs, as scribe, is standing on the intellectual heights "gazing" but not able to see into heaven, to

rend the veil which separates mind and spirit; showing how near one may be to the veil, yet not able to see beyond it. He reminds me of the young man that Jesus told to go and sell all that he had, dispose of everything that held him to sense objects, then, come and follow me. But the young man went away sorrowful for he had great worldly possessions which he was not willing to exchange for «the Cup that holds high fate *within*.»

Dr. Briggs seems to think that it is the pure in heart alone that attain to the beatific vision, full spiritual consciousness. But is that all that is required? Not all those who are pure in heart attain. He «sees that the poet has read Tennyson until he has been shaped by his habits of thought, saturated by his rhythm and music, and seizes instinctively upon his theme. As we read we can feel the invisible hand of the master mind inspiring and moulding the thought of the pupil.» If the Doctor could see with the spiritual sight, he would see that all this treasury of knowledge which the poet has stored in his real ego, the inner man, remains uncreate until by the union of his soul with the Silent Speaker, the inner Master, then lo! the creation takes place, something new and unfamiliar, which surprises and delights the mind. If the «Master» has only the knowledge which has been stored, out of which to create the new poem or prose, the new phase of truth, how essential that we lay up «treasures in heaven.» For when the creating power, which Jesus called the Son of Man, comes, he has only the material which the soul has stored, in this or in past lives, out of which to create the new.

" THE NEW LIFE MAGAZINE "

There are plenty of periodicals—their name is legion—and my exchange list shows that they are increasing every month, that are bringing up the rear, the practical and more material side. I tell you, my brother, I would not lift my finger to augment the list, though I knew the subscription would reach the "million" mark and that there were "millions in it." The last, but not the least, that lately made its debut—the first issue arriving to day—is "The New Life Magazine," and it caps the climax. It is so inflated with "hot air" that we would think it a necessary precaution to stake it down to the ground lest it ascend like a balloon—personality and egotism crown the summit of bombast; and The New Life Theology, by the editor, claims to be, "the greatest contribution to literature, religion and health, since the advent of the New Testament; it will increase the longevity of the human family an hundred fold. The world has been waiting for it all these years. What is it? Everything that The New Life is; it is new from cover to cover, new in arrangement; new in contents; new in ideas, new in methods, new in what it teaches to the world—life, love, health, happiness and prosperity." The editor has written forty volumes on New Life;—we would think he had mostly exhausted the subject—and still there's more to follow. The New Life Magazine is a new satellite which, in brilliancy of its glorification of the personality, outshines all other magazines. It is the greatest miracle since the world began; and the number it is to feed eclipses by millions the multitude fed by the five loaves and two small fishes.

CORRESPONDENCE

DEAR MRS. LANG—I have found *DIVINE LIFE* exceedingly helpful, and have been so thankful I made its acquaintance. I write now to ask for help in concentration. For several years I spent several hours every day in concentration, holding the thought of Christ Jesus. A realization came to me, after which I was in a very sensitive state. During the period following my realization, I was in a state of seeming persecution, I now believe it was a period of testing and passing under the control of the Higher Self. All was so strange, and I could not understand my experience, but now I think I do. But at the close when I got my freedom, and in the four years since, I have not been able to concentrate without bringing on tension at base of brain, and causing intense pressure on brain, and pain. I felt for a time I should lose my mind. I could not take the name Christ Jesus without throwing the entire body in a state of tension. Now I am quite free and have grown physically stronger, but I cannot go into the silence without bringing on the tension. I want to work for a deeper realization, but do not know how to do it. I feel in a way that I am in the wilderness. After reading *DIVINE LIFE*, I felt you could give me some method by which I could grow into the Christ-consciousness,—or at least get nearer, in preparation for the next incarnation. During my travail in the wilderness, I have come to understand many things of the spiritual nature that heretofore have been a blank ; and the truth of reincarnation has come to me, giving me much help. I hope I am not asking too much of you, in giving this detailed account of a condition that I want to rise above.

Any answer you may give me, will be very thankfully received.

Yours sincerely,

MISS E. S.

My Dear Friend—You must not think that I have forgotten you because of my silence, no, there is never a day but that my thoughts turn to you in admiration and tenderness. For, in purity, celestial love and

purpose, you have no equal — and I have corresponded with and been in close contact with a good many writers. You should be High Priestess of the Theosophical Society and unite those factions—though your present high mission may be more far-reaching. Your magazine is eminent in good qualities. I hope some day to see you face to face, though I have already seen your soul, how pure and white it is.

Lovingly ever, Mrs. M. N. B.

I have a purpose in publishing these letters; they are «rush lights» along the path, and may point the way to other souls in «the wilderness,» and prevent their falling into the same mistaken «methods.» This magazine is for the purpose of sending out help, a sort of life-saving station.

I am thankful to hear from one more soul who is seeking the Light for its own sake. I go to those who call upon me, or who knock at my door. The Higher Self, or Christ, is the same in you as in me; and if thy Soul's cry comes to his listening ear, his answer may come to you through me, until you are able to hear and comprehend the Soundless Sound—the voice of the Blessed One, the inner Master.

In your forced hours of concentration, you are doing it all yourself. While by that course you may develop some psychic «powers»—which will do you more harm than good—you will not develop soul-consciousness, that for which you are seeking; for that comes only through the unfoldment of the inner senses. You have to see and hear by the inner sight and hearing, which are faculties of the soul, and they have to be developed, and concentration alone will not develop them, because they are a

growth, and unfold on the spiritual plane of consciousness, and cannot be developed fully on our plane or the earth plane of consciousness.

You ask for my "method." If I have a method or course of development, it is devotion : not a forced devotion all on your part ; the flame of devotion must be kindled from within. If you love a person, you do not have to exert yourself to concentrate your thoughts upon that person ; the concentration goes on no matter what else you may be doing ; then it must be that within yourself which draws out your love, and you are all the time seeking to get closer to this lover, this divine Presence which you feel, which is the inner Master, the Higher Self, the Christ. You have the spiritual desire, the first requisite, that is certain, and the love, the drawing power from within will follow, and be your constant companion long before you reach the state of soul-consciousness.



IN the line of our work, when we have dispersed one set of obstructions, others unlooked for make their appearance. It is even as Krishna said: "For every enterprise is surrounded by evil," (something that must be overcome) as fire by smoke." So we find that it is a continual readjustment of the burden that we may be able to take more on to our shoulders, and carry it with ease.

LET your watchword be duty ; do every appointed work without attachment.

No man liveth unto himself ; he has a Presence, within him, always, if he would recognize it. I have felt the Presence from childhood ; and have become more and more conscious of it, until it has become all filling, all absorbing. It is what I now term my "Silent SELF," or the inner Master whose Voice filleth all.

I am, as it were, a sprout from a dry root ; I have not come up through any outward school, nor method ; I have simply grown from within outward. What my work is on the interior plane, I know not, only as it unfolds—I ask no questions—I take my instructions from the Voiceless Sound.

What I must do is all that concerns me, not what the people think. This rule, equally arduous in actual and in intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder because you will always find those who think they know what is your duty better than you know it.

It is easy in the world to live after the world's opinion ; it is easy in solitude to live after our own ; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude. EMERSON.

I give unto you a new commandment : According to what you do, and not according to your faith, be it unto you.

For each new subscriber, for one year, we will give THE DIVINE LIFE and the Epic, "Behold the Christ Within !"