

THE  
**DIVINE · LIFE**

A Mirror of the Soul

TRUTH ALONE IS REAL.



AUGUST, 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 LAS CRUCES. N. M., or DIVINE LIFE CENTER, LODGE II., A. U. M., 255 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.

## A REPLY

Dear Sister Associate: Your letter and subscription thankfully received ; and I would love to write you a long letter, for I catch your spirit, or sense it through your writing ; I feel sure that you are ready for the message as it comes to you through the "Divine Life," and what I desire is for you to find the inner Master ; and perhaps the first step for you in that direction, is to begin to serve Him by helping others ; give them of the Bread of Life as fast as you receive it, day by day. Is there not some one whom you know that you can give a copy of The Divine Life, or a leaflet ; you cannot see the inmost soul and you cannot tell who is ready to receive it, but the inner Master *knows*.

Each Co-Associate should be, and will be in time, a center for giving out the literature ; I do not mean promiscuously, but to those who can receive it.

If each Co-Associate would constitute himself, or herself, such a center, it would be like joining hands in our Master's service ; and I will furnish the literature ; and if there are any who feel like giving their "mite," (and they will when they come to know and begin to serve the inner Master,) it will be thankfully received, toward paying for the paper, printing the leaflets—and postage.

May I consider you such a center? and as many others as would like to join hands in the Master's service. Lovingly and Fraternally, C. R. L.

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# The Divine Life

A MONTHLY MIRROR OF THE SOUL

*CELESTIA ROOT LANG, Editor and Publisher*

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## THE MIRACLE OF THE LOAVES AND FISHES

**T**HE Psychological plane should be entered **ONLY** from above. Jesus, being a Prince Adept, he, could so enter it; and make it subservient to his purpose, as he did when he performed his so-called miracles.

Miracles, or the legitimate use of his servants, the lower Siddhis, the psychic faculties, were not to him the all important thing; they had their place and their use, and he only made use of them in case of emergency; and not in one instance did he teach his disciples the use of them, nor how to acquire the power over them. In each case it was through compassion for the multitude, or human need. Back of every miracle stands **COMPASSION**.

In his so-called miracle, "The Loaves and the Fishes," Divine Compassion, is the prominent note.

"I have compassion on the multitude, because they have now been with me three days and have nothing to eat; and if I send them away fasting to their houses, they will faint by the way: for divers of them come from afar.

"And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?"

"And he asked them. How many loaves have ye? And they said Seven.

"And he commanded the people to sit down on the ground; and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people.

"And they had a few small fishes; and he blessed, and commanded to set them also before them.

"So they did eat and were filled: and they took up of the broken meat that was left seven baskets."

Stand with me—outside of the charmed circle—and see Jesus perform this miracle! All eyes are rivited on him, *He*, is the *central* figure; the multitude, and, his disciples, are expecting to see a miracle: he bids them sit down: he arranges them in "ranks by hundreds and by fifties," in the form of a semicircle; and draws around them a mental, *charmed circle*; and remember, his disciples were within that circle; and the so-called miracle was performed on his disciples, the same as on the multitude; the disciples saw what the people saw, and not what I saw, standing as I did outside the charmed circle. Jesus took the seven loaves of bread and the small fishes (all eyes were fixed intensely upon him, even those of his disciples) he devoutly blessed it, and broke it, and placed it in *seven baskets*, and gave the baskets to his disciples to give to multitude. Now here lies the gist of the miracle; as the disciples passed between the ranks, as they were seated,

each one reached out his hand and took, as he supposed, a portion of bread and fish, the disciples saw them take it ; but I, being out side of the charmed circle, saw, that they took nothing ; the disciples saw them eat it ; but I saw that they ate nothing: only went through with the motions, that the broken bread and fishes in the basket were not diminished.

“So they did eat (went through with the motions) and were filled: (satisfied) and they (the disciples) took up, (of the broken meat and bread) seven baskets full.” —the same number that they had at first, the *quantity* was not diminished.

The miracle was wrought! The people were no longer famished nor hungry they could go to their houses rejoicing ;—but wait! let us see the multitude within that circle dispersed. See the caution that is required on the part of Jesus: he first sends away his disciples. “And straight-way (while they were yet under the delusion) he constrained his disciples to get into the ship, and go to the other side, while he sent away the people.”

“And they that had eaten were about four thousand: and he sent them away (while they were under the psychological influence.) And straight way he entered into a ship with his disciples.”

I look again ; Jesus, his disciples, and the multitude, have departed.

I step within the circle, there stands the seven baskets of broken bread and fishes ; I take up the broken bread, handled it ; yes it is material, no change has taken place with the bread nor the fishes—no transmutation—they can

be taken away by the small boy who brought them.

I was no longer concerned with the loaves and fishes, nor the so-called miracle; because I saw *within* the veil.

But with the effect, particularly on the disciples; to the disciples, the miracle was *real*, the same as it was to the multitude; and when the disciples spoke of it to others or made a record of it, as being an eye witness, they were honest and truthful; they were an eye witness of the scene: but they were not *seeing* either with the inner eye, or the "single eye;" had they been so seeing, by being an Initiate, a Yogis, or a Mystic, they could not have been acted upon, hence the miracle could not have been performed with them *within* the charmed circle.

Their eyes being "holden," Jesus, thereafter, had only to remind them of the loaves and the fishes; they, believing in Jesus' power "to work miracles" lived in constant expectation; in fact, on the eve of a miracle.

"Why reason ye, because ye have no bread? perceive ye not yet, neither understand? (are your inner eyes not open) have ye your heart yet hardened?"

"Having (inner eyes, yet,) see ye not? and having (inner ears, hear ye not? and (inner consciousness) do ye not remember," (or perceive?)

"When I brake the *seven* loaves among the four thousand, how many baskets full of fragments took ye up? And they, Seven."

"And he said unto them, How is it that ye do not understand?"

My Lord and my God! I thank Thee that through the inner sight Thou hast made me an eye witness to the "miracle of the loaves and fishes." Amen.



“And Simeon He Surnamed Peter.”

Simeon (Hebrew), to understand; Peter, a stone or rock, a firm foundation; Simeon Peter, the rock of reason and understanding.

Upon this impregnable “rock” stands the Church of the Ever-living Christ, “and the gates of hell (ignorance, lust, selfishness, violence) shall not prevail against it”

Whatsoever shall be held by reason, by understanding, in earth, shall be held in Heaven; whatsoever shall be rejected by reason, by understanding, in earth, shall be rejected in heaven.

“THE KINGDOM OF HEAVEN IS  
WITHIN YOU

### UNDERSTANDING

“Upon This Rock I Build My Church

“Peace comes to him who brings it,  
And joy to him who gives it’  
But perfect understanding comes to him  
Only who loves perfectly.”

**M**YSTICISM in the present age is not confined to metaphysical theories, but presents a logical sequence to these theories—a working hypothesis, if followed to its ultimate outcome, which will lead to spiritual realization. If the Uranides had nothing better than theories to offer, could give no proof of what their system of philosophy is able to accomplish in action toward the spiritualization of humanity, it would be unworthy of a hearing in this practical period of world evolution—in this generation of

seekers after knowledge, whose restless running hither and thither after every wind of doctrine that bloweth is proclaiming louder than the blare of brazen trumpets the utter failure of "blind faith" to meet the spiritual needs of enlightened humanity. This surging, restless multitude stands a living reproach to every creed and church in the world to day, proclaiming with a million tongues that there is no efficacy in "faith alone" to work the regeneration of any man.

The Nazarene founded His Church upon the rock of "Understanding"—of a knowledge of the law of human evolution, for it was this knowledge, embodied in the reply of Peter, which caused the Blessed One to exclaim, "Upon this rock will I found my church, and not upon Peter as a personality, for this same Peter was ever weak-kneed when it came to faith, but never failed when it came to the application of universal law. He it was who first broke the bondage of traditions by breaking bread with Gentiles. He manifested an understanding of the universality of the law of spiritual unfoldment, and it was upon this understanding, and not upon faith, that Jesus rested His hopes for humanity. Hence the effort, centuries long, to regenerate humanity through blind faith and superstitious beliefs has utterly failed, and ever must fail, to meet the needs of intellectual humanity. For the lower races, the least progressed of souls, any form of "belief" will suffice, for they have not reached the stage of rational judgment.

As the Christ-Church was founded on "understanding," it is to this rational attribute of mind the Uranian Mysticism appeals, for unless there is a clear understanding of

human and planetary evolution, a comprehension of the universality of Life and Law, there can never be a rational understanding of the teachings of the world's great Mystics—these "Sons of God born of woman." "Know ye not ye are the Sons of God?" How shall man ever know this statement except by "blind faith" unless he knows the law of his own being, and is able through spiritual evolution to reach At-one-ment with the Father.?

If the Uranides had nothing better to offer than blind faith or beliefs, however beautiful; if they had no higher aim than dealing with effect and leaving untouched the cause back of man's limitations, the causes of his spiritual unconsciousness, they would stand little chance of appealing to, or meeting the requirements of that portion of humanity who have been and are daily asking for bread, and are receiving instead "stones" of moth-eaten creeds and doctrines. In these eager, questioning souls lies the spiritual seed of the race. If to these the philosophy of the Uranides impart a stronger motive to research, can spur these on to a greater discontent with the spiritual unconsciousness of the race, and can point a way to a practical realization of the promises of the Master Jesus, then, indeed, have we a mission in this practical age and our message is worth a hearing. If the Religio-Philosophical teachings of the Uranides proves practically regenerative, where so many other cults have failed, and in their promise of practical realization there may be seen a rift in the somber cloud showing a glint of its silver lining, then, indeed, will our work not have been in vain.

The ethical system of the Uranian Mystics rests upon a

rational basis, their practical system of training upon methods susceptible of scientific demonstration. At the very first step on the Path of Attainment the ax is laid at the very root of all human limitation and woe. That root or cause, is either directly or indirectly "selfishness, the progenitor of every form of human misery—this innate tendency of the unregenerate to infringe upon the rights and privileges of his fellowmen. All the vices of the lower personality have their seat in this selfishness, hence the real root of all evil is this self-love, so strongly implanted in the impermanent personality, this sensual and sensuous self, this idolator who sacrifices all upon the altar of self-gratification. Glorious beyond all human conception would be a land where unselfishness ruled supreme. This is the hope of mystics and poets. Such a land would indeed be the fulfilment of the Law of Love.

A cardinal doctrine of Mysticism is the absolute equality of human rights and the universal obligation to respect them." Their theories are translated into practice ; their ethics are the basis of universal brotherhood without distinction of race, creed, sex, caste or color. Universal brotherhood is not alone the apex of human attainment, but is the very foundation stone as well, and the ONLY basis from which humanity can ever reach the apex, can ever realize "Ye are the Sons of God."

Justice demands that every thought and act, right or wrong, shall receive its due reward. A few religions of the more modern world teach otherwise, but for untold ages Great Masters of Wisdom, the Sons of God, have taught that Justice rules the world. All "vicarious" plans

are not only illogical but manifestly unjust and revolting to the finer instincts of truly noble natures. Such doctrines are the result of misconceptions of the spiritual significants of the esoteric teachings, and an utter lack of knowledge on the part of their supporters of any practical or personal experience on any other plane of existence save the gross earth plane. "Forsaking sin" does NOT wipe out its consequence. "The pure in heart shall see God." To these alone is the promise.

If man could escape from the consequence of his violation of the Law of Love, of Justice, his sins against his brothers; if he could secure an unmerited bliss by transferring his evil thoughts and deeds upon innocent shoulders, so might All our obligations to ourselves and our fellowmen be shifted, and thereby a reign of chaos ushered into the moral order of the universe.

The "vicarious atonement plan" is manifestly unjust, a relic of the reign of selfishness and fear. It answers none of the problems that beset the minds of thinkers. Why this seeming injustice? Why all the uncertainties? Why flourishes evil unrestrained and unrestrainable, while virtue withers like frost-nipped vegetation? As long as belief, blind and unreasoning, clings to such an article of faith as vicarious atonement, just so long will selfishness reign and all these problems of injustice be unsolved, Sphinx riddles for Christianity.

There is no uncertainty in the searchlight of "Understanding," the "Rock" upon which the Spiritual Church is built. In the light of "understanding of the law" all mystery vanishes, and with it all sense of wrong and injustice.

By this light the problems are solved. The Uranides insist that moral causes are no less effective than are physical ones, and that their due effect in reward or punishment is infallibly attached to every moral act. THERE IS ABSOLUTELY NO ESCAPE, echo and re-echo the words of all "the Sons of God born of women." The Law of Cause and Effect is unerring and irresistible. "Thou shalt in no wise come out until thou hast paid the uttermost farthing" is a direct reference to this immutable law. Every farthing must be paid by and to the individual himself, not necessarily or perhaps even possible in one incarnation, but some time and somewhere along the pilgrimage of the soul's evolution. Rigid justice must be met. It is the payment of old debts that the individuals have forgotten that fill the world with the cry of injustice, the puny human mind being unable to believe or to trust the Unchanging Law of God, which is Eternal Justice. If humanity would but grasp this most perfect law, would only understand that every moral as well as physical act is weighed in the scales of the Supreme Law, and that effects of causes generated on the moral plane may have to work themselves out through material conditions or invironment, through physical, mental or spiritual suffering, what a check this knowledge would be on man's tendency to set up new causes for future suffering. If the renunciation of selfishness constitutes the method toward regeneration—is the first step on the Pathway to Attainment—the Law of Cause and Effect must constitute its stimulus. The rational mind will see that there is no failure anywhere, for neither good nor evil can fade from time's scroll until its fruits are garnered by the

sower. THE RESULT OF A DEED IS AS SURE AS THE DEED ITSELF, and every thought returns unerringly to the thinker freighted with its fruits. A gifted writer has said, "Thoughts are things;" but the Mystic says that "Thought is the substance out of which all things are wrought.

Who will deny the practicality of a system based upon an unerring law that strikes at the root of causation and demands a practical application of its ethics? This law of exact justice places man upright on his own feet and holds him responsible for his own destiny. Why the command, "Go and sin no more," if sins are paid by proxy? If Jesus had already paid the sins of the world, why exhort men to repentance and the forsaking of sins? More illogical than any heathen fetish is the "substitution of the innocent for the guilty." Scattered to the four winds of heaven be all such illogical and unjust teachings as "Foreordination, Vicarious Atonement, Luck, Chance or Fate," or any other plan based upon injustice and inequality that shifts the burden of responsibility to others' shoulders, thus paralyzing all individual effort, blunting all sense of justice.

Will is the magic wand in the hand of the magician. Understanding teaches him its use. Through "understanding of the law he learns that HE CAN and WILL BE that which he wills to be; that with the wand of will guided by "understanding" no power above nor below can thwart nor divert him; that he shall obtain that which he wills to obtain.

In the light of illumination, he henceforth walks the earth serene, knowing he carries his destiny in his own

hands. He absolutely knows that when he holds fast to his ideal conception of the future, which embodies the fullness of divine beauty and harmony, that this future will be his when he has passed through his purgation of all that is sensuous and selfish within him. He also knows that he is leaving imperishable footprints, which will be as beacon lights to those who come after. Thus he becomes a leader of humanity toward the final goal of spiritual realization not as one self-appointed, self-seeking, but as one whose light is set upon a hill. With the lamp of "Understanding" aflame, the Mystic is guided through the intricacies of life. He seeks "neither priest nor absolution," for he knows the law; he knows "that he must pay his own debts," and that no priest stands between him and his Christ-Consciousness. With clear vision he sees the priest-shriven sinner go unerringly to reap the whirlwind he has sown, not to an eternal hell of torments, but to the "mansions of correction" in the nether world.

The Mystic knows that he has but to seek the Path in all humility, with the single heart of a little child, and his way will be illuminated by the Divine Spirit, ever present within the sanctuary of his own soul, and only obscured by selfishness and fear born of self-love. He has but to lift the veil of illusion, press onward stimulated by certainty of ultimate attainment—of final union with the Supreme Source—which is man's ultimate goal.

Rest assured, O Neophyte of the Path, that each effort has its inseparably joined result! Hold fast to thy dove-pinioned hope! Take not thine eye from the altar-light of thy soul, for it is a ray of the eternally Divine Flame guid-



ing thy pilgrimage! And thou alone art responsible for thy journey. Go thou in harmony and peace, free from all mis-giving as to justice or success! Know that he who conforms to Nature's laws of evolution shall find himself conformed to the ultimate destiny She predicts for him—  
**AT-ONE-MENT WITH THE SUPREME SOURCE!**

Peace be unto the Daughters and Sons of Urania!  
**BENEDICTION UPON ALL LIFE!**

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### TO THE FEW—WHO HEAR HIS VOICE

**W**HEN He comes, will he find faith on the earth? When he manifests himself, will he find those that have faith in him—the Higher Self, the Christos? Will he find those who are ready to receive him; who are ready to welcome him? Will he find more than, when two thousand years ago, Christos, the Higher Self, manifested himself in the personality of Jesus of Nazareth?

Yes, for then, there was only *one* Star; the Star of Bethlehem; and it was not surprising that the wise men came from the the East, guided by the light of that lone star shining in the darkness, bringing incense and precious ointment and laying it at his feet.

I lay my face in the dust! I am not able to manifest Thee to the world, and the world is not ready to receive Thee; only the few souls in whom the Star is risen, are ready to welcome Thee, seeing Thy image reflected within themselves, they hail Thy coming with joy and gladness.

Thy coming is again lowly; it is, "as the babe in the

manger," because only the lowly may receive Thee, and only the lowly can serve Thee ; because Thou comest in silence (as a thief in the night), but Thou art no longer a lone star, for Thou has risen in many hearts, though Thy Light is obscured and it cannot be seen from afar; neither does it come by observation; It, is as the day-spring from on high. He comes to the virgin heart ; and the virgin heart recognizes Him, and falls at His feet and worships.

Who will believe our report? Only those to whom Thou revealest Thyself.

I have desired to know Thee fully ; but knowing Thee I cannot manifest Thee to all. To every one in whom the star is risen Thou sayest, as Thou saidest of Lazarus— "Loose him and let him go," thou art holding Him bound hand and foot, buried 'neath the earth of thy traditions. The Higher Self, the Christos in thee, cannot act until He is unbound and left free ; and the lower self becomes His servant.

An Initiate writes, "There certainly is no reason why the Christos in thee cannot handle the subject of celibacy as well as the Christos in Jesus of Nazareth."

How glorious to *know* that the Christos is the same in me, and in every Initiate, as in Jesus ; that the difference is only in the body, the vehicle of the embodied Self, the instrument ; only in the exalted Third degree, or that of the Initiate, can the instrument respond in perfect harmony, because it is attuned to the same key of vibration, at least, during the time that it is taking the response.

The MASTER is master of all the keys of vibration on each plane.

## PURE FOOD

**I**S it not about time that the magazines that are having so much to say in regard to Pure Food, should themselves comply with the Pure Food law? Is it not better to give half a loaf of pure unadulterated bread (truth) than a whole loaf adulterated? Should we not give more attention to the quality, and not so much to the quantity?

Some of the Magazines that come to my table suggest "cold victuals," others of meats warmed over, or hash. If each Periodical held to its own trend, we would soon meet the spiritual needs of the people by giving them food in separate lines, one subject at a time, until they have had time to assimilate it,

In reply to a letter from an Editor, who says, "I may go into that other field somewhat later, but if I do, I am inclined to think that the party who will assist me, will make the matter more popular, i.e., mix more of the clay of illusion." That is, adulterate the food still more; and that too, after the admonition, "That to mix truth with falsehood will do great injury; while the falsehood itself will die from its own weakness" (impurity). But as for me, I will speak the truth, and the whole truth, so far as I know it, and let the Truth take care of itself; if it offends, what is that to me? If we try to popularize truth by adulteration; we make ourselves a laughing-stock to those on the interior planes, and delude ourselves into thinking that we are helping the Master's to manifest the Truth; not knowing that "Eternal life's pure waters, clear and crystal with the monsoon tempest's muddy torrents cannot mingle." I know where you stand, and every recruit

of help you get to popularize Truth, for the sake of popularizing your magazine, will weaken it; for my part I reject all such help. You are now seeing only from the intellectual plane ; but you must cross "to the other shore" before you can speak from the inner consciousness, or from within the veil ; when you have yourself *become*, then all things in the line and trend of the MASTER will be added unto you, or gravitate to you, in harmony with spiritual law. It is a long Pilgrimage ere you reach the goal; but at your stage of evolution you can make the struggle long or short; make it short is my greatest desire for you.

Earnestly and Fraternally, C. R. L.

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N. S. Ezra,

Calcutta, India.

Beloved Pupil: I must give a few moments to you to tell you how overjoyed I am to hear of your progress. "I feel very strongly that I shall soon meet you, how, when, and where, I do not know." When you *know* that you have become one with your Blessed One, your inner Master, then you will meet Me, my Blessed One, my inner Master, as the two are One. Yes, I am longing for the time when you, and your three friends, will know the inner Master whom I adore, then, whom we will both adore, then will the Divine Center be formed in you ; call it by whatever name you like ; the Higher Self, the Christ or Christos, or, the Master ; and—when the pupil is ready the inner Master is ready also, and He will begin to manifest Himself unto you ; and I see His first tender manifestation in your "Musings," remember, "first the blade, then the ear, then the full grown corn in the ear," and, my beloved pupil, I see you as yet in the "blade," but be thankful, and praise God (your inner God) that you have been born again; that you have passed the re-birth is evident, and you are

now in a very tender age, so to speak, you are but a babe in Christ, and you need watchful, tender care ; and you will receive it, if you go to the right source; the one teacher, the one sweet Mother, the Bride in your case, the Higher Self, the Blessed One, the Christos, the Master; I use all these terms, but remember they have the same meaning, and the sooner you familiarize them in your thought, the sooner you will come into the symbolism and be able to read the inner meaning, and translate the Soundless Sound, the Voice of the Master, into language. Watch, listen, for the silence is deep, just as you did when you wrote "Musings," and write out all that comes to you through the inner hearing; it may be only a fragment, and you are able to catch only a part of a sentence, "gather up the fragments that nothing be lost"—and more will follow.

This is a long and slow process, but remember it is the unfolding of your inner or soul-consciousness ; it is not that the Master is unable to speak but you are not able to comprehend the Voiceless speech ; your soul is not yet united to the Silent Speaker. All this spiritual unfolding takes place in its natural order, as the inner senses develop. Unless thou hear'st, thou canst not see; unless thou see'st thou canst not hear. To hear and see, this is the second stage; then there are three other senses to develop, and speech comes last of all. "Speech comes only with knowledge. Attain to knowledge (of the Self) and you will attain to speech ; and there are five stages before you come to the sixth—the golden gate.

To see these words on a written page and to study them carefully is one thing; but to experience them, one by one, is quite another, and you *must* experience them; and your faith in me, that I have experinced them, will help you, because you have in me a living witness ; and I know that my Master, my Blessed One, is trying to teach *you*, and all that are at the stage of quickening, through me until such

time as He is able to teach you through your own Higher Self, through the Soundless Sound and you are able to translate it into language.

You say, "I feel now-a-days that I cannot do anything without first consulting my inner Self, in fact, before I think of it I feel the promptings; This is wrong! That is right! Do not do this! etc. I am glad to say that I abide by these promptings, and I am saved from the impending danger to which I was being led by my lower self." And you ask: "Can you suggest anything in order to improve myself in this line? I shall be only too pleased to carry out your instructions." You have no need of suggestions from me; you are in the right line, go on; hold the needle steady; you have your suggester, and re-adjuster, in your inner Master—hear Him—and He will bring all things to your remembrance, and re-adjust all the old truths and show you the inner meaning of the teachings of Jesus and the Masters, and make them fit into the divine life like the pieces of a mosaic.

There is only one thing that I can add, and that is, to help others. There is nothing like it to increase your own growth. And now I think of it, you can help me, I have just received a letter from Mr. S. P. Chetty, Greytown, Natal, South Africa, asking for the back numbers of *The Divine Life*. I feel that he is one who is searching diligently, and my Master wants me to help Him to form a divine center there, as there must be a divine center, in one individual at least, before a Sub-Lodge of the Great Lodge can be formed, otherwise it would be null and void. Please write to him; you will hear the right word to say.

It is also true in the case of the Eastern Brotherhood, you must first have a divine center on the inner plane, which will be the center of the Sub-Lodge, or outer manifestation. In divine love, through the Blessed One.

C. R. L.