

THE
DIVINE · LIFE

A Mirror of the Soul

TRUTH ALONE IS REAL.



SEPTEMBER. 1909

**THE · DIVINE · LIFE · PRESS · 614 · OAKWOOD
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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.

Beloved in the Blessed One: Your soulful letter just rec'd ; if I did not fully realize it before, I do now ; that in our Real Selves we are One. Your Blessed One speaking through you is to me, as the Voice of my own Blessed One heard through the Voiceless Sound. And really my heart leaps with joy as our Blessed Ones greet each other through us, and we greet each other through our Blessed Ones ; and words cannot express my joy in knowing that you have found the inner Master. Praise be to Him who hath revealed Himself unto you. "We will manifest ourselves unto you." We, the Higher Self, our Blessed One, our Christos, and the Father, Atma, or SELF ; and this is what I mean by finding the Master. In itself so simple, so near at hand, and yet, blinded by the senses—so hard to find.

Rejoice! rejoice! my soul can scarcely express itself for joy! Inexpressible joy!

The unison may be expressed on the outer plane as the bond of Brotherhood, but it is something more ; it is knowing, realizing, that the Real Self is One, and when we have come into this knowledge we have entered ; *become* a part of the eternal Brotherhood—to go no more out.

And now, as the personal self is merged in the Real Self ; we no longer work for the self, but for the Master, the One Self ; but still through our own individual Blessed One, we work for the 'salvation' of other souls ; we, become the willing instruments for the work to go on through this, our, mortal body, which is also made ready, and kept in harmony, able to respond without a second's warning. Is not this, spiritual realization, worthy to work for, hand in hand with the Master, until we have attained?

The Divine Life

A MONTHLY MIRROR OF THE SOUL

CELESTIA ROOT LANG, Editor and Publisher

VOL. III

CHICAGO, ILL., SEPTEMBER, 1909

NO. 9

THE UGLY WORM

THIS season, more than ever before, I can scarcely pare a peach without finding a worm at its core. There sets a basket of smiling peaches beautiful to behold; their red cheeks aglow, their soft velvety touch, their virgin garment of beauty, invites you; all these alluring charms are in evidence; you are attracted to them, how could it be otherwise?—you cannot see the worm at the core—you take up one of the fairest, you examine it minutely; surely this one is pure clear through; the worm hath not polluted it; but you no sooner break the skin; and lo! your hopes have fled; there lies the entrance to its loathsome abode, and you wonder how it could live and breathe without light and air; passing its day and nights in its own filthiness, until it contaminates the heart of the peach, and its slime and filth have penetrated that part which still looks fair to the eye; and you turn from it loathing.

Then a simile arises before my mental vision, and compassion speaks ; the peach, so fair to look upon, is not to blame the pollen was stung in the blossom, the evil one, (lust) did his work, ere it was born; and the tiny worm grew and fattened on its life and substance, in fact they grew up together. The peach, growing in the air and sunshine, may not have been aware of the worm at its heart until it had completed its ravages, and poisoned the life current ; then the peach begins to loose its beauty its freshness, and as the ravages go on, it must succumb, and the ugly worm in becoming the victor, destroys itself.

Again, another simile takes form and the peach stands for the embodiment of the divine Ego ; its house is dual, the ugly worm, the lower self, has possession when the divine Ego moves in ; and they "grow up together," the same as in the parable of the "wheat and tares," the self occupying its subordinate place does not, at first, attempt to rule ; but as the worm (self) grows and fattens and becomes puffed up, it begins to show its evil propensities, and less and less heeds advice and warnings of its better Self; until, fair on the outside, the interior is corrupted, it becomes a whited sepulcher, filled with dead men's bones, the skeletons of its evil thoughts ; which may at any unguarded moment, arise and clothe themselves in invisible form and sally forth, in quest of the innocent whom they may delude, corrupt and devour. Such is the ugly worm, the lower self, and its progeny; that we have to fight against and conquer. It is by pampering the self that it expands and waxes strong, like to the worm that fattens on the blossom's heart; and if left to grow, without ever being

conquered, and gain ascendancy: then the house becomes divided against itself; if the self is too stubborn, too self-willed for the better Self to conquer, it quietly moves into the higher rooms and draws the veil, and leaves the self to take the broad way to destruction. Thus may the self grieve the Spirit, or Self, Who, if the self had been patient and devoted, would have shown it all its treasures and pointed out the Narrow way; and destroyed all its enemies, its prenatal propensities, and would have said: this day shalt thou be with me in Paradise—become one with Me—the higher Self; but if the self will not, then it must perish; the garment return unto dust, and the embodied Divine Ego, the Real Self, to the Spirit who gave it; and thus it continues its pilgrimage life after life, until it attains the goal; and “goes no more out.”

Thus may the Divine seed be hidden in similes and parables without number; and I send this forth in Thy name; may it carry with it the Spirit to quicken the life, and open the eyes and ears that are holden, and point out the Path to those who are seeking the Way, the Truth and the Life. May Thy Name be praised, forever and ever.

“Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of wisdom and for the bread which feeds the shadow, without a teacher, hope or consolation, and—let him hear the law.” This is our mission, the mission of every Mystic who walks in the light of Love and Peace with all Being.

WHY NOT ATTEMPT TO ENTER

IN "A Rough Outline of Theosophy," by Annie Besant, I find this statement—the conclusion of the whole matter from her point of view:

"The consciousness of the normal man resides chiefly on the physical, astral, and kamic planes, with the lower portion of the Manasic (lower Manas). In flashes of genius, in loftiest aspirations, he is touched for a moment by the light from the higher Manasic regions, but this comes—only comes—to the few, and to those but in rare moments of sublime abstraction. Happy they who even thus catch a glimpse of the Divine Augoeides, (the Logos or Christ) the immortal Ego within them. To none born of women, save the Masters, is it at the present time given by the law of evolution to rise to the Atmic-Buddhic planes in man (the plane of Christ-consciousness); thither the race will climb millenniums hence, but at present it boots not to speak thereof."

If this is the fiat of the present leader, it is no wonder that so few Theosophists aspire to Live the Life, or union with the Higher Self, and its realization.

To me, the statement is not final but conditional; and gives evidence that it was spoken from the intellectual plane; that the writer had not, at that time, attained to the Manasic plane, and the Buddhic or Christ-consciousness.

But that a few, in advance of the evolution of the race, had attained, at that time, is evident, from H. P. Blavatsky's dedicating "The Voice of the Silence" "To the Few," and in the preface she also clearly states who these few are; she says: "It has been thought better to make a ju-

ditional selection only from those treatises (the Book of the Golden Precepts) which will best suit the few real mystics in the Theosophical Society, and which are sure to answer their needs. It is only these who will appreciate these words of Krishna—Christos—the “Higher Self.”

Now, if there are ‘a few’ who have attained the Atmic-Buddhic plane or Christ-consciousness; “not only in moments of sublime abstraction” but are able to live on that plane, while doing their work on the plane of the senses, why not hear them; surely those that have entered *in* to the “Promised land” are more capable of speaking from that plane, though faulty, than those who are standing on the heights of the plane below. Why continue to live on the lower plane? Why stand ye there gazing? Why not make an attempt to enter in? Why do not the members of the Theosophical Society, of which there should be hundreds ready, and duly prepared, take the next step in advance? It depends upon individuals to rise above the present evolution of the race; and thus *become* leaders and light-bearers to the evolving race; it is ever thus. Organizations are necessary; but when the individual has advanced beyond the tenets of his particular Organization, he should no longer be held by it. This is all I have to say in regard to the present leadership of the Theosophical Society. They have, in fact, stopped short of the goal themselves, and thus they are standing in the way of those who might strive to enter the next higher state of consciousness.

Then it is left to the younger Association, the A. U. M., to begin, where the T. S. has left off. These few Mystics

are leading the way to the Atmic-Buddhic plane, the plane of Christ-consciousness and spiritual realization, the actual knowledge of the immortal Ego within them; and they are being led or are under the guidance of the Great Lodge; the trend is one, constant, and one pointed toward the goal; the same that the Masters of Wisdom of all ages have followed; it leads through the fields of meditation concentration, contemplation, renunciation and devotion; to the goal of realization; the knowledge of the indwelling Self, and they alone have access to the Self, and through the Higher Self the way to the SELF, or Supreme Spirit, and whoever attains to the Supreme Spirit, attains through the Higher Self or Christos.

This is the Esoteric teaching, which may be summed up in the words spoken by Krishna, the Higher Self, to Arjuna: "Hear, O son of Pritha, How with heart fixt on Me, practicing meditation and taking Me as thy refuge, thou shalt know me completely. I will instruct thee fully in this knowledge, (of the Self) and in its realization, which, when having learned, there remains nothing else to be known."

While the Exoteric teaching, for the masses, is that the intercession takes place through the personal Jesus, as being the Christ; in that case there could be but one intercessor for all humanity; in the Esoteric, the indwelling Higher Self, or Christ, in each individual is the intercessor to whom each one has access. The actual spiritual intercession has been corrupted into many form as it has been brought down and interpreted on the plane of the senses.

Whereas on the spiritual plane it is holy, easy to practise and eternal.

IDOLATRY AND WHAT IT IS

FROM our very childhood we have been cautioned by our parents to keep away from Idol worshippers, lest we in our turn become Idolaters. Let us now first consider what is Idolatry? "Thou shalt not make thee any graven image or any likeness of anything that is in heaven above, or that is in the earth beneath or that is in the waters beneath the earth. Thou shalt not bow down thyself unto them, nor serve them." (Deut., chap. 5, v. 8, 9). Such is the stern law which God, through His Beloved Moses, had commanded us to keep.

It is a well know fact that amongst the Idol worshippers were and are many great Sages, Mystics or Seers. Now how has it been possible for them to have attained their Oneness with the Supreme Spirit, the Infinite One, through Idolatry, is a subject of grave consideration. Clearly do the Scriptures point out the consequences that would follow the disobedience of this, God's good law ; and yet, if these people have broken His commandments, they deserve no sympathy at His hands. But we find that the law has changed in their case ; for them there is no hell, nor sorrow nor trouble, and they live in peaceful tranquility and are the Beloved of God the Omnipotent, Omniscient and Omnipresent.

"Truth alone is real," and this shall free us. Let us now look into this subject and see for ourselves, taking Truth as our Light, if these Sages practise Idolatry or not. We know that God is formless and at the same time has from. ; when He is manifested He has form, and when un-

manifested He is formless. He is Spirit. Now where do you not find God? He is everywhere; in you, in me, and through all things and space, and without Him we cannot exist. Could He manifest Himself to us more clearly than what He has already done? He has created man in His own image and likeness and has given him the whole Universe that he may see, hear and feel Him in all things.

When you see a good and righteous man, you do not consider that his form is good, for he may be as black as cinder, but that which emanates from within him. That emanation is good; he is kind, charitable, honest, etc., etc. and you love and revere him and praise him before all, and all consider him to be a good Soul. What is it in him that you should praise? Can there be anything else but God? This praise is due to Him and not to man.

Man is only a manifestation of God and that which flows from man are His attributes; so also in the case of all nature's works and arts. When you see a tree laden with leaves and fruits, do you ever think what a grand thing it is? Look at its beautiful garments, the leaves; its children the fruits, and every child capable in itself of producing a whole range of trees. There is life, most beautiful life in it; life, the same as is in you and me; and you bow down to in solemn reverence and say: Yea, my God I praise Thee, Thou most adorable One art in this vegetable form. But suppose you come across a tree that has withered away; not a particle of leaves, flowers or fruit on it; would you feel that same reverence for it as you had for a tree full of life and beauty? No, you cannot, for God has removed Himself from it and passed into the unmanifested

sphere. Under these circumstances, no man can help but come to the truthful conclusion that these Sages are not Idolaters.

So now what is Idolatry? It is Ignorance. Ignorance is the basis of Idolatry. When a man bows down to anything, and blindly considers the form itself to be the Ineffable One, that is Idolatry. When a man removes himself from God and turns his mind towards Mammon, that is Idolatry. When a man devotes his life to the enactment of evil acts, that is Idolatry. When a man surrenders himself to the fond embraces of that Siren, that most illusive and delusive of all worldly pleasures, "passions," and revels in it, that is Idolatry. These are the images which he has graven in his heart, and to these he bows down. These are his Gods and he knows no other; and to such will be visited the punishment of God; and these are the very images that God had warned us against. We must look up to Him in all things. This is our first duty and our last. We should and must have God with us as long as we live; when we eat, drink, sleep, or work, we must first think of Him; to Him must be given pre-eminence, and not to material objects. It is His will that is working these unchangeable laws; and when we will know and acknowledge that these laws are good, then, there cannot exist any evil. Evil comes to Him who Evil thinks.

These are the methods by which all the great Sages, Mystics, or Seers have reached the acme of Perfection—by devotion to God through His manifestations, and each one of us is, "The Way, the Truth and the Life." Peace be unto you, O children of God.

My Beloved Teacher: Your letter has been received by me. I was expecting it, and I must thank you for those most loving instructions contained therein; also about the Law of Celibacy which you made clear to me, and which will be a great aid to me in helping others understand it.

Beloved Sister I have passed this stage, thanks to the Blessed One; in fact, I find that I have not the time to think of anything but Him. There is one great point in my mind which I would like to be made clear once for all, and I feel that I must look to you to thoroughly expound same.

1. What is Idolatry ?
2. Are we not in a sense all Idolators ?
3. In the Holy Scriptures 'tis said, "Thou shalt not make thee any graven image, or any likeness of anything that is in heaven above, or that is in the waters beneath the earth." Kindly explain this passage.
4. It is very difficult for a person to think of God as nothing, formless. Do you think it wrong for a person to take the form of Jesus, Krishna, or any such divine being as his God ? He knows that all His attributes are to be found in that form ; so when he gazes upon it, he considers that he is looking upon his God.
5. In the case of a disciple who prostrates himself at the feet of his Guru. Is it wrong for him to do so ?
6. I know of cases amongst the Hindoos, who are supposed to be Idol worshippers, and yet, there are some among them who have reached their goal. If this is breaking God's commandments, nay in fact denying the true God, and accepting others of their own making ; how is it possible for them to have obtained the True God through these artificial ones ? These are very important questions to me, and I doubt not there are many others who would be very glad if light could be thrown on these points.

I have read very carefully your article, "Watch, for ye know not the day nor the hour," in *The Divine Life*; and this is what I am able to make out of it. That the Father, Atma or SELF, (God) may manifest Himself through the Christ or Higher Self (Soul) when the mind is united with the Soul, and that this union constitutes the divine marriage, which you so nicely explained in your letter.

Dear Sister, do try and write to me as often as possible, for you do not know how uplifting your Blessed words are to a thirsty Soul like mine. I am trying to send you Silent messages, and I feel quite sure that you are receiving them. Whilst writing these concluding words I just managed to snatch the following which I dedicate to you :

O sing me that song of Love,
That song which I prize the high'st,
Thou art pure like the innocent dove;
O sing me that Song of Christ.

Your devoted pupil, —

Beloved Pupil: I can answer the questions your Soul asks only from the inner or soul plane—my point of view, and you will understand, as you have touched the border or hem of His garment, so this will concern only you and me and others who have reached this stage.

Yes, all are more or less still wrapped in the swaddling clothes of Idolatry; even worshipping a Personal God is one form of Idolatry. I feel that Idolatry is prohibited, to those seeking the way, for this reason; a graven image or likeness of Krishna or Jesus must be made in the material, and gazing at that material image would draw the

mind away from the inner or Impersonal Krishna or Christ. Concentrating the mind upon an outward object is not true concentration. "He who would hear the voice of Nada, the "Soundless Sound," and comprehend it, has to learn the nature of Dharana." Dharana is the intense and perfect concentration of the mind upon some one interior object, accompanied by complete abstraction from everything pertaining to the external universe, or the world of the senses.

In perfect concentration or Yoga one enters an interior state of consciousness, hence a higher rate of vibration, and comes in touch with the garment of the Impersonal.

There is no longer any thought of personality, and if you fall at the feet of the Impersonal you are not worshipping an image; Krishna, Christos or the Higher Self, all merge into the One, the Inmost; and you find your Self to be the finite or individualized portion of the Infinite, and worship seems but the recognition of your Impersonal SELF, and you are worshipping the SELF *in spirit*, the mind has no part in it only as a witness; and again, "the spirit maketh intercession with groanings that cannot be uttered." You can neither pray nor worship, in spirit and in truth, only when you are *in the spirit*; the voice of the mind is heard only on the mind plane; but bear in mind our three-fold nature, the soul or inner man may be agonized while the mind is tranquil; one part may be active while another is passive. "Both action and inaction may find room in thee: thy body agitated (active) thy mind tranquil, thy soul as limpid as a mountain lake." Remember, your soul

is always in the higher vibration, and you must raise your Self to the higher vibration, the Higher Self cannot manifest through the lower vibration any more than the sun can shine through a cloud ; but you may be able to change your vibration in the twinkling of an eye, without being conscious of it; to meet your Lord in the sky, (heaven) or interior consciousness; you do not bring your Lord (Higher Self) down to your vibration but you ascend to Him, in your devotion. But this devotion (without personality) can continue, while your body or hands are in action, and you can be actually living in the Real or higher vibration; and this is spiritual realization. I, united with my spiritual Soul can live in the higher vibration while my hands are employed on the plane of the senses. Is not this spiritual realization worth attaining ? Do my friends or those in my family know it ? No, how can they; they are not in the same vibration or state of consciousness.

Live the life, and when we have come into it we can live it in the midst of the world of the senses ; in this babel of confusion, and not be dismayed ; for he that is in us is greater than he that is in the world ; and we are That One when we are At-one with our own Higher Self.

As you are devout I feel that you and your friends are making rapid progress. You honor me by calling me your Guru ; I do not claim that distinction ; I am only trying to give of that which I have experienced, and I am only to happy to find a few who are ready to receive it.

Your devoted helper, C. R. L.

FEED MY LAMBS

THESE little ones who are just coming into the re-birth, into the inner consciousness, are as helpless as newborn babes in regard to finding the way to the inner Master. They stand at the threshold burdened with the remnants of all the man-made creeds and cults that the pilgrim has taken on in his journey of reincarnations thus far: Christian, in "Pilgrim's Progress," is an occult illustration; the remnants which made up the "bundle" on Christian's back, must all be outgrown, they must dissolve and pass away, ere he can pass the first portal; and it is these little ones "my lambs" that are just beginning to hear the inner Master's voice, that I am called upon by my MASTER to feed; these unfolding the inner senses cannot be fed from the intellectual plane; because they are being born on the next higher or interior plane, and the spiritual body can be fed only by that which emanates from that plane.

When the soul comes into a knowledge of the indwelling Spirit, its Lord, it will understand, that as the knowledge of its Higher Self begins to unfold in the individual it is called the re-birth or birth of the spiritual body, and as the Higher SELF is the same in each individual those "born again" in whatever generation, are spoken of as the lambs of the fold, the Higher Self in each being the One shepherd says: Feed my Lambs! and this injunction to the Initiates, or those who have entered in, is imperative and as binding as when it fell from the lips of the Master, Jesus, and having entered in, I see just where they need help, and The Divine Life is the channel. It gives me more

pleasure in publishing these "first fruits of the spirit," than the most intellectual articles, on these subjects, that could be written. In answering letters I feel that I come in closer touch, and answer more personal questions, than in articles; then again, if I give my time to answering these inquiring and waiting souls I have less time to write articles.

I have been asked, by those who are seeking the Way, if I could not go back and teach from where I was ten years ago? That my teaching or experience is too far advanced. No, that would be impossible as the soul continually *becomes*, and I must teach or give out from where I am; but those that are coming after and walking in my foot-steps, and whose letters I am publishing, answer the same purpose; for I see them right where I stood at a certain time in my soul's pilgrimage. I never shall forget what a struggle I had to separate God, or Spirit, from Nature. Henry Wood in "God's Image in Man" speaks of "God as singing in the bird;" it was some time ere my soul worked out the problem. I do not see God in the life of the tree; nor hear Him singing in the bird, nor crowing in the rooster. I do not see Spirit, but Life, the lower nature of the Supreme; while I see God as Omniscient and Omnipresent; "The Undivided thou, the highest point of human thought, and seat supreme of all." We can see God only in the highest state of soul-consciousness.

Urania Mission,

Via La Mesilla, New Mexico.

My Beloved Sister: How natural it is for us to look for the little outward messages, even though the Holy Ones commune regardless of time or space. I was just a bit disappointed at not receiving a little letter from you, but then, I consoled myself with the July Divine Life and have enjoyed every word of it. Oh how blessed to be able to say, "As for me and my house, we will serve the Lord." Yes, "Even unto death." I was so glad to see your explanation of the Sub-Lodges; a Mystic is a Mystic the world over quite regardless as to the particular Path he may have followed to the goal (Initiation), recognition of his own Divine Sonship. The Great Lodge of Initiates, our Elder Brothers, do not need names by which to recognize us these are for our own personal help and comfort. We are as Centers united as are States of a Federal Government. Our unison is in the basic principles of Brotherhood as that of states is in the Constitution; each Center or Sub-Lodge conducts its own propaganda as seemeth best to its Associates; Heart Center, Lodge 1, is merely the parent Lodge, so to speak, on the outer plane, and where records of the general work of the movement are kept, not for the purpose of in any manner dictating or interfering with the individual Sub-Lodges or their methods of conducting their own affairs, but instead for the purpose of helping, as far as lies in its power, now and for all future time.

The Great Lodge knew of you, and I knew of you, long before you received any outward token. Why was this outward message of loving fellowship necessary? It was not so far as our Real Selves were concerned, but that we might become beacon lights to those not yet entered in; and, as many lights set along the Narrow way guard more safely the faltering footsteps of the weary pilgrim from the low-lands of the self to the Golden Heights of the I AM, the Real Self.

Not long ago I received a letter from a correspondent, saying: As we were only a part of a certain Brotherhood, it was not worth while to join the A. U. M. I leave it to you to make it plain that we, the A. U. M., are not connected with any Brotherhood by any other name; we are working under our own inner Masters and direct from the Great Lodge and its Initiates wherever they may be located bodily; and to "Live the life," with us means the same standard as set by the Blessed One of Nazareth.

Love and Peace be with thee; I am one with thee in the Radiation of the Eternal Sun.

In the Christ,

Sister Onfa.

Dearly beloved Sister: I am extremely glad to acknowledge the receipt of your letter dated May 4th, and thank you much for all the blessings and help you are sending me. I feel that I should not be troubling you all the time, as the blessed Master *within* will surely lead me and guide me; "And though I walk through the valley of the shadow of death, I will fear no evil; for THOU art with me."

I am very sorry that the two books "Light on the Path" and "The Voice of the Silence," are rather too high for me, and it will take many years before I can understand them. I am holding on to the study of the sayings of our Blessed Master, Jesus; they are so simple and full of Wisdom; if I keep meditating on His words of Life, I shall do far better than wasting my time on books that I cannot understand. . . . Yours Fraternally —

AS this letter brings out one of the fallacies under which so many, particularly Christians, are laboring, that I am pleased to give it place in this issue.

This dear brother little knows that he is the product, mentally, of the harmful influence of so-called Christianity on the devotional Oriental temperament ; that, in these sayings 'so simple,' he is only getting the "letter" of Jesus' teachings, or that which lies on the surface, the Exoteric teaching which was given out by the MASTERS of Wisdom, Jesus being one of them, for the multitude or masses ; while to His disciples, He taught the real wisdom and spiritual meaning, which is concealed beneath the 'letter' and therefore hidden or occult ; and so long as the student closes the door on the occult, so long does he shut out the truth and retard his own progress, and not until he has come into the inner consciousness is it possible for him to comprehend the inner meaning of the parables ; and to one seeing with the inner sight, the handling of the parables, by the Christian ministry is something—terrible. 'So simple,' then why, with all their head-learning are they so far from the truth? Because of the lack of soul wisdom or the inner light.

Then, one must delve into the occult ere he can get at the real meaning of Jesus' 'simple' teaching ; because the inner senses must first be developed ; the inner eyes opened. How often Jesus repeated : "having eyes ye see not" you do not see with the inner sight, and therefore do not comprehend. No one will ever find the inner Master through the Exoteric teaching. The study of occult literature is the only means I know of, in the way of study, that will open the eyes of those who 'having eyes see not.

More anon.

Lovingly in the Blessed One. C. R. L.