

THE
DIVINE · LIFE

A Mirror of the Soul

TRUTH ALONE IS REAL.



OCTOBER, 1909

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Those who wish to unite with the Uranides on this Continent may apply to the Association of Uranian Mystics at the Heart Center, Lodge 1., Urania Mission, VIA LA MESILLA, N. M., or DIVINE LIFE CENTER, LODGE II., A. U. M., 614 OAKWOOD BOULEVARD, CHICAGO, ILL, or, ROCK OF AGES CENTER, LODGE III, A. U. M., 846 17th Street, Rock Island, Ill.; The Eastern Brotherhood Center, Lodge IV., A. U. M., 9 Grant's Lane, Calcutta, India.

DO, WITHOUT ATTACHMENT.

I do always those things which are pleasing in my Father's sight ; and then it makes no difference whether we do them for the Master, the Higher Self the Christ, or the Father, as they are all One, and when we have come into that One we live therein.

While the indwelling Spirit is One, there are different manifestations of the One ; sometimes as the inner Master, the Silent Self, the Silent Speaker, and the Bridegroom ; while these are the highest manifestations, or manifestations on the higher planes of being, still, the indwelling Spirit may, and does manifest on all the different planes, as the Comforter, the witness, the refuge, the present help, and the Presence, which is constant and abiding—which never leaves you ; all this as soon as you come into spiritual consciousness, or knowledge of the Self. The point is to do ; action performed for the Self alone is devotion ; do to day what is nearest to hand ; you do not know what tomorrow will bring forth—but the Knower knows to day ; and if you do not do the duties of to-day, that ought to be done, you do not open the way for what is to come tomorrow, therefore you block the way or close the door for what would have come tomorrow ; the duties of to day are irksome ; they would not be if you ceased to look at the result. Therefore, perform thou that which thou hast to do, at all times unmindful of the event ; for the man who doeth that which he hath to do, without attachment to the result, obtaineth the Supreme.

The Divine Life

A MONTHLY MIRROR OF THE SOUL

CELESTIA ROOT LANG, *Editor and Publisher*

VOL. III

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NO. 10

HOW IT IS IN BRAHMA

OR, how it is in the Supreme Spirit! Brahma is the oblation; Brahma is the sacrificial fire. Into Brahma will he enter who meditates on Brahma in his work.

To one who has entered into Brahma or into the Supreme Spirit (SELF) they are one and the same; then to know how it is in Brahma is to see how it is in the Spirit, and one must be in the Spirit to be able to see how it is on the inner plane of being, and he must be one with the Knower, who is no less than Brahma or the Supreme Spirit (SELF), but to be one with the Knower he must first be one with the Higher Self, then, to be one with the Higher Self is being in the Supreme Spirit; and in the Spirit all names dissolve and disappear, even that of the name, God; and the Christian's God stands no higher than the Hindu's God Indra. When one has come into the Supreme Spirit, then, "can he raise the tabernacle of illusion high above the Gods, above great Brahm and Indra." The illusion is

in believing that there are separate Gods ; seen from within the Spirit they all dissolve into ONE which is nameless.

Our highest ideation of that ONE may be expressed by Supreme Spirit ; while the Hindn philosophy would express the same idea as Brahma or AUM. "Aye, sweet is rest between the wings of that which is not born, nor dies, but is the AUM throughout eternal ages." When we are in the Supreme, then, and then only, are we able to see how it is in Brahma; and Jesus being in the Supreme, how natural it was for him to say: "I and my Father are One" which can never be understood only through a knowledge of the Higher Self. The Knower knows, but we do not know until we come into the same Spirit, and are able to see on the inner plane of being, that which is interior to the plane of the senses ; and no one will ever know that there is such a plane of consciousness until he has entered in or *become* the knower of Brahma.

We are not at all times conscious of being in Brahma; but we know when we are one with the Supreme as well as we know light from darkness ; but we may not all the time be united to the Silent Speaker, therefore, unable to express what we *know* that we know, until the Knower reveals it to us, then, we know as though we had always known, that is, we have recovered the knowledge which had been experienced by our ancestral selves in previous incarnations; then the fact dawns upon our inner consciousness, that we, our real Ego has lived other lives, is not to be disputed. Therefore if you would know whether Reincarnation is true, or not, then you must be united to your higher Self—which few have yet attained.

What I have written, perhaps not one in ten thousand will understand ; but it is as real to me as anything I could write on the intellectual plane, but these things cannot be expressed by the intellect as they can only be seen in part, neither can the intellect see them when they are expressed only those who see on the inner plane of consciousness where the separate threads join and hold together as one.

Being in Brahma, or in the Supreme Spirit, is the same thing as yoga, This yoga (doctrine), or the knowledge of the SELF, was lost in this world by length of time, and it was restored by Krishna, who was called the Lord of Yoga, spiritual union, or devotion. This same ancient doctrine, as taught by Krishna, is preserved for all future generations in the sacred Scriptures of the Gita.

When I am in the Supreme Spirit, this knowledge of the SELF, "hangs upon me, as a row of pearls upon a string," in the light of illumination it is as though it were strung on a thread. But to come into the knowledge of the Self, one must first divest himself of the dark garment of illusion.

ILLUMINATION

"Work, while the day lasts ; for the night cometh when no man can work."

WORK on the inner plane while the illumination lasts, for when it is gone no man can work, that is, work while the divine Ego is united to the Silent Speaker, Buddhi or Spiritual Soul, for when that union ceases, for the time being, no man can express the things of the Spirit. To the Arhan or Sage while the illumination lasts

it is day, when the light is obscured it is night ; or on the inner plane of consciousness it is always day, compared to which the normal consciousness is as night. What is night to those who are unenlightened (unilluminated) is as day to his gaze ; what seems as day is known to him as night, the night of ignorance. Such is the self-governed Sage.

To one seeing in the light of illumination, the greater number of Jesus' sayings are occult, and they were not all original with him ; only recreations. Jesus never claimed to be the originator of the doctrine which he taught.

"The doctrine is not mine but His that sent me." To one seeing in the light of illumination it is as clear as day that the doctrine which Jesus taught, mostly in parables and occult sayings, was from the Great Lodge ; and the parables which he spake to the multitude were not extemporaneous, as they appear on the surface, but old truths recreated or expressed in a new form.

And all the talk of Jesus' second coming—or reincarnation, is absurd to one who knows that Buddha, Jesus, and all the Great Adepts, or Arhans, Elder Brothers, of all ages, perfected their invisible spiritual body in their last incarnation ; and Jesus knew that he had accomplished the same when he said "it is finished," or that he had "risen," therefore, they have no need of reincarnating, not even to help on the evolution of the race, as they can render greater service in their invisible body than in a material body. Having reached the goal of perfection, and refused its fruition, he remains on earth as an Adept or Arhan ; and when he dies, instead of going into Nirvana, he remains in that glorious body he has woven for himself,

invisible to uninitiated mankind, to watch over and protect it. It was in this 'risen' body that Jesus showed himself to his disciples ; and any perfected Adept or Arhan can do the same.

It would not take a great Sage to tell the people to work while the day (light) lasts ; that when the sun goes down, or it is night, no man can work ; neither would it be true, because man could work by lamplight ; neither is it the night of death, as some interpret it.

Still, men prefer mental darkness to spiritual enlightenment. "Withal man sees it not, will not perceive it, nor will he heed the word of Wisdom—for he knows it not.

Such is the Arya Path ; Path of the Buddhas of perfection, (Buddha means enlightened or illuminated), but Arhans and Sages of the boundless vision are rare ; they are the Elder Brothers of humanity, the first fruits, the goal to which the race is tending.

My especial work is the *application*, applying it to the realities of life, and the *demonstration* through realization, of the doctrine of yoga—spiritual union, with the Supreme Spirit, and knowledge of the SELF ; the acme of the Wisdom religion and the Esoteric teaching.

The object of the doctrine is to attain to the Supreme Spirit ; and the Yoga system is through devotion by works, or service. My spiritual development seems to be in the line and lineage of the Masters, and my work and unfoldment and teaching since the inception of "The Divine Life" has been in the trend of the Masters, and no work outside of that trend, the teaching of the Masters, has been allowed to mingle with it ; the stream has been kept pure.

MRS. BESANT'S TEACHING ANTI-CHRISTIAN

THE teaching of Mrs. Besant and Tingley that Jesus Christ was merely a great teacher, just like Zoroaster, Pythagoras, Plato, Buddha, Laotse, Confucius, etc., or that he was simply a reincarnation of the same Spirit which was expressed by these men, is false, as well as the claim that Jesus Christ will reincarnate again in a man or woman, indicating that this reincarnating business of a supreme spirit is to continue indefinitely till mankind is fully perfected. The only Spirit that is God-like is the impersonal Holy Spirit, or bond of affection, the love and faith expressed in feeling and power as existing between Father and Son, that is, God and Jesus Christ. This Spirit burst into a flame of life and action with the spiritual birth of Jesus Christ (at his resurrection). Just as the infinitesimal shadow of it on this earthly plane appears in the father and mother at the birth of their first child.

Jesus Christ was and is the first begotten Son (macro-cosmic) see Heb. 1:5, also 5:5, Acts 13:33, etc., and stands above all previous teachers as a mountain above a mole-hill;—indeed, is not to be compared in any way or sense to all of them. Being closest and next in line to God himself, he remains matchless and incomparable.

Just so in spiritual truth and depth stands the Bible above any book written by man, individual or collective. It is complete and no additional revelation by any one is genuine or needed, see Rev. 22:18–20.

To make the reincarnation idea the dominant one in religion is wrong—first, because it is essentially untrue; and second, because it retards the spiritual growth and unfoldment of the individual by diverting attention from its important need of being born anew in *spirit*, instead of

in the flesh. See I Peter 1:23; I John 1:4, 5, 18. We must exert ourselves to the utmost in *this life* to become regenerate and redeemed through repentance and must overcome the world and its temptations by a willing self-denial, a selfless spirit of sacrifice and not strive to make the senses of the body happy, but the conscience of the soul instead. To teach that you will be compelled after death to return as a spirit to this earth and enter another's body is to imply that life on the other side is not as well adapted to soul growth and improvement of character as it is here. But the contrary is the case and each one has to take up the thread of his life there exactly where he left it here, without oblivion or escape. If it were true that the spirit of a dead person could select and enter at will the body of any baby or human being that suited him and begin another life on this earth, then all of our endeavors to impress parents with their grave responsibility for the character of their offspring would be set at naught, since they could not guard against any strange spirit taking up his abode in their child nor control the nature or disposition with which it would be stamped for life.

Such unjust, short-sighted and absurd teaching would have a tendency to make marriage still less of a holy sacrament than it already is and render parents more reckless. How far the parental influence reaches and what grave consequences it may have, is also shown in the Bible, Numbers 14:18, to-wit: "The Lord is long suffering and of great mercy; forgiving iniquity and transgression and by no means clearing the guilty; *visiting the iniquity of the fathers upon the children unto the third and fourth gen-*

eration." This could not be done if reincarnation were the rule. When a child is born, it is not merely a body,—an entirely empty temple,—but also an earthly spirit, intimately joined to it, which unfolds with the body and controls it. Through the Yoga rules and exercises of Indian Theosophy self-hypnotism (auto-suggestion) is made possible which may cause the native original spirit to leave temporarily and make room for a strange one. This condition being brought about by more or less mechanical exercises and abstaining from certain food and drink is altogether artificial, spiritually unhealthy and otherwise harmful,—a counterfeit and antipodal to that, kindled by universal Holy Spirit. The latter can never be gained by mere study and discipline, but only through contrition of heart, mind and soul. The consciousness of that same identical spirit received by you at conception and pre-natal time from your parents, must be entirely changed, metamorphosed into a godly one and not driven out to make room for another human spirit instead, although it may be a higher than your own. This spirit of flesh must be crucified so as to snatch from the jaws of its death the resurrection, which can never be done through belief and faith in torpid Buddha or any of the other teachers, but only through our vivid master Jesus Christ. When you allow any other spirit but his to take possession of you,—as so many mediums do,—or believe in the transmigration of souls and reincarnation, you invade the spiritual jungle, a worse and more exhausting, bewildering labyrinth than any on this material plane.

Mrs. Besant said in an interview that Christ's second appearance would be manifested through a western man or woman, now being prepared for the event. Such an

idea reveals an entire lack of grasp of the mission of Jesus Christ and a disregard of the explicit affirmation of the Bible. Christ's second coming, correctly translated *arrival*, is to be in absolute contrast in every respect to the first which presented itself step by step in abject humility and meekness; he being born into flesh of a woman in a stable. That time was seed-time and now approaches the time of harvest, altogether different, with quick and decided action. The work and suffering of 1900 years ago in a body is not to be repeated,—for God never needs to do his work over again. He simply perfects it, fulfilling his promises. Christ's arrival will be sudden, his body will be a heavenly one, without male or female indications, but answering more to our conceptions of a male. He will arrive (as he foretold) with such glory and power in a whirlwind of magnetic-electric cloud, that all doubt as to whether he is the Messiah will be banished in an instant, making all those puny little would-be Christs, who were nursing their self-glorification, look for a hiding place, in shame and remorse, while the scoffers will be terror-stricken. Before all this, a world-wide chaos, war and despair will have stunned and staggered all humanity, over-topped by a cataclysm, the wrecking of our planet, which we are to behold as the bursting of the seed, quickening into a new planet, with a new ideal life. This end is not determined by laws of geology or astronomy, but by the spiritual condition and trend of the inhabitants of the planet which causes the necessity for a gigantic change and interference by the hand of God to pluck up by the root all the godless, perverse, selfish, evil tendencies of the age.

ERNST BENNINGHOVEN.

BOTH SIDES OF THE SHIELD

IN the preceding article we have one side ; we will now look at the other side from another point of view.

As Jesus was ordained a High Priest forever after the Order of Melchizedek ; then there must have been one, at least, who preceded him who was as great or greater than he ; as Jesus was to follow in his order or lineage.

"And next in line to God himself." If Jesus is next in line, then he must be a lineal descendant of—God himself. Is God limited to only one son ? If God has begotten one son, I see not why he should not beget others. "Are we not all the Sons of God? Joint heirs with Christ?" Christ or indwelling Spirit in each being the eternal, impersonal, Son.

If the opportunity of obtaining experience and growth of soul is better on the other side of what we call death than on this, that would imply that the other side is as material as this. If it is necessary to overcome the world and its temptations, then it is necessary for the soul to have a world of the senses to overcome, for the sake of experience which can be attained in no other way.

"To teach that you will be compelled after death to return as a spirit to this earth and enter another's body," is an entirely erroneous conception of reincarnation ; the soul or real Ego enters a new body, like laying aside an old garment and putting on a new one. A decarnate spirit entering the body of another is obsession, taken possession of by evil spirits, and while the personal Ego does not leave its own body it is under the control of the spirit by which

it is obsessed. It was this class of 'evil spirits' which Jesus cast out of persons obsessed by decarnate spirits.

"The other side not so well adapted to soul growth; but the contrary is the case and each one has to take up the thread of his life where he left it here, without oblivion or escape." How could that be if the soul, or a new spark of the divine spirit, entered its body for the first time, and lived in that body only for a few hours or a few days (and there have been thousands, yes, millions of such cases) that soul would have no 'thread' to take up 'without oblivion or escape,' not even memory; you could not call it a baby soul, surely not an entity; but in the case of reincarnation, that soul which has had experience in other lives entering a new body, for a few hours, could on leaving it, take up again the thread of its life in the spiritual world and continue as before until its next incarnation; that one point alone in favor of reincarnation is immense, and to think that there are no infant souls; all souls are entities; souls evolving, some not as far advanced as others. It is the lord of this mortal frame that experienceth therein infancy, youth, and old age, so in future incarnations will it meet the same; the time never was when it was not and never will be. The soul is not a thing of which a man may say, 'It hath been, it is about to be, or it is to be hereafter, for it is without birth (the body is born but the soul already exists) and meeteth not death, it is ancient, constant, and eternal, and is not slain when this its mortal frame is destroyed. As a man throweth away old garments and putteth on new, even so the dweller in the body, having quitted its old mortal frame (or new frame) enter-

eth into others which are new,' and thus goes on life after life until it has perfected a spiritual body and spiritual consciousness ; illuminated, thus it *becomes* an Initiate or Adept.

In regard to parents ; what they can do is to live a pure life ; live in a pure aura or soul atmosphere, that they may draw a pure soul to inhabit the body of their offspring ; a soul beginning a new life, in a new personality, with all the experience it has gained in its past lives as a basis ; and this accounts for the difference, why some individuals are farther advanced than others ; and for widely different characteristics in the same family ; which can be accounted for in no other way.

"Visiting the iniquity," not of their parents, but of their ancestral *selves*, upon them unto the third and fourth generation, or incarnation, would be justice and strictly in accord with Theosophy, or the esoteric teaching. I can see no justice in visiting the iniquity of the father upon the son, even for one generation ; and nothing but the inherent idea of a personal God, not much above man, would cause us to countenance such injustice ; if we saw it written in any book but the Bible, we would condemn it ; and here is where the perfect justice of the law of Reincarnation, and our Karma, the effect of which we have been the cause, comes in, and the Lord, of the body or indwelling spirits' 'long suffering,' if the lower self does not forsake its iniquities in the next incarnation, it can have another opportunity, to the third or fourth incarnation, to exhaust the effect of the cause which it set in motion, or in other words, its karma, which binds the Ego to rebirth ; it

has only itself to blame ; the Supreme Spirit is not accountable for actions. It is better to be in the hands of unerring Law, Karma, than an unjust God which is not above Indra. If every one knew that he had to pay the debt of wrong doing to the uttermost farthing, there would be less iniquity and less suffering in the world.

When a world or a system comes to the end of certain great cycles men record a cataclysm in history or tradition. These traditions abound ; among the Jews is their flood ; and just as there are periodical minor cataclysms or partial destructions, so, the doctrine holds, there is the universal evolution and involution. Forever the Great Breath goes forth and returns again. As it proceeds outwards, objects, worlds, and men appear ; as it recedes all disappear into the original source.

This is the Day and Night of Braham ; the prototype of our waking days and sleeping nights as men ; of our disappearance from the scene at the end of one little human life, and our return again to take up our unfinished work and further development in another life, in a new day.

“But there is That which upon the dissolution of all things else is not destroyed : it is indivisible, indestructible, and of another nature from the visible. That called the unmanifested and exhaustless is called the supreme goal, which having once attained they never return—this is my (Krishna or Christos’) supreme abode. This Supreme, O son of Pritha, within whom all creatures are included and by whom all this is pervaded, may be attained by a devotion which is intent on him alone.”

THE TRUE DOCTRINE REAPPEARS

AT this time, and at the beginning of the output of the new effort of the Great Lodge through the Association of Uranian Mystics and "The Divine Life," it would be well to advert to the existence of the Great Lodge in past ages ; and as I know of no one who has written it so concisely as the Initiate, William Q. Judge, in Chap. 1, in "The Ocean of Theosophy," I shall draw from this chapter and in leaflet form add it to The Divine Life literature; and as the Uranides are called to again enact the parable of the 'sower' to a new generation, this leaflet will be seed to be sown broadcast ; and I am only too happy to be found worthy to act as an instrument for the expression and doing the work of the Great Lodge at the present time.

Booklets and leaflets are easily obtained and easily read, re-read and assimilated, and whoever digests this, "The Great Lodge" will be ready for "The Ocean of Theosophy," the gist of the Wisdom Religion, the teachings of the Great Lodge ; and Theosophists will find nothing out of the trend of that teaching in The Divine Life.

The great body of Theosophy or the Ancient Wisdom, has been made into a jungle or labyrinth by too much intellectual handling by those who have not themselves entered in, or become, but are sincere in their intellectual effort to explain what is beyond their vision.

The true doctrine can re-appear only through Initiates, those who have come into the Great Lodge, or crossed 'to the other shore' and returned to work for humanity.

THE GREAT LODGE

THE Esoteric Teaching is, that, man, has never been without a friend, but has a line of elder brothers who continually watch over the progress of the less progressed ; preserve the knowledge gained through æons of trial and experience, and continually seek for opportunities of drawing the developing intelligence of the race on this or other globes to consider the great truths concerning the destiny of the soul. These Elder brothers also keep the knowledge they have gained of the laws of nature in all departments, and are ready when cyclic law permits to use it for the benefit of mankind. They have always existed as a body, all knowing each other, no matter in what part of the world they may be, and all working for the race in many different ways. In some periods they are well known to the people, in others if they were to come out openly and be heard of everywhere, they would be worshipped as gods by some, and hunted as devils by others. Some are known as Adepts and Sages, while others remain still unknown except to the most advanced of the body. Periods of mental and moral light and darkness, succeed each other as day does night. The major and minor yugas must be accomplished according to the established order of things, and we, (the Elder brothers) borne along the mighty tide, can only modify and direct some of its minor currents.

It is under cyclic law, during a dark period in the history of mind, that the true philosophy disappears for a time, but the same law causes it to reappear, as the

evolution of the race proceeds, as surely as the sun rises and the human mind is present to see it. But some works can only be performed by the Master, while other works require the assistance of the Initiates in the lower degrees.

It is the Master's work to preserve the true philosophy, but the help of the Initiates is needed to bring it again into evidence.

The Elder Brothers of Humanity are men who were perfected in former periods of evolution. The older Mysteries continually refer to them. Ancient Egypt had them in her great king-Initiates, 'sons of the sun and friends of great gods'. There is a habit of belittling the ideas of the ancients which is in itself belittling to the people of to-day. Even the Christians who reverently speak of Abraham as "the friend of God," will scorn the idea of the claims of Egyptian rulers to the same friendship. But the truth is these great Egyptians were Initiates, members of the one great Lodge which includes all others of whatever degree or operation.

The story of Apollonius of Tyana is about a member of one of the same ancient orders appearing among men at a descending cycle, and only for the purpose of keeping a witness upon the scene for future generations.

Abraham and Moses of the Jews are two other Initiates, Adepts, who had their work to do with a certain people; and in the history of Abraham we meet with that of Melchizedek, who was so much beyond Abraham that he had the right to confer upon the latter, a dignity, a privilege, or a blessing. The same chapter of human history which contains the names of Moses and Abraham is illuminated also by that of Solomon. And thus these three

make a great Triad of Adepts, the record of whose deeds cannot be brushed aside as folly and devoid of basis.

Moses was educated by the Egyptians and in Midian, from both of which he gained much occult knowledge, and any clear-seeing student of the great universal Masonry can perceive all through his books the hand of a Master. Abraham again knew all the arts and much of the power in psychical realms that were cultivated in his day, or else he could not have consorted with kings nor have been "the friend of God ;" which alone shows him to have been an Adept who had long ago passed beyond the need of ceremonials or other adventitious aids. Solomon completes the triad and stands out in bold characters ; a wonderful example of the incarnation among men of a powerful Adept.

We do not have to accept the name Solomon nor the pretense that he reigned over the Jews, but we must admit the fact that somewhere in the misty time, to which the Jewish record refers, there lived and moved among the people of the earth one who was a great Adept and given that name afterwards.

Turning to India, we find her full of the lore relating to these wonderful men of whom Noah, Abraham, Moses and Solomon are only examples.

All along the stream of Indian literature we can find the names by scores of great Adepts who were well known to the people and who all taught the same story—the great epic of the human soul, Their names are unfamiliar to western ears, but the records of their work and powers remain. Still more, in the great unmoveable East there are to-day by the hundreds persons who know, of their

own knowledge, that the Great Lodge still exists and has its Mahatmas, Adepts, Initiates, Brothers. And yet further, in that land are such a number of experts in the practical application of minor, though still very astonishing power over nature and her forces, that we have an irresistible mass of human evidence to prove the proposition laid down, —the existence of the Great Lodge.

And if the teaching of this Great Lodge is both scientific and religious, then, from the religious side we have still more proof. A mighty Triad acting on and through religion is that composed of Buddha, Confucious, and Jesus. The first, a Hindoo, founds a religion which to-day embraces many more people than Christianity, teaching centuries before Jesus the doctrine which he taught, and which had been given out even centuries before Buddha. Jesus coming to reform his people repeats these ancient doctrines, and Confucious does the same thing for China.

All these great names represent members of the one single Brotherhood who all have a single doctrine. And the extraordinary characters who now and again appear in western civilization, such as St. Germain, Jacob Bœhme, Cagliostro, Paracelsus, Mesmer, Count St. Martin and Madam H. P. Blavatsky, are agents or instruments for the doing of the work of the Great Lodge at the proper time. Madam Blavatsky brought once more to the attention of the West the most important system, long known to the Lodge, respecting man, his nature and destiny.

It will not be unusual for nearly all the occidental readers to wonder how men could possibly know so much and have such power over the operations of natural law

as I have ascribed to the Initiates now so commonly spoken of as Mahatmas, Adepts, or Arhans (one who has attained the seventh step, and crossed the portal of final knowledge.) In India and other Oriental lands no wonder would arise on these heads, because there they have never lost a belief in the inner nature of man, and in the power he may exercise if he will, and living examples of such powers and capacities have not been absent from those people ; but in the West, until lately, the general public has not believed in the possibility of anyone save a supposed God having such powers.

An Adept having power over space, time, mind and matter, is a possibility just because he has *become* a perfected man. Every human being has the germ of all the powers attributed to all these great Initiates ; which show the existence in the human subject of planes of consciousness, functions and faculties hitherto undreamed of. Mind reading and the influencing of a subject at a distance proves the existence of a mind or Ego, which is not wholly dependent upon a brain—and that a medium or immortal Ego exists through which the influencing thought may be sent. It is under this law that the Initiates can communicate with each other at no matter what distance. The rationale is, that if the two minds are in the same rate of vibration, vibrate or change into the same state they will think alike, or, in other words the one who is to hear at a distance receives the impression sent by the other. In the same way with all the other powers, no matter how extraordinary. They are all natural, that is, the subject has only to *become* ; if he reads your thoughts with ease, that

that results from the use of the inner and only real powers of sight, which require no retina to see the fine pictured web which the vibrating brain of man weaves about him.

All that the Adept or Initiates may do is natural to the perfected man ; and if these powers are not as yet revealed to us it is because the race is as yet selfish altogether and is still living for the present and transitory.

I repeat then, that though the true doctrine disappears for a time among men it is bound to reappear, because first, it is impacted in the imperishable center of man's nature ; and secondly, as man becomes he reproduces it in himself and brings the doctrine again to light, and thus corroborate it, and the Great Lodge, the living witnesses, forever preserve it, not only in actual objective records, but also in the Self-conscious men who, having overpassed the many periods of evolution, which preceeds the one in which we are now involved, cannot lose the precious possessions they have acquired. And because the Elder Brothers are the highest product of evolution through whom alone, in cooperation with the whole human family, the plans of the Great Architect of the universe could be carried on. It is their wish that at this time I should advert to them and the work of the Great Lodge.

THE CHILDREN'S BREAD

A copy of *The Divine Life* as an exponent of the Great Lodge through one of its Initiates, is to be sent to each member of the Association, which includes the members of all Sub-Lodges and Centers of the A. U. M., and the Divine Life Centers for the distribution of the literature.

It is believed that "The Divine Life" is the only publication in the Occident, now extant, that is under the direct supervision of an Initiate of the Great Lodge.

In "The Divine Life," for the first time, will be published the Science of the Supreme Spirit—the knowledge of the SELF. Facts, things, truths, things of hidden import, will be stated, from time to time, so plainly and simply that all who have entered the Path—he who the stream hath entered—may now perceive them and their occult meaning, and occult value ; to the unseeing or unthinking they remain as unrelated and unsuspected as ever.

Beginning with this issue "The Divine Life" has taken on a new aspect ; and it is hoped that it is soon to be translated and published in German also ; as there has been an urgent request pending for some time.

All new subscribers will receive a copy of "Behold the Christ; the Master or Higher Self," free.

The Divine Life is properly a booklet published monthly, the contents of each issue complete. Any or all of the back numbers can be supplied upon application.

It is hoped that a new impetus will be felt all along the line, and offerings to help sustain, extend, and expand the work of the Masters, be freely given.

While I greatly desire to write a personal letter to each member of the Divine Life Center, it is impossible at present, until I am relieved of some of the arduous duties connected with the publication. I am hoping each will find something for himself in every issue ; are we not all members of the one body of Christ, the Higher Self in each?

Dear Sister: Through a friend I was permitted to read several copies of "Divine Life" and became very much interested in the work you are doing for humanity, and in the Association of Uranian Mystics.

I am a member of several Orders engaged in work of a similar nature, all of which organizations it seems have their definite work guided and directed by different Masters in the Great Lodge.

We have here in Akron a little Fraternity endeavoring to help start those souls on the Path who are feeling the urge of their Higher Selves, but very few of us have come into conscious touch with the One Life, so much so as to realize even to a faint degree the Wondrous Joy it will bring. As for myself, I am seeing in the far distance a dim light from which a steadily brightening ray of hope comes to me that when I have climbed over the dark, rough and dangerous road all happiness will be mine.

The Christ Principle is in my heart and is insistent in its commands to Live the Life, and I know it is only through a life of loving service can I expect to reach that far off Star.

Kindly advise me if I can secure all the back numbers of "The Divine Life" and how to obtain the Uranian Literature. I am receiving much help from the Teaching I am receiving, but impressed to learn what all the Friends of the Cause are doing for Humanity.

Fraternally Yours, ———

Dear Sister: Inclosed find one dollar for which please send "Divine Life" another year. As long as I can get the dollar and you publish Divine Life I must have it. It has been so much help to me and every time I read them over, I see something in a new light. I read them more than my Bible for they give me a better understanding of the truth than the Bible does; they are a light on the Bible.

Blessings on you and your work for humanity.

Lovingly. E. S. P.

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