

Chapter 1 : James VI and I - Wikipedia

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It is quite in harmony with the Hebrew tone of this Gospel to do so, and it can hardly be that St. John wrote his Ber? Our law seems equally to exclude from these words the idea of "anteriority to time," which is expressed, not in them, but in the substantive verb which immediately follows. The Mosaic conception of "beginning" is marked by the first creative act. John places himself at the same starting point of time, but before he speaks of any creation he asserts the pre-existence of the Creator. In this "beginning" there already "was" the Word. See expressions of this thought in John Doctrine of the Word. They imply relation with, intercourse with. The "with" represents "motion towards. It maintains the distinction of person, but at the same time asserts the oneness of essence. Matthew Henry Commentary 1: What the evangelist says of Christ proves that he is God. He asserts, His existence in the beginning; His coexistence with the Father. The Word was with God. All things were made by him, and not as an instrument. Without him was not any thing made that was made, from the highest angel to the meanest worm. This shows how well qualified he was for the work of our redemption and salvation. The light of reason, as well as the life of sense, is derived from him, and depends upon him. This eternal Word, this true Light shines, but the darkness comprehends it not. Let us pray without ceasing, that our eyes may be opened to behold this Light, that we may walk in it; and thus be made wise unto salvation, by faith in Jesus Christ.

The Life Divine, V1: Omnipresent Reality and the Universe. Average rating: 0 out of 5 stars, based on 0 reviews Write a review. Literary Licensing, LLC.

His father, Lord Darnley, was murdered in early before young James was 1 year old. His mother, Mary Queen of Scots, was soon afterwards forced to abdicate the Scottish throne due to her suspected involvement in the murder. Reformation leader John Knox preached the sermon at his coronation. And so, like many monarchs of the time, King James was reared by neither father nor mother although he did maintain an ongoing correspondence with his mother. He said that she never tried to convert him to her religion. Of his four tutors, perhaps one of the most influential was George Buchanan, a staunch Calvinist. It was under Mr. Buchanan was 64 years old when he began tutoring the young king. It was Greek before breakfast then Latin and history, composition, arithmetic cosmography, dialectics, rhetoric and of course, theology. The King once remarked, that he could speak Latin before he could speak his native Scots. Because of his linguistic capabilities, King James typically did not need a translator when conducting business with other heads of state. King James grew into a powerful king with a powerful pen--he had peace at home and abroad. Then in he took Anne of Denmark to be his queen. King James loved his wife and wrote beautiful poetry for her. Together they had nine children. The Queen felt badly about this and the King bought her a gift to ease her mind of this incident. Basilicon Doron was not meant for general publication, but for the instruction of the young prince in the likely event that his father would not survive to instruct him--King James was sickly and survived a number of assassination attempts. The King bound his printer Robert Waldegrave to secrecy and ordered an edition of only seven copies. Somehow, however, intelligence of the book and its contents got abroad. Subsequently, there was so much demand for Basilicon Doron that forged, corrupted copies were being distributed. With these pressures, the King then had it published for the general public and it became a bestseller. Basilicon Doron is a short treatise, only pages long. He skillfully intertwines sacred scripture with godly and Christian advice. The King offers his son this important advice on knowing God: Search the scriptures saith Christ for they will bear testimony of me. The whole Scriptures saith Paul are profitable to teach, to improve, to correct, and to instruct in righteousness, that the man of God may be perfect unto all good works. The worship of God is wholly grounded upon the Scripture, quickened by faith. When he ascended to the English throne that year he had already been king of Scotland for 36 years. In the plot, Guy Fawkes and other Catholics designed to blow up, via gunpowder, the king and the entire British Parliament. See the Premonition, pag. Excerpt from our index page-- A look at the Gunpowder Plot of can direct the attention as to what has been happening in the earth. The Gunpowder Plot is an example of classic Roman Catholic recusancy. This link puts the Gunpowder Plot in historical perspective and addresses some of what happened after the Plot unto current times. It includes a link to information on the "common good" which is being spoken about these days. King James was an evangelist of the true gospel, which automatically made him an enemy of Rome. He identified the pope as antichrist. King James strongly delineated the errors of Roman superstition and spurned them, yet he treated Roman Catholic subjects fairly. Catholic ambassador Nicolo Molin said this of King James: The King is a bitter enemy of our religion. He frequently speaks of it in terms of contempt. He is all the harsher because of this last conspiracy against his life He understood that the Jesuits had a hand in it. Many historians today quote Weldon and other hostile sources as they attack the character and person of King James, but a rumor does not make a man guilty of anything--even if that rumor is spread amongst "scholars". The king wrote of his enemies: He kept his kingdom out of war and wielded effective authority over the more far-flung areas of the realm where there had been troubles historically. There was peace during his reign--both with his subjects and with foreign powers. His motto was "Beati Pacifici,"--Blessed are the peacemakers. It is important to note, however, that the Divine Right of Kings the idea that kings are accountable to God alone , neither began nor ended with King James Charles Stuart. If we go back years before the birth of King James, we find this doctrine in the writings of Henry of Bratton, a. Bracton, an English judge who wrote on English jurisprudence. Furthermore, Divine Right made it possible for the Protestant Reformation in England to take place, mature

and spread to the rest of the globe. She wrote to her last Parliament in They just accepted the interpretation of a professor, textbook author, etc. King James wrote against Romish interference in kingdoms and the resulting Roman Catholic recusancy and murder and troubling of kings. These Roman Catholic practices predated King James by hundreds of years. The following is an excerpt of "King James I and the Defense of the Divine Right of Kings" -- By the times of King James, the Popes of Rome had been usurping the rights of kings for centuries on end, placing them under interdict and causing many troubles, e. The following is excerpted from, "King James has a message that Rome does not want you to hear. According to The Workes, in some countries, Roman Catholic books were burned. Kings across the land began to stand up and assert their right to rule their own kingdoms without papal interference. In this context, a new truth comes to light. King James lived during a pivotal time in history. He was a descendant of Henry the VIII, his mother was Mary Queen of Scots, his cousin was Elizabeth I his predecessor , his physician Harvey discovered that the circulatory system is a closed system, he spent time with the famous astronomer Tycho Brahe, etc. As a lover of the theatre, King James became patron to the troop of one of his most famous subjects--William Shakespeare, the playwright. Shakespeare and the King held a special relationship as they both loved literature. It is said Shakespeare wrote his famous play, "Macbeth" specifically for King James. In , colonists sent by the Virginia Company arrived in Virginia and named the place of their habitation "Jamestown" in honor of their king. Jamestown, established over a decade before the pilgrims landed in Massachusetts, is known today as "the place where America began". Jamestown Settlement in Virginia has reconstructions of the ships that brought the first colonists over, as well as other reconstructions, artifacts etc. It is located near historic Jamestown where the colonists actually lived. See this link for pictures of modern signs in Jamestown, Virginia. Not only was King James the first monarch to unite Scotland, England and Ireland into Great Britain as he liked to call it , but he commanded the translation of the Authorized Version of of the Bible. It is also known as the Authorized King James Bible. King James gave his subjects and ultimately the world the greatest gift possible--the Bible--so that they could be saved and fed from the Word of God. In January of , the King called the Hampton Court Conference in order to hear of things "pretended to be amiss" in the church. At this conference, Dr. The King liked the idea and by July of the King had appointed 54 men to the translation committee. These men were not only the best linguists and scholars in the kingdom, but in the world. Much of their work on the King James Bible formed the basis for our linguistic studies of today. The translators were organized into six groups and met respectively at Westminster, Cambridge, and Oxford. This group of great scholars had qualifications such as have not been rivaled before or after them. They spent most of their lifetimes in the pursuit of God and knowledge. Lancelot Andrews, mastered at least 15 languages and by the time he was 6 years old, he had read the entire Bible in Hebrew. Others on the translation committee were just as qualified. Some wrote foreign language dictionaries and lexicons, they commonly debated in Greek, they translated and edited great works and wrote their own. These are but a few of their fantastic accomplishments. These men were not only world class scholars, they were Christians who lived holy lives as Deans and Presidents of major universities such as Oxford, Cambridge, and Westminster. Some prayed 5 hours a day. Their translation work did not go without opposition. The translators wrote of the Roman Catholic institution-- "So much are they afraid of the light of the scripture, that they will not trust the people with it Sure we are that not he that hath the good gold, that is afraid to bring it to the touchstone, but he that hath the counterfeit. Notwithstanding his royal heart was not daunted or discouraged for this or that colour, but stood resolute, As a statue immoveable, and an anvil not easy to be beaten into plates, as one saith; he knew who had chosen him to be a soldier, or rather a captain; and being assured that the course which he intended made much for the glory of God, and the building up of his Church, he would not suffer it to be broken off for whatsoever speeches or practices. It doth certainly belong unto kings, yea, it doth specially belong unto them, to have care of religion, yea, to know it aright, yea, to profess it zealously, yea, to promote it to the uttermost of their power. This is their glory before all nations which mean well, and this will bring unto them a far most excellent weight of glory in the day of the Lord Jesus. False accusation of a crime or offense, or a malicious and false representation of the words or actions of another, with a view to injure his good name. It was published in and became known as the Authorised Version of the Bible. This link commemorates the th year anniversary of the Authorized Version and includes

much fascinating history in a concise, short format. In the years after its publication, the Authorized Version eclipsed all previous versions--not by force, the people simply chose it. Two hundred and fifty years after the Authorized Version was published, strange fire would appear. Purveyors of these unauthorized versions often assert that they are based on "older and better" Greek manuscripts--but Not all believe that those "older and better" manuscripts are authentic.

Chapter 3 : King James I: Biography of King James I

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Come unto Pharaoh, and speak unto him. That this signifies the appearance of truth from the Divine with those who infest, is evident from the signification of "coming" or "entering in" unto anyone, as being presence or appearance; and from the signification of "speaking," as being communication; from the representation of Pharaoh, as being those who infest in the other life those who are of the spiritual church n. From this it is evident that in the other life when spirits think as a man thinks in the world, that which they think of is presented to the life. From this then it can be known that by "coming" or "entering in" unto anyone, is signified presence or appearance. Thus said Jehovah the God of the Hebrews. That this signifies a command from the Lord who is the God of the church, is evident from the signification of "saying," as being a command n. In the Word the Lord is called "Jehovah" as to Divine good, for Divine good is the Divine Itself; and the Lord is called the "Son of God" as to Divine truth, for Divine truth proceeds from the Divine good as a son from a father, and also is said to be "born: When the Lord was in the world He made His Human Divine truth, and then called the Divine good which is Jehovah, His "Father;" because, as just said, Divine truth proceeds and is born from Divine good. But after the Lord had fully glorified Himself, which was done when He endured the last of temptation on the cross, He then made His Human also Divine good, that is, Jehovah; and thereby the Divine truth itself proceeded from His Divine Human. The Divine truth is what is called the "Holy Spirit," and is the holy which proceeds from the Divine Human. It is the Divine good which is called the "Father," and the Divine truth which is called the "Son," n. Let My people go that they may serve Me. That this signifies that they should leave those who are of the spiritual church so that they may worship the Lord, is evident from the signification of "letting go," as being to leave; from the representation of the sons of Israel, here "My people," as being those who are of the spiritual church n. For if thou refuse to let them go, and if thou still withhold them. That this signifies if they should still be determined to infest, is evident from the signification of "refusing," as being to be determined; hence "to refuse to let go" denotes to be determined not to leave; and from the signification of "withholding," as being still to infest; for they who are infested are withheld by the evil spirits who infest. In regard to those who are infested being withheld by evil spirits, the case is this. Such is the art employed by evil spirits and genii in the other life. Behold the hand of Jehovah shall be on thy cattle which is in the field. That this signifies the vastation of the truth and good of faith which they have from the church wherein they had been, is evident from the signification of "the hand of Jehovah being on anyone," as being a plague or punishment; for by "hand" is signified power n. That "field" denotes the church is because the seeds sown in a field signify the truths which are of faith, and also because the produce from the field, such as wheat, barley, spelt, and so forth, denotes the goods which are of charity, and the truths which are of faith, thus such things as belong to the church. Those who have been outside the church cannot infest anyone by means of such things, because they had not known them. They who have made a profession of faith and have lived a life of evil, in the other life turn to falsities and infest the upright, n. Lest therefore the truth of faith, which they have had from the doctrine of their church when they lived in the world for they carry with them into the other life all that they had known in the life of the body, nor is anything wanting should give them any light from heaven, and lest they should apply the things of light to defend the falsities and evils which are of hell, every such thing is taken away from them, and they are finally left to the evils of their life and the falsities thence derived. It is this vastation that is here treated of. The heavenly societies with which they have had communication, and also still have it in the other life, cannot be separated from them except by degrees. For such is the order in heaven from the Lord that nothing is done violently, but all things in freedom as from themselves; therefore those heavenly societies are not wrested from them, but are gradually separated, so that the evil spirits seem to depart of their own accord. From all this it is now evident how the case is with the vastation of those who have known the truths of faith that belong to the church, and

yet have led a life of evil. As therefore the man of the church is in no affection of knowing truth from the Word, but only in the affection of confirming the doctrinal things of his own church whether true or false, for worldly reasons, therefore he knows nothing whatever about the state after death, nothing about heaven, and nothing about hell; he does not even know what makes heaven and what makes hell with man. Nay, so ignorant are men that they teach and believe that everyone can be admitted into heaven; some by a power which they have arrogated to themselves; some by the mercy of the Lord, no matter how they had lived; and scarcely any know that heaven is given to man by means of a life of charity and faith during his life in the world, and that this life remains. These things have been said in order that the quality may be known of that man of the church who professes faith alone and cares not about the life of faith; for these are they who are represented by the Egyptians here and in what follows. On the horses, on the asses, on the camels. That this signifies the intellectual things and the memory-knowledges of the truth that is of faith, is evident from the signification of "horses," as being things of the intellect n. These three animals signify things that belong to the intellectual part; the other animals, which pertain to the herd and to the flock, signify things that are of the will part. As regards the intellectual part, it is this which receives the truths of faith; for the intellect is the internal sight, which is enlightened by the light of heaven, and in so far as it is enlightened, it notices, sees, and acknowledges the truths of faith when it reads the Word. Hence it is that they who are in perception of the truth of faith, are called "intelligent" and "wise," and also "enlightened. On the herd, and on the flock. That this signifies the things of the will, is evident from the signification of "the herd," as being the good of the exterior natural; and from the signification of "the flock," as being the good of the interior natural n. A very grievous pestilence. That this signifies a consumption in general, is evident from the signification of "pestilence," as being the vastation of truth; and because it is called "a very grievous pestilence," there is signified the consumption of truth. That a "pestilence" signifies the vastation of truth is plain from the following passages in the Word: The sword is without, and the pestilence and the famine within: Therefore because thou hast defiled My sanctuary with all thine abominations, a third part of thee shall die with the pestilence, and they shall be consumed in the midst of thee Ezek. And Jehovah shall sever between the cattle of Israel and the cattle of the Egyptians. That this signifies the difference between the truths and goods of faith of those who are of the spiritual church, and the truths and goods of faith which are of the church with those who infest, is evident from the signification of "severing," as being difference; from the signification of "cattle," as being the truths and goods of faith n. The truths and goods of faith with those who are of the church and are saved, are from the good of charity; and as the affection of charity is the spiritual itself, these truths and goods are spiritual, and flow in through heaven from the Lord, for the interiors of those who receive them are open to heaven. But the truths and goods of those who are of the church and are condemned, are not from the good of charity, and thus are not spiritual; they indeed flow in through heaven, but are received in cold and thick darkness - in cold because there is no good of charity, in thick darkness because the light by which they receive them is as it were a light of winter, which compared to the light of heaven is thick darkness. Nor are their interiors open to heaven, but to the world, into which they determine the influx of truth and good from heaven; from this also the ideas they have of the good and truth of faith are merely natural, nay, material, which in the spiritual world are represented as ugly, and having no human likeness. But the ideas of the truth and good of faith of those who are of the church and are saved, are spiritual, and although they terminate in material things of the world, yet they are separate from them, for they can be elevated from them. In the spiritual world the ideas of these persons are represented as beautiful, and have the likeness of a man. Such is the difference, however much they may appear alike in the outward form, that is, in discourse and preaching. And there shall nothing die of all that belongeth to the sons of Israel. That this signifies that they shall not be consumed, is evident from the signification of "not anything dying," as being not to be consumed; from the signification of "cattle," of which it is said that "they shall not die," as being the truth and good of faith n. That the goods and truths of faith which are with those who are of the church cannot die, is because they have been conjoined with the Divine by means of charity, and the Divine is life itself, and is eternal; and that which has been conjoined with life itself and with what is eternal, cannot die or be consumed; but remains to eternity, and is continually being perfected; the things that are of faith with those who are of the church and

are being condemned, not having been conjoined with the Divine, and consequently having no life in them, die; for they are like images devoid of life, and which not being alive, in the other life are consumed, that is, are carried off.

Chapter 4 : - The Life Divine V1: Omnipresent Reality And The Universe by Sri Aurobindo

The message of the future. Every word read brings the seeker closer to that Reality. A message of hope - the dawn of a new era - a divine life in a divine body on a divine earth. Certainly one of the more challenging books that I have ever read. Each paragraph, if not each sentence, requires.

That this signifies those who are in the good of love and with whom the church was about to be set up, is evident from the signification of "calling by name," as being to choose such, namely, as are suitable; and from the representation of Bezalel, as being those who are in the good of love. That these are here represented by Bezalel, is because he was of the tribe of Judah, and by this tribe are signified those who are in celestial good, which is the good of love to the Lord; and in a sense abstracted from persons, the good of celestial love. That this is signified by "Judah" and his tribe, n. But what is represented by Uri the father of Bezalel, and by Hur his grandfather, is evident from the generation of celestial good. This is generated from the doctrine of celestial truth and good, and therefore by these persons are signified these doctrines. That by Hur is represented the doctrine of truth, n. But those will not wonder who are acquainted with the nature of the Word, for there is what is spiritual in each and all things. In the very names of the persons and places in the Word there is nothing spiritual unless they signify real things of the church and of heaven, for these things are spiritual, and therefore it follows that even by these names spiritual things are signified. That the names in the Word signify real things, n. That by "name" is signified quality, n. By "Bezalel" are signified those who are in the good of celestial love, and by "Aholiab" those who are in the good and truth of faith. Those who are in the good of celestial love are in the inmost of heaven and of the church; and those who are in the good and truth of faith are in the outermost thereof. Thus by these two are signified all in the complex with whom the church can be set up; for by the first and the last, or by the inmost and the outermost, are signified all persons or all things. For in what now follows the subject treated of is the setting up of the church, and therefore these two are named, by whom are signified all with whom the church can be set up. That by "the first and the last" are signified all persons and all things, n. From all this it is now evident that by, "I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah," are signified those who are in the good of love, with whom the church was to be set up. And I have filled him with the spirit of God. The reason why "filling," when said of Jehovah or the Lord, denotes influx, and with man enlightenment, is that influx is predicated of all the good and of all the truth that come out of heaven from the Lord; and as this influx enlightens man, enlightenment is predicated of man. That no good of love and no truth of faith are from man, but that they are with him from heaven from the Divine there, is known in the church; and also that those are in enlightenment who receive this. But the influx and enlightenment are effected in the following way. Man is of such a nature that in respect to his interiors which are of thought and will, he can look downward, and he can look upward. To look downward is to look outward into the world and to self, and to look upward is to look inward to heaven and to God. Man looks outward from self, and this is called looking downward, because when he does so from himself he looks to hell. But man looks inward not from self, but from the Lord; and this is called looking upward, because in respect to his interiors which are of the will and understanding he is then raised by the Lord to heaven, and thus to the Lord. Moreover the interiors are actually raised, and are then actually withdrawn from the body and from the world. When this is done, the interiors of the man come actually into heaven, and into its light and heat. From this he has influx and enlightenment, for the light of heaven illumines his understanding, because this light is the Divine truth which proceeds from the Lord as a Sun; and the heat of heaven enkindles the will, because this heat is the good of love which at the same time proceeds from the Lord as a Sun. As the man is then among the angels, there is communicated to him from them, that is, through them from the Lord, the understanding of truth and the affection of good. This communication is what is called influx and enlightenment. The intelligence which with them appears like the intelligence of truth, is from a deceptive light which, whether it is false or true, shines before their eyes from things confirmed and consequently persuasive. But this brightness becomes mere thick darkness when light from heaven flows in, as has been shown me by living experience. From all this it can be seen why it is that so many heresies arise in

the world, namely, because leaders and guides have liked to themselves and have had their own glory as their end, and accordingly the things of the Lord and of heaven as means to this end. In wisdom, and in intelligence, and in knowledge, and in all work. That this signifies in respect to those things which are of the will and which are of the understanding in the internal and in the external man, is evident from the signification of "wisdom," as being those things which are of the will in the internal man; from the signification of "intelligence," as being those things which are of the understanding in the internal man; from the signification of "knowledge," as being those things which are of the understanding and of the consequent speech in the external man; and from the signification of "work," as being those things which are of the will and of the consequent effect in the external man. Thus by these words are signified all things of the man who is in the good of celestial love, both interior and exterior, which receive the influx of Divine truth from the Lord and from this are in enlightenment. Wherefore they who have not this knowledge call him wise who is only intelligent; nay, who merely has knowledge. But he is wise who does truths from love; he is intelligent who does them from faith; he has knowledge who does them from knowledge; and "work" denotes that which is done from all these; thus "work" denotes their effect in which they conjoin themselves together. For wisdom and intelligence and knowledge are all of life, and not of doctrine without life; for the life is the end for the sake of which these are. Such therefore as is the end, such are the wisdom, the intelligence, and the knowledge. If the end is genuine good, which is the good of love to the Lord and of charity toward the neighbor, then there are wisdom, intelligence, and knowledge in their proper sense; for then they are with the man from the Lord. But if the end is for the sake of the good of the love of self and of the world, they are not wisdom, intelligence, and knowledge, because in this case they are with the man from himself. For the good of the love of self and of the world as the end is evil, and of evil as the end it is by no means possible to predicate anything of wisdom and of intelligence, or even of knowledge; for what is knowledge unless there is in it the intelligence of truth and the wisdom of good, seeing that in this case it causes the man to think that what is evil is good, and that what is false is true? With such men, wisdom is inmost, for it is to will well from love; intelligence is second, for it is to understand well from willing well. These two are of the internal man. Knowledge consists in knowing well, and work in doing well, both from willing well. These two are of the external man. From this it is evident that wisdom must be in intelligence, intelligence in knowledge, and knowledge in work. Thus work includes and brings to a conclusion all the interior things, for it is the ultimate in which they close. I will recompense them according to their work, and according to the deed of their hands Jer. Jehovah whose eyes are open upon all the ways of man, to give to everyone according to his ways, and according to the fruit of his works Jer. Return ye everyone from his evil way, and make your works good Jer. Jehovah doeth with us according to our ways, and according to our works Zech. I will give unto everyone of you according to your works Rev. They were judged every man according to their works Rev. Behold I come quickly, and My reward is with Me, to give to every man according to his works Rev. By "works" in these passages are meant all things that are in man, because all the things of man that are in his willing and understanding are in his works; for it is from these that he does them. From this, works have their life; for without these, works are like a shell without a kernel, or like a body without a soul. That which proceeds from man proceeds from his interiors, consequently works are the manifestations of these, and are the effects by which they appear. For this reason it is that by the "works according to which there will be reward and retribution," is meant the quality of the man in respect to love and to faith, for the works are of the love and of the faith with the man. That man is nothing but his own love and his own faith, or what is the same, his own good and his own truth, n. Therefore by being "judged according to the deeds," denotes to be judged according to the will. They who do good from willing good are called in the Word the "righteous," as is evident in Matthew Of such it is said, "They shall shine as the sun in heaven" Matt. To think thoughts to make in gold, and in silver, and in brass. That this signifies to represent in goods and truths, interior and exterior, which are of the understanding from the will, thus which are of faith from love, is evident from the signification of "thinking thoughts," or of inventing inventions, as being that which proceeds from the understanding n. Consequently by "gold, silver, and brass" are signified goods and truths interior and exterior; by "gold," interior good; by "silver," interior and exterior truth; and by "brass," external good. That it is a representative

of these goods and truths that is signified, is because the subject treated of is a representative church, and all the things that Bezalel was to make were representative. That there are also signified the things which are of faith from love, is because truths are of faith and bear relation to the understanding, and goods are of love and bear relation to the will. It is otherwise with understanding from the will, for this understanding is of the man himself, because the will is the man himself. The case is similar with faith and love, for as before said, the truths of faith bear relation to the understanding, and the goods of love to the will. And in graving of stone for filling. That this signifies to represent all things of faith that are of service to the good of love, is evident from the signification of the "graving of stone," as being a representative of all things of faith from love; for by the "graving of stone" is meant the graving of the stones in the breastplate, which were the Urim and Thummim, and by which were represented all things of faith and of love n. And in carving of wood, to do in all work. That this signifies to represent all manner of good, is evident from the signification of the "carving of wood," as being a representative of good. That "wood" denotes good, n. It is said "all manner of good" because there are many genera and species of goods. There is celestial good and there is spiritual good; there is good interior and exterior, exterior good being natural and sensuous; there is the good of innocence, the good of love, the good of faith. Good must be in all truth in order that it may be truth moreover the good with man is formed by means of truths, consequently good is varied and becomes manifold, so manifold indeed that no angel, no spirit, and no man, is in like good with another. The universal heaven consists in variety as to good, and by this variety one is distinguished from another. For if a number had the same good, there would be no distinction; but these various goods are so ordered by the Lord that together they constitute one general good. Be it known that the Divine good is one, because infinite n. That this signifies those who are in the good and truth of faith, with whom the church is to be established, is evident from the representation of Aholiab, as being those who are in the good and truth of faith. That these are represented by Aholiab is because he was of the tribe of Dan, and by this tribe are signified those who are in the good and truth of faith n. The reason why these two, Bezalel of the tribe of Judah, and Aholiab of the tribe of Dan, were chosen to do the works by which were to be represented Divine celestial and spiritual things, was that by "Bezalel" are meant all who are in the good of love, and by "Aholiab" all who are in the good and truth of faith; thus by "Bezalel" are meant those who are in the inmost thing, and by "Aholiab" those who are in the outermost things, of heaven and the church; and when the inmost and the outermost are mentioned, all are understood who are in the universal heaven and in the universal church n. That the tribe of Judah was actually the first of the tribes is evident from the blessing of his sons by their father Israel, see Genesis xlix. See concerning Reuben, Genesis That Dan is the last of the tribes, n. Moreover in the inmost heaven are those who are in the good of love to the Lord, and in the outermost heaven are those who are in the truth of faith from good. Those who are in truths of faith from good are in the ultimates of heaven, but not those who are in truths of faith without good: As the truth of faith ministers to the good of love as what is last to what is first, therefore it is said of Aholiab that "Jehovah hath given him with Bezalel," that is, to serve him; and it is said of Bezalel that "Jehovah hath filled him with the spirit of God in wisdom, and in intelligence, and in knowledge, and in all work" Gen. And in the heart of everyone that is wise in heart I have put wisdom. That this signifies all who will and do what is good and true for the sake of what is good and true, is evident from the signification of "heart," as being the inmost of man which is called his will; and as that is of the will of man which is of his love, therefore by the "heart" is also signified the love. That the "heart" denotes the love, n. And from the signification of "one that is wise in heart," as being one who wills and loves what is good and true for the sake of what is good and true; for it is the part of one who is wise, and it is wisdom, to do truths from love n. That the Lord is good itself is evident from His own words: None is good save one, God" Matt. That those are called "brethren" who are in good, thus that goods are so called, n. And that the Lord is truth itself, is evident from these words: He shall take of Mine, and shall declare it unto you" John From this it is evident what is meant by "putting wisdom in the heart.

The Life Divine V1 by Sri Aurobindo, , available at Book Depository with free delivery worldwide.

Portrait of James as a boy, after Arnold Bronckorst , National Portrait Gallery , London. Mary was already unpopular, and her marriage on 15 May to James Hepburn, 4th Earl of Bothwell , who was widely suspected of murdering Darnley, heightened widespread bad feeling towards her. She was forced to abdicate on 24 July in favour of the infant James and to appoint her illegitimate half-brother, James Stewart, Earl of Moray , as regent. In reality, they were separated when he was still a baby. The care of James was entrusted to the Earl and Countess of Mar, "to be conserved, nursed, and upbrought" [14] in the security of Stirling Castle. In accordance with the religious beliefs of most of the Scottish ruling class, James was brought up as a member of the Protestant Church of Scotland , the Kirk. He pushed through the Black Acts to assert royal authority over the Kirk, and denounced the writings of his former tutor Buchanan. It was disbanded within a year after a riot in Edinburgh, which was stoked by anti-Catholicism and led the court to withdraw to Linlithgow temporarily. That and the execution of his mother in , which he denounced as a "preposterous and strange procedure", helped clear the way for his succession south of the border. Securing the English succession became a cornerstone of his policy. After the loss of Lennox, he continued to prefer male company. Shortly after a proxy marriage in Copenhagen in August , Anne sailed for Scotland but was forced by storms to the coast of Norway. On hearing that the crossing had been abandoned, James sailed from Leith with a strong retinue to fetch Anne personally in what historian David Harris Willson called "the one romantic episode of his life". By all accounts, James was at first infatuated with Anne and, in the early years of their marriage, seems always to have showed her patience and affection. Henry Frederick, Prince of Wales , who died of typhoid fever in , aged 18; Elizabeth , later queen of Bohemia ; and Charles , his successor. Anne died before her husband in March I pray God ye may be my heir in such discoveries He had subdued the organised military might of the Hebrides , but he and his immediate successors lacked the will or ability to provide an alternative form of governance. As a result, the 16th century became known as linn nan creach, the time of raids. There followed a period of peace, but the clans were soon at loggerheads with one another again. Official documents describe the peoples of the Highlands as "void of the knowledge and feir of God" who were prone to "all kynd of barbarous and bestile crueltis". James wrote that the colonists were to act "not by agreement" with the local inhabitants, but "by extirpation of thame". Their landing at Stornoway began well, but the colonists were driven out by local forces commanded by Murdoch and Neil MacLeod. The colonists tried again in with the same result, although a third attempt in was more successful. In the True Law, he sets out the divine right of kings , explaining that kings are higher beings than other men for Biblical reasons, though "the highest bench is the sliddriest to sit upon". And so it follows of necessity that kings were the authors and makers of the laws, and not the laws of the kings. It was both a poetic manual and a description of the poetic tradition in his mother tongue of Scots , applying Renaissance principles. One act of his reign urges the Scottish burghs to reform and support the teaching of music in Sang Sculis. Elizabeth died in the early hours of 24 March, and James was proclaimed king in London later the same day. Local lords received him with lavish hospitality along the route and James was amazed by the wealth of his new land and subjects, claiming that he was "swapping a stony couch for a deep feather bed". An outbreak of plague restricted festivities, [79] but "the streets seemed paved with men," wrote Dekker. Early reign in England[edit] Portrait after John de Critz , c. Never having been at war with Spain, he devoted his efforts to bringing the long Anglo-Spanish War to an end, and a peace treaty was signed between the two countries in August , thanks to skilled diplomacy on the part of Robert Cecil and Henry Howard, now Earl of Northampton , which James celebrated by hosting a great banquet. He was guarding a pile of wood not far from 36 barrels of gunpowder with which Fawkes intended to blow up Parliament House the following day and cause the destruction, as James put it, "not only Salisbury exploited this to extract higher subsidies from the ensuing Parliament than any but one granted to Elizabeth. King and Parliament[edit] Portrait attributed to John de Critz , c. The co-operation between monarch and Parliament following the Gunpowder Plot was atypical. Instead, it was the

previous session of that shaped the attitudes of both sides for the rest of the reign, though the initial difficulties owed more to mutual incomprehension than conscious enmity. I am not of such a stock as to praise fools You see how many things you did not well I wish you would make use of your liberty with more modesty in time to come". Spanish match Another potential source of income was the prospect of a Spanish dowry from a marriage between Charles, Prince of Wales , and Infanta Maria Anna of Spain. The policy was supported by the Howards and other Catholic-leaning ministers and diplomatsâ€”together known as the Spanish Partyâ€”but deeply distrusted in Protestant England. When Sir Walter Raleigh was released from imprisonment in , he embarked on a hunt for gold in South America with strict instructions from James not to engage the Spanish. Matters came to a head when James finally called a Parliament in to fund a military expedition in support of his son-in-law. In November , roused by Sir Edward Coke , they framed a petition asking not only for war with Spain but also for Prince Charles to marry a Protestant, and for enforcement of the anti-Catholic laws. Though a treaty was signed, the prince and duke returned to England in October without the infanta and immediately renounced the treaty, much to the delight of the British people. For once, the outpouring of anti-Catholic sentiment in the Commons was echoed in court, where control of policy was shifting from James to Charles and Buckingham, [] who pressured the king to declare war and engineered the impeachment of Lord Treasurer Lionel Cranfield , by now made Earl of Middlesex , when he opposed the plan on grounds of cost. James still refused to declare or fund a war, but Charles believed the Commons had committed themselves to finance a war against Spain, a stance that was to contribute to his problems with Parliament in his own reign. The Authorized King James Version , as it came to be known, was completed in and is considered a masterpiece of Jacobean prose.

Chapter 6 : The Life Divine V1 : Sri Aurobindo :

Sample The Life Divine Chapter I. The Human Aspiration. She follows to the goal of those that are passing on beyond, she is the first in the eternal succession of the dawns that are coming, "Usha widens bringing out that which lives, awakening someone who was dead.

Omnipresent Reality and the Universe Chapter I. The Two Negations 1. The Two Negations 2. Reality Omnipresent Chapter V. The Pure Existent Chapter X. Conscious Force Chapter XI. The Divine and the Undivine Chapter V. The Human Aspiration She follows to the goal of those that are passing on beyond, she is the first in the eternal succession of the dawns that are coming, "Usha widens bringing out that which lives, awakening someone who was dead. What is her scope when she harmonises with the dawns that shone out before and those that now must shine? She desires the ancient mornings and fulfils their light; projecting forwards her illumination she enters into communion with the rest that are to come. Kutsa Angirasa " Rig Veda. Threefold are those supreme births of this divine force that is in the world, they are true, they are desirable; he moves there wide-overt within the Infinite and shines pure, luminous and fulfilling. That which is immortal in mortals and possessed of the truth, is a god and established inwardly as an energy working out in our divine powers. Become high-uplifted, O Strength, pierce all veils, manifest in us the things of the Godhead. Vamadeva " Rig Veda. The earliest preoccupation of man in his awakened thoughts and, as it seems, his inevitable and ultimate preoccupation, " for it survives the longest periods of scepticism and returns after every banishment, " is also the highest which his thought can envisage. It manifests itself in the divination of Godhead, the impulse towards perfection, the search after pure Truth and unmixed Bliss, the sense of a secret immortality. The ancient dawns of human knowledge have left us their witness to this constant aspiration; today we see a humanity satiated but not satisfied by victorious analysis of the externalities of Nature preparing to return to its primeval longings. These persistent ideals of the race are at once the contradiction of its normal experience and the affirmation of higher and deeper experiences which are abnormal to humanity and only to be attained, in their organised entirety, by a revolutionary individual effort or an evolutionary general progression. To know, possess and be the divine being in an animal and egoistic consciousness, to convert our twilit or obscure physical mentality into the plenary supramental illumination, to build peace and a self-existent bliss where there is only a stress of transitory satisfactions besieged by physical pain and emotional suffering, to establish an infinite freedom in a world which presents itself as a group of mechanical necessities, to discover and realise the immortal life in a body subjected to death and constant mutation, " this is offered to us as the manifestation of God in Matter and the goal of Nature in her terrestrial evolution. To the ordinary material intellect which takes its present organisation of consciousness for the limit of its possibilities, the direct contradiction of the unrealised ideals with the realised fact is a final argument against their validity. For all problems of existence are essentially problems of harmony. They arise from the perception of an unsolved discord and the instinct of an undiscovered agreement or unity. To rest content with an unsolved discord is possible for the practical and more animal part of man, but impossible for his fully awakened mind, and usually even his practical parts only escape from the general necessity either by shutting out the problem or by accepting a rough, utilitarian and unilluminated compromise. For essentially, all Nature seeks a harmony, life and matter in their own sphere as much as mind in the arrangement of its perceptions. The greater the apparent disorder of the materials offered or the apparent disparateness, even to irreconcilable opposition, of the elements that have to be utilised, the stronger is the spur, and it drives towards a more subtle and puissant order than can normally be the result of a less difficult endeavour. The accordance of active Life with a material of form in which the condition of activity itself seems to be inertia, is one problem of opposites that Nature has solved and seeks always to solve better with greater complexities; for its perfect solution would be the material immortality of a fully organised mind-supporting animal body. The accordance of conscious mind and conscious will with a form and a life in themselves not overtly self-conscious and capable at best of a mechanical or subconscious will is another problem of opposites in which she has produced astonishing results and aims always at higher marvels; for there her ultimate miracle

would be an animal consciousness no longer seeking but possessed of Truth and Light, with the practical omnipotence which would result from the possession of a direct and perfected knowledge. Not only, then, is the upward impulse of man towards the accordance of yet higher opposites rational in itself, but it is the only logical completion of a rule and an effort that seem to be a fundamental method of Nature and the very sense of her universal strivings. We speak of the evolution of Life in Matter, the evolution of Mind in Matter; but evolution is a word which merely states the phenomenon without explaining it. For there seems to be no reason why Life should evolve out of material elements or Mind out of living form, unless we accept the Vedantic solution that Life is already involved in Matter and Mind in Life because in essence Matter is a form of veiled Life, Life a form of veiled Consciousness. And then there seems to be little objection to a farther step in the series and the admission that mental consciousness may itself be only a form and a veil of higher states which are beyond Mind. In that case, the unconquerable impulse of man towards God, Light, Bliss, Freedom, Immortality presents itself in its right place in the chain as simply the imperative impulse by which Nature is seeking to evolve beyond Mind, and appears to be as natural, true and just as the impulse towards Life which she has planted in certain forms of Matter or the impulse towards Mind which she has planted in certain forms of Life. As there, so here, the impulse exists more or less obscurely in her different vessels with an ever-ascending series in the power of its will-to-be; as there, so here, it is gradually evolving and bound fully to evolve the necessary organs and faculties. As the impulse towards Mind ranges from the more sensitive reactions of Life in the metal and the plant up to its full organisation in man, so in man himself there is the same ascending series, the preparation, if nothing more, of a higher and divine life. The animal is a living laboratory in which Nature has, it is said, worked out man. Man himself may well be a thinking and living laboratory in whom and with whose conscious co-operation she wills to work out the superman, the god. Or shall we not say, rather, to manifest God? For if evolution is the progressive manifestation by Nature of that which slept or worked in her, involved, it is also the overt realisation of that which she secretly is. We cannot, then, bid her pause at a given stage of her evolution, nor have we the right to condemn with the religionist as perverse and presumptuous or with the rationalist as a disease or hallucination any intention she may evince or effort she may make to go beyond. If it be true that Spirit is involved in Matter and apparent Nature is secret God, then the manifestation of the divine in himself and the realisation of God within and without are the highest and most legitimate aim possible to man upon earth. Thus the eternal paradox and eternal truth of a divine life in an animal body, an immortal aspiration or reality inhabiting a mortal tenement, a single and universal consciousness representing itself in limited minds and divided egos, a transcendent, indefinable, timeless and spaceless Being who alone renders time and space and cosmos possible, and in all these the higher truth realisable by the lower term, justify themselves to the deliberate reason as well as to the persistent instinct or intuition of mankind. Attempts are sometimes made to have done finally with questionings which have so often been declared insoluble by logical thought and to persuade men to limit their mental activities to the practical and immediate problems of their material existence in the universe; but such evasions are never permanent in their effect. Mankind returns from them with a more vehement impulse of inquiry or a more violent hunger for an immediate solution. By that hunger mysticism profits and new religions arise to replace the old that have been destroyed or stripped of significance by a scepticism which itself could not satisfy because, although its business was inquiry, it was unwilling sufficiently to inquire. The attempt to deny or stifle a truth because it is yet obscure in its outward workings and too often represented by obscurantist superstition or a crude faith, is itself a kind of obscurantism. The will to escape from a cosmic necessity because it is arduous, difficult to justify by immediate tangible results, slow in regulating its operations, must turn out eventually to have been no acceptance of the truth of Nature but a revolt against the secret, mightier will of the great Mother. It is better and more rational to accept what she will not allow us as a race to reject and lift it from the sphere of blind instinct, obscure intuition and random aspiration into the light of reason and an instructed and consciously self-guiding will. And if there is any higher light of illumined intuition or self-revealing truth which is now in man either obstructed and inoperative or works with intermittent glancings as if from behind a veil or with occasional displays as of the northern lights in our material skies, then there also we need not fear to aspire.

Chapter 7 : Sri Aurobindo - Wikipedia

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James VI, king of Scotland , was the most experienced monarch to accede to the English throne since William the Conqueror, as well as one of the greatest of all Scottish kings. A model of the philosopher prince, James wrote political treatises. The young king was kept fairly isolated but was given a good education until the age of . He studied Greek, French, and Latin and made good use of a library of classical and religious writings that his tutors, George Buchanan and Peter Young, assembled for him. Before James was 12, he had taken the government nominally into his own hands when the earl of Morton was driven from the regency in . For several years more, however, James remained the puppet of contending intriguers and faction leaders. After falling under the influence of the duke of Lennox, a Roman Catholic who schemed to win back Scotland for the imprisoned Queen Mary, James was kidnapped by William Ruthven, 1st earl of Gowrie , in and was forced to denounce Lennox. The following year James escaped from his Protestant captors and began to pursue his own policies as king. His chief purposes were to escape from subservience to Scottish factions and to establish his claim to succeed the childless Elizabeth I upon the throne of England. He was able to play off Protestant and Roman Catholic factions of Scottish nobles against each other, and, through a group of commissioners known as the Octavians , he was able to rule Scotland almost as absolutely as Elizabeth ruled England. Unfortunately, neither his experience nor his theory equipped him to solve the new problems facing him, and he lacked the qualities of mind and character to supply the deficiency. James hardly understood the rights or the temper of the English Parliament, and he thus came into conflict with it. He had little contact with the English middle classes, and he suffered from the narrowness of his horizons. His year-long reign over England was to prove almost as unfortunate for the Stuart dynasty as his years before had been fortunate. James I, painting attributed to John de Critz, c. There was admittedly much that was sensible in his policies, and the opening years of his reign as king of Great Britain were a time of material prosperity for both England and Scotland. But the true test of his statesmanship lay in his handling of Parliament, which was claiming ever-wider rights to criticize and shape public policy. James, who had so successfully divided and corrupted Scottish assemblies, never mastered the subtler art of managing an English Parliament. He kept few privy councillors in the House of Commons and thus allowed independent members there to seize the initiative. Moreover, his lavish creations of new peers and, later in his reign, his subservience to various recently ennobled favourites loosened his hold upon the House of Lords. His fondness for lecturing both houses of Parliament about his royal prerogatives offended them and drew forth such counterclaims as the Apology of the Commons . James dissolved Parliament in . During the ensuing 10 years the king summoned only the brief Addled Parliament of . Deprived of parliamentary grants, the crown was forced to adopt unpopular expedients, such as the sale of monopolies, to raise funds. Moreover, during these years the king succumbed to the influence of the incompetent Robert Carr, earl of Somerset. He embarked on a foreign policy that fused discontent into a formidable opposition. When Sir Walter Raleigh , who had gone to Guiana in search of gold, came into conflict with the Spaniards, who were then at peace with England, Gondomar persuaded James to have Raleigh beheaded. When James called a third Parliament in to raise funds for his designs, that body was bitterly critical of his attempts to ally England with Spain.

Chapter 8 : John In the beginning was the Word, and the Word was with God, and the Word was God.

The Life Divine is a major philosophical work of Sri calendriredelascience.com Aurobindo presents a theory of evolution, which will culminate in the transformation of the human being and the advent of a divine life upon earth.

His father, Krishna Dhun Ghose, was then Assistant Surgeon of Rangpur in Bengal, and a former member of the Brahmo Samaj religious reform movement who had become enamoured with the then-new idea of evolution while pursuing medical studies in Edinburgh. Aurobindo had two elder siblings, Benoybhusan and Manmohan, a younger sister, Sarojini, and a younger brother, Barindrakumar also referred to as Barin. Although his family were Bengali, his father believed British culture to be superior. He and his two elder siblings were sent to the English-speaking Loreto House boarding school in Darjeeling, in part to improve their language skills and in part to distance them from their mother, who had developed a mental illness soon after the birth of her first child. Darjeeling was a centre of British life in India and the school was run by Irish nuns, through which the boys would have been exposed to Christian religious teachings and symbolism. To achieve this it was necessary that they study in England and so it was there that the entire family moved in . This was a prerequisite for admission to good English schools and, after two years, in , the elder two siblings were enrolled at Manchester Grammar School. Aurobindo was considered too young for enrolment and he continued his studies with the Drewetts, learning history, Latin, French, geography and arithmetic. Although the Drewetts were told not to teach religion, the boys inevitably were exposed to Christian teachings and events, which generally bored Aurobindo and sometimes repulsed him. There was little contact with his father, who wrote only a few letters to his sons while they were in England, but what communication there was indicated that he was becoming less endeared to the British in India than he had been, on one occasion describing the British Raj as a "heartless government". He considered himself at one point to be an atheist but later determined that he was agnostic. Cotton secured for him a place in Baroda State Service and arranged for him to meet the prince. His father died upon hearing this news. Anushilan Samiti In Baroda, Aurobindo joined the state service in , working first in the Survey and Settlements department, later moving to the Department of Revenue and then to the Secretariat, and much miscellaneous work like teaching grammar and assisting in writing speeches for the Maharaja of Gaekwad until . He was later promoted to the post of vice-principal. He linked up with resistance groups in Bengal and Madhya Pradesh, while traveling to these states. He established contact with Lokmanya Tilak and Sister Nivedita. He formally moved to Calcutta in after the announcement of the Partition of Bengal. In , on a visit to Calcutta, he married year-old Mrinalini, the daughter of Bhupal Chandra Bose, a senior official in government service. Aurobindo was 28 at that time. Mrinalini died seven years later in December during the influenza pandemic. In his public activities he favoured non-co-operation and passive resistance; in private he took up secret revolutionary activity as a preparation for open revolt, in case that the passive revolt failed. He helped establish a series of youth clubs, including the Anushilan Samiti of Calcutta in . In at the Surat session of Congress where moderates and extremists had a major showdown, he led along with extremists along with Bal Gangadhar Tilak. The Congress split after this session. He was arrested again in May in connection with the Alipore Bomb Case. He was acquitted in the ensuing trial, following the murder of chief prosecution witness Naren Gosain within jail premises which subsequently led to the case against him collapsing. Aurobindo was subsequently released after a year of isolated incarceration. Once out of the prison he started two new publications, Karmayogin in English and Dharma in Bengali. He also delivered the Uttarpara Speech hinting at the transformation of his focus to spiritual matters. This sparked an outburst of public anger against the British, leading to civil unrest and a nationalist campaign by groups of revolutionaries, who included Aurobindo. In , Khudiram Bose and Prafulla Chaki attempted to kill Magistrate Kingsford, a judge known for handing down particularly severe sentences against nationalists. However, the bomb thrown at his horse carriage missed its target and instead landed in another carriage and killed two British women, the wife and daughter of barrister Pringle Kennedy. Aurobindo was also arrested on charges of planning and overseeing the attack and imprisoned in solitary confinement in Alipore Jail. The trial of the Alipore Bomb Case lasted for a year, but eventually, he was

acquitted on May 6, His defence counsel was Chittaranjan Das. Consequently, his aim went far beyond the service and liberation of the country. He could not explain this and continued to have various such experiences from time to time. He knew nothing of yoga at that time and started his practise of it without a teacher, except for some rules that he learned from Ganganath, a friend who was a disciple of Brahmananda. Aurobindo was influenced by the guidance he got from the yogi, who had instructed Aurobindo to depend on an inner guide and any kind of external guru or guidance would not be required. As Aurobindo disappeared from view, the warrant was held back and the prosecution postponed. Aurobindo manoeuvred the police into open action and a warrant was issued on 4 April , but the warrant could not be executed because on that date he had reached Pondicherry, then a French colony. Pondicherry â€” [edit] In Pondicherry, Sri Aurobindo dedicated himself to his spiritual and philosophical pursuits. In , after four years of secluded yoga, he started a monthly philosophical magazine called Arya. This ceased publication in Many years later, he revised some of these works before they were published in book form. His letters, most of which were written in the s, numbered in the several thousand. These were later collected and published in book form in three volumes of Letters on Yoga. In the late s, he resumed work on a poem he had started earlierâ€”he continued to expand and revise this poem for the rest of his life. Around 60, people attended to see his body resting peacefully. Indian Prime Minister Jawaharlal Nehru , and the President Rajendra Prasad praised him for his contribution to Yogic philosophy and the independence movement. National and international newspapers commemorated his death. Alfassa , came to be known as The Mother. In her 20s she studied occultism with Max Theon. Along with her husband, Paul Richard, she went to Pondicherry on 29 March , [47] and finally settled there in Sri Aurobindo considered her his spiritual equal and collaborator. After 24 November , when Sri Aurobindo retired into seclusion, he left it to her to plan, build and run the ashram, the community of disciples which had gathered around them. Sometime later, when families with children joined the ashram, she established and supervised the Sri Aurobindo International Centre of Education with its experiments in the field of education. When he died in , she continued their spiritual work, directed the ashram, and guided their disciples.

Chapter 9 : Divine Plan of the Ages

THE DIVINE LIFE A Magazine of the Son! Voi. I. October, yr CELESTIA EOOT LANG. Editor and Publisher. CONTENTS FOR OCTOBER. Pages. The Soundless Voice.

It alone is the final authority in determining all doctrinal truths. In its original writing, it is inspired, infallible and inerrant 2Timothy 3: Trinity There is one God, eternally existent in three persons: Father, Son and Holy Spirit. These three are co-equal and co-eternal I John 5: He is the only man ever to have lived a sinless life. He was born of a virgin, lived a sinless life, performed miracles, died on the cross for mankind and thus, atoned for our sins through the shedding of His blood. He rose from the dead on the third day according to the Scriptures, ascended to the right hand of the Father, and will return again in power and glory John 1: Redemption Man was created good and upright, but by voluntary transgression he fell; his only hope of redemption is in Jesus Christ, the Son of God Gen. Salvation We are saved by grace through faith in Jesus Christ; His death, burial, and resurrection. Salvation is a gift from God, not a result of our good works or of any human efforts Ephesians 2: Repentance Repentance is the commitment to turn away from sin in every area of our lives and to follow Christ, which allows us to receive His redemption and to be regenerated by the Holy Spirit. Thus, through repentance we receive forgiveness of sins and appropriate salvation Acts 2: It is through the present ministry of the Holy Spirit and the Word of God that the Christian is enabled to live a godly life 1Thessalonians 4: Jesus allowed Himself to be punished for both our sinfulness and our sins, enabling all those who believe to be free from the penalty of sin, which is death 1 John 1: They relinquish the authority of their lives over to him thus making Jesus the Lord of their life as well as Savior. They put their trust in what Jesus accomplished for them when He died, was buried, and rose again from the dead John 1: Baptism in the Holy Spirit Given at Pentecost, it is the promise of the Father, sent by Jesus after His Ascension, to empower the church to preach the Gospel throughout the whole earth Joel 2: The Gifts of the Holy Spirit The Holy Spirit is manifested through a variety of spiritual gifts to build and sanctify the church, demonstrate the validity of the resurrection, and confirm the power of the Gospel. The Bible lists of these gifts are not necessarily exhaustive, and the gifts may occur in various combinations. All believers are commanded to earnestly desire the manifestation of the gifts in their lives. These gifts always operate in harmony with the Scriptures and should never be used in violation of Biblical parameters Hebrews 2: Every person who is born of the Spirit is an integral part of the church as a member of the body of believers. There is a spiritual unity of all believers in our Lord Jesus Christ Ephesians 1: Healing of the Sick Healing of the sick is illustrated in the life and ministry of Jesus, and included in the commission of Jesus to His disciples. It is given as a sign which is to follow believers. That fact, though, should never prevent all believers from seeking the full bene? Mental and Emotional 2 Timothy 1: Resurrection Jesus Christ was physically resurrected from the dead in a glorified body three days after His death on the cross. In addition, both the saved and the lost will be resurrected; they that are saved to the resurrection of life and they that are lost to the resurrection of eternal damnation Luke Heaven Heaven is the eternal dwelling place for all believers in the Gospel of Jesus Christ Matthew 5: Hell After living one life on earth, the unbelievers will be judged by God and sent to Hell where they will be eternally tormented with the Devil and the Fallen Angels Matthew Second Coming Jesus Christ will physically and visibly return to earth for the second time to establish His Kingdom. This will occur at a date undisclosed by the Scriptures Matthew