

Volume Seven

AUGUST, 1920

Number Two

# *The Occult Magazine of America*

*Occultism is mainly concerned in those immaterial forces which are at the back of all material forms—Sephariel.*

# AZOTH

THE DIMENSIONS

*R. T. M. Scott*

THE BIFORM SOUL OF COSMOS

*Rosa G. S. Abbott*

THE LIVING GRAIL

*Frederick K. Davis*

KARMA, THE LAW OF FREEDOM

*Eugene Del Mar*

SET AND SEB

*Howard Underhill*

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## The Size of Azoth

Our subscribers will note that this month's issue is smaller than formerly, sixteen pages less. We are extremely sorry to have been obliged to reduce the size, but we are forced to do it because of the scarcity of paper, a scarcity which all magazine publishers are feeling severely. Some magazines are combining two months in one issue, others are doing as we are doing, preferring to issue regularly even if as much matter cannot be given.

We trust that before long the situation will improve sufficiently to permit us to increase AZOTH's pages again. Meanwhile we have to ask our readers for their sympathetic understanding, patience and forbearance.



# A Z O T H

M O N T H L Y

An Inspirational, Helpful, Philosophical and Progressive Magazine  
of Constructive Thought

MICHAEL WHITTY, Editor

*Assisted by* Gertrude de Bielska, Symbolism  
Eugene Del Mar, Higher Thought  
Frank C. Higgins, Masonry  
Howard Underhill, Astrology

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## Editorials

### *The Historicity of Jesus*

The question of whether such a personage as Jesus Christ ever lived as recounted in the New Testament, or whether the stories told of him are intended to bear a mythical or mystical interpretation, has exercised the minds of many scholars for hundreds of years. In this magazine there have appeared recently a number of articles and letters dealing with this problem in which strong evidence, though perhaps of a negative kind, has been cited against the literal interpretation of the Gospels; and a good deal has also been written showing that name, story and logia can be traced back to periods long antedating the Christian era.

In addition to this the story bears a remarkably close correspondence with Astrological phenomena and the mystical teachings of the inner schools of India, Chaldea and Egypt. In fact, if anyone is able to approach this question and examine the evidence for and against with an unprejudiced and open mind, we think he will conclude that the probabilities are decidedly against the historic truth of the Gospel narratives.

This is, however, a finding which cannot be conclusively proved and is moreover one most repugnant to all good



Christian people who are outraged at the thought that the love, devotion and adoration of billions of people given to the person of the Nazarene for the last nineteen hundred years has no better foundation than allegory or symbol.

The great majority of such people are not scholars; they are not prepared to throw over their cherished faith because some learned men say that faith is misplaced. There is not the same confidence reposed in the scholar as there is in the scientist, so the consequence is that it is more or less a waste of time and energy to ask them to investigate the subject.

Moreover we do not believe that *it matters very much whether we know for certain that Jesus of Nazareth lived, taught and suffered in Judea nineteen hundred years ago or not.* To those who believe that he did, the narrative of his life, teachings and death is an example and an inspiration ideally beautiful and helpful. If it be an allegory materialized, then perhaps that materialization is the only way in which the appeal to the highest emotions of that class of persons can be satisfactorily made. On the other hand, to those who see in the story the mystery of man's spiritual involution and evolution, it is equally beautiful, inspiring and helpful. The recognition of it as an allegory will not take a jot or tittle from the value of the story or the ideals placed in the mouth of the great central character. Rather will it take on profundities of meaning and illumination and extension of conception to such emancipated minds, which the literal story is incapable of doing.

The question of the historical truth or falsehood of the story, therefore, is not of very great importance. If either could be conclusively demonstrated, then indeed it were better to know the truth no matter at what cost, but it is not possible, and an unending, indeterminable, ever recurring trial of the case seems to be useless.

The real point at issue between the occult student and the Christian is not the historicity but the divinity of Jesus Christ, and this is immensely more important.

The Christian Churches have raised the prophet of Nazareth to the pinnacle of conceivable greatness. They teach that literally he is the only Son of God, Very God of Very God, Begotten of the Father. One person of the Trinity, infinitely superior to any other Great Teacher or prophet, as God is superior to man.

The Occultist will see in these statements much which he can accept if taken in a mystical sense as applying to the Spirit of Man, but the Church means it literally and actually



and most Christians believe it literally or actually. In our opinion the *teaching is deadly* and should be combatted continually. It is on this subject that Christians should be instructed. This is a form of materialism almost as bad as the sceptic materialism which sees nothing in life but combinations of matter.

This doctrine robs man of his birthright. In stating that Jesus Christ is the only Son of God there is the denial by implication that we are all Sons of God, as of a verity we are and which Christ himself is reported as stating. Such a doctrine emphasizes the personality of God and removes the Fatherhood from an intimate to a remote and uncertain relationship. It takes away much of the effect of the example of the life story, as most persons will argue that it is hopeless for a mere mortal man to imitate successfully what God could do.

That a great man of high spiritual attainments should suffer a painful and ignominious death because of the courage of his convictions is a noble example to all; but the idea that God could not forgive the sins of men without having his only son suffer a vicarious punishment would, one would think, strike most people as unreasonable if not blasphemous.

Take Jesus Christ as a highly developed man like ourselves, an elder brother, a great and loving teacher to his younger fellows, and men have a legitimate ideal to love and emulate; but to posit him as God incarnate but desecrates the idea of the Deity, giving Him human attributes and imperfections.

To conceive of the Source of this vast universe of which this Earth is but a tiny speck as a Person, an idealized man, is but the thinking of infantile minds. To imagine that where all is subject to law and orderly progression it was ever necessary for such a Person to interfere with his own will and incarnate as man upon this speck in order to save his own creations from destruction is worthy only of a mind unbalanced. The Christian Churches and the Christian religion are dying as a spiritual force because of just these erroneous and childish ideas. It may not be too late to revive them if they will but discard their personal anthropomorphic God and the *materialistic* conception of the Sonship of Jesus, the man, replacing them with that immanent, all-permeating Spirit of Life which in Its aspects is Power, Love and Energy, and of which all that live are Its Sons or emanations, ever unfolding those Divine potencies into active expression in both Earth and Heaven.



## The Dimensions

By R. T. M. SCOTT

The dimensions are degrees of consciousness. The degree of consciousness in which we now live is usually termed the third dimension. People who talk of the dimensions mention three and hint ponderously of a fourth. The mystery of the unknown fourth dimension gives to the subject vast interest and some terror. Let us then consider, as simply as possible, the three "known" dimensions and note their relationships. Having noted the relationship which lies between the dimensions of which we are commonly aware let us attempt to vision another dimension or other dimensions by means of this relationship.

What is termed the first dimension may be represented by a straight line. It is consciousness in one direction only. It is the possibility of motion in one direction only. A creature that could move forward or backward in one straight line and that had no consciousness outside that line could be considered as existing in the first dimension. However if a creature in such a dimension moved the slightest distance from the straight line, to the right or the left, above or below, it would utterly disappear to the consciousness of all other first dimensional creatures. If it came back again and touched the straight line it would instantly appear to its former brothers as if by magic.

What is termed the second dimension may be represented by a plane surface. It is consciousness and the possibility of motion in two directions only or in any combination of these two directions. A creature that could move about at will upon a flat surface and that had no consciousness outside that flat surface might be considered as existing in the second dimension. Such a creature might be conscious of other creatures upon the same flat surface. However if a resident in such a dimension moved the slightest distance up or down from the flat surface it would magically vanish to the consciousness of all other second dimensional creatures. If it returned and again touched the plane surface it would appear again to its former brothers with strange and incomprehensible suddenness. Such a situation may be dimly realized by the consideration of an insect crawling upon a flat leaf.

What is termed the third dimension may be represented by a cube. It is consciousness and the possibility of motion in three directions or in any combination of these three directions. A bird or man with his flying machines will illustrate life in the third dimension. Consciousness and motion are possible up or down, to the right or to the left, forwards or backwards.



To ascertain the relation of the first dimension to the second dimension let us compare a straight line to a plane. It will be seen that, if an infinite number of straight lines be placed side by side, a plane will result. Therefore the second dimension may be obtained from the first dimension by multiplying the first dimension by infinity. Conversely, the first dimension may be obtained from the second dimension by dividing the second dimension of infinity.

To ascertain the relationship of the second dimension to the third dimension let us compare a plane to a cube or solid. It will be seen that, if an infinite number of planes be placed one on top of the other, a cube or solid will result. Therefore the third dimension may be obtained from the second dimension by multiplying the second dimension by infinity. Conversely the second dimension may be obtained from the third dimension by dividing the third dimension by infinity.

By thus examining the three dimensions which are known to us it is apparent that a rule may be obtained for arriving at succeeding dimensions. This rule may be stated in a rough mathematics as follows. To obtain from the dimension under consideration the next higher dimension it is necessary to multiply the dimension under consideration by infinity. Conversely to obtain from the dimension under consideration the next lower dimension it is necessary to divide the dimension under consideration by infinity.

What is termed the fourth dimension has been dealt with by several books which even attempt a diagram of this dimension. So intricate and complicated are these explanations that it is doubtful if there are twelve people in the world who profess to understand them and these twelve people are unable to make the rest of us see the truth that they see. Avoiding utterly the intricacies of their higher mathematics let us attempt to glimpse something beyond the third dimension by means of our simple rule.

The fourth dimension, if it bears the same relationship to the third dimension that the third dimension bears to the second dimension, must have the value of the third dimension multiplied in some way by infinity. Man, in the third dimension, has the power of motion in all conceivable directions and his consciousness may be thrown in any direction. How then may the scope of man be multiplied by infinity so that he may leave the third dimension and enter the fourth dimension? Clearly it is impossible for our present brain to grasp a new direction and yet it is necessary to increase by infinity the scope of a creature



in the third dimension in order to reach the fourth dimension. In the third dimension we may move in any direction. We may move here, there or anywhere. However, we have to move. Suppose that we did not have to move! Suppose that we could occupy all positions in all directions without moving. Would not this be multiplying our scope by infinity? It would mean omnipresence. We credit Divinity with the power of omnipresence. May not the Great Architect be as familiar with the fourth dimension as are we with the third dimension?

The entrance to such a state of consciousness that would permit of omnipresence seems manifestly impossible in this physical world. If we believe in any existence after death, however, we must believe in the superphysical. It is only in such a superphysical existence that the probability of omnipresence can seem reasonable to our present physical minds. That which causes us to speak and act in our earth life vanishes just as magically at death as does the insect which rises from the flat leaf and leaves its comrades in ignorance of where it has gone. Evolution is slow, however, and it is improbable that full omnipresence bursts suddenly upon the individual at death. It would be more reasonable to expect a gradual growth of such an increased power. In dreams we often feel, act and endure long experiences in many different situations and awake to find that the clock has ticked away but a few minutes or even seconds. Here, then, is a faint realization of omnipresence. Probably our powers immediately after death have only the partial qualifications of omnipresence which we experience in dreams.

Obviously it would be unreasonable in this article to attempt anything higher than the fourth dimension. Many people have striven to throw light on something higher than the third dimension. Fewer people have attempted to reach a dimension lower than the first dimension. Let us follow the path downward and see where it leads.

A dimension lower than the first dimension might be termed the zero dimension. According to our rule it would be arrived at by dividing the first dimension by infinity. A creature in the zero dimension would have a scope equal to the scope of the first dimension divided by infinity. The first dimension is represented by a straight line. A straight line is composed of an infinite number of points placed side by side. An infinitely small portion of a straight line is equal to a point. The zero dimension, therefore, may be represented by a point. Mathematically a point has no size. It has position and position only. A rock upon the hillside has position. It has no motion or consciousness outside itself.



A dimension lower than the zero dimension might be termed the minus one dimension. According to our rule it would be arrived at by dividing the zero dimension by infinity. A creature in the minus one dimension would have a scope equal to the scope of the zero dimension divided by infinity. The zero dimension, being represented by a point, it will be necessary to divide a point by infinity in order to gain an understanding of the minus one dimension. It will be noted that the division of anything by infinity leaves no quality whatever of the thing divided. In the case of the straight line a point was obtained which has no quality of the line since it has no length. Since a point is position and nothing but position it is really an infinitely small portion of position which we seek when we divide a point by infinity. An infinitely small portion of position is no position at all. Therefore existence in the minus one dimension must be without all quality of position. How is this possible? Let us consider position. The quality of position is a relationship to something else. The position of the door-mat is in front of the door. The position of the hat is on top of the head. How then can existence in the minus one dimension have no position? Necessarily it must have no defining relationship toward anything else. If it is in any one place it must have such a relationship and consequently it must have position. Therefore it must be in more than one place. In other words it must be omnipresent,—the quality that we found in the fourth dimension.

We have examined six dimensions,—the minus one, the zero, the first, the second, the third and the fourth. This examination has shown us that the minus one dimension and the fourth dimension appear to have the quality of omnipresence. Therefore the minus one dimension and the fourth dimension are either identical or merely have a similarity. If they are identical it would indicate that humanity is travelling a closed circle. By means of an army analogy let us grasp at the possibility that these two dimensions have a similarity but are not identical.

In an army the evolution of a good soldier is upward toward the rank of general. Good soldiers are instructed and promoted by the orders of the general. These orders are continuously promulgated and are posted on all sides. They are omnipresent. A good general is continually inspecting his command. He is, in a sense, omnipresent. The orders are the minus one dimension and the general is the fourth dimension. And since the general has authority over him it may well be that our evolution is ever upward through unending vistas of experience.



## The Biform Soul of Cosmos

"The clouds themselves are children of the Sun,  
And day and night are children of the Sun."

"Some say the light was father of the night  
And some the night was father of the light."

—Tennyson.

By ROSA G. S. ABBOTT

Henri Bergson, regnant French SAVANT, mediator 'twixt metaphysical Orient and Material Occident, has been the target of taunt and jibe, having posited One Unitary Vital Force and Substance in all *disparate* and divergent phenomena, form, and ideation, and he is ironically challenged to illumine the appalling paradox of antagonism, strife and predacious extermination that is perennially renewed (to the amaze and horror of the philanthropic spectator) in this divine Unitary body, as though a logical defense of the schematic anomaly were impossible.

Yet it is easily reconcilable with all Cosmic action, and with the psychologic disposition of man himself and the behaviour of his veering will.

Hermes tells of a universal force of attraction and of projection; two opposing and contrary activities, ever mounting and ever descending; like unto the Sun and his diametrically opposite characteristics of attraction and repulsion of satellites.

Immediate solution of the entire problem is seen in the fact that *electricity is neither positive nor negative unless directed through a magnet*; as all polar forces attain equilibration through tension, shock and fusion of extremes.

Polarity, or axial and opposite magnetism, is seen not only in light and dark, heat and cold, odd and even numbers, but in geometric forms of crystals, in wars, in religions born of race-antagonisms, in the Sun, the lordly quickener, the autocratic death dealer, and in fire the creator of water.

Polarity is seen where Liberty timorously walks 'twixt the twin terrors of Tyranny and Anarchy in their recurrent cycle in free states.

Each new thought in the mental sphere, each scientific innovation, exposes the occult phenomenon of Polarity by the opposition aroused toward it.

Faust knew two souls within himself; one aspirant and starry, the other prone to earth's mire.



The mystery of Mona Lisa lies in her possession of the twin poles of nature and of soul. In her meet forces twain in complemental strife. In her combine Madonna and Medusa, ready to move easily in either direction of the unitary circle. She is the sum of her contrasting psychic elements; which, delivered from negative stress, evolve for the purified progress of the race.

Our first need is to perceive the psychologic unity of Cosmos, and to realize its dynamism, its centrifugal and centripetal movement, and we prove this by axiomatic laws of Conservation of Energy in transmutation, that expand into Conservation of Essence. We find evolution in heavenly bodies as in earth forms, in ebb and flow of action toward the circumference, accompanied by a resultant known as evil; yet decentralization is as essential to life in the Cosmic body as in the human body with its outflow and recall of the blood current, for there is no life without activity, and no activity without transformation.

Centrifugal and Centripetal forces are in affinity, as each begets the other. *Circles move in antithetic directions.*

The Chaldean Grand Man was disposed as a circle in embryo; with soles of feet to back of head: symbolic of the Universal all-inclusive life.

Kant found that every concept has two aspects: objective and subjective. We develop from the subconscious to the conscious and return thereto: in the manner of the Hindu trinity: Brahma weaving the living tissues, Vishnu vitalizing and preserving them, and Siva destroying them for renewal and revivification.\* We perceive this rhythm between our dream-world and objective, waking life, and the swing between extremes of Being is visible in seasonal oppositions, in planetary orbits, in rise and fall of empires, in passions and aspirations of the race-mind; and in all forces of attraction and projection that wax and wane, as the Sun alternately draws and repels the planetary bodies.

Magnetic thrills vibrate throughout Universe, controlling tides, winds and vital influx and efflux upon our far-cast earth.

Mathematics posits Unity as the Sun of the parts, fractions being of value merely as they identify and incorporate with Unity. Unity contains its parts, yet Unity is self-existent, self-sustaining, self-complicating, self-adjusting, self-sufficing, orderly and eternal.

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\* The Six-point Geometric Star symbolizes the opposing principles of preservation and destruction known as Vishnu and Siva, and it was thus used by the ancient Brahmans.



Buddhism rejects material atoms, preferring psychical units as more intelligible and worthy of the divinity within them.

The emanation theory of Plato and of India, by which Brahm condenses to fire, water, air, etc., is but the essential centrifugal movement in the Vast, living Totality, and if this be accorded (and the emanation idea is never doubted by any philosophic or Biblical school)—then we have the Key to all that follows: projection from the centre and return; flux and reflux, surge between the poles of the eternities, with a resultant of apparent evil in recessional stress: yet with compensating augmentation and deification of the rational faculties in ascensional reaction.

*The formation impulse is an internal projection and the totality of the life—rhythm cannot be other than the divine principle itself in emanation.* Oversoul lives in the Whole and directs its involutions and evolutions; its *respirations* as it were, precisely as the human soul acts through its body. Could this idea of the living rhythm within the Cosmic body—the Stupendous Systole and diastole, the action and counter-pull of compensating forces constituting the profoundest law of Being, be graven upon our consciousness, each barrier of evil, grief and longing would fall, and our progressive union with the mighty Sun of Wisdom would become vital and luminous; for we are enrooted in Cosmos—our effort is the effort of the Larger Life that finds achievement through our onward striving wills; evolutionary pain being felt by the Totality more than by the particles. This is the supreme sacrifice.

Religion is the consciousness that God actually lives and acts in us, fulfilling orderly growth through us. Spirit pulsates throughout Nature. Ideation enfolds in the seed, the seed becomes the tree, the tree returns to the seed, and thus all things proceed from the invisible and return to the invisible.

Buddhism teaches God's immanence in all forms; and, as clouds, steam, snow, ice, rivers, lakes and drops are water-form that are to return to the Sea that gathers all waters to its bosom; so all life-forms are a differentiation of Deity in whom they are to deliquesce in the repose of Being.

Organisms live daily in two worlds: the personal and the Universal. By the universal life each lives in the other, since the animating soul of all things is the same. In Embryo, in sleep, in religious ecstasy, in trance, we revert to the universal, with Time and Reason reft from us, yet with increase of sub-conscious power. The centre of gravity transfers from outer



to inner manifestation. Personal life is but a loan from the Totality of life.

During stressful seasons, when evil forces are in high ascension and arrogant vice stalks commandingly above prostrate virtue; when alliance with Mammon appears the discrete part of ideal valor; when judgment inclines toward the decision of Odin, seeing the powers of darkness vanquishing the powers of Light, how may one re-assure oneself—how find God in His heaven, and all well with the world?

The greatness of Shakspeare and the immortals lies in their vision of the biform soul of Cosmos: and it is precisely this long-distance generalization that lacks in the average mind; and thus strife and blight, englutition of the weak and the bloody reign of terror receive undue emphasis; albeit heredity binds fast in fate, evolution, and correlation of forces are essentially arbitrary and fatalistic, and freewill poses as delusive mockery. Also, Spencer tells us that ill-controlled national character breeds despotic government. If the Second Charles was the inevitable reaction from Cromwell, what may not arise from the Chaotic freedom and disorder of 1920? If tyranny springs from abuse of popular government, may not our incipient democracy be in the throes of reversion to oligarchy?

Yet, the Crimean war liberated Russia's serfs, the Black Plague led to emancipation of labor by advancing its market prices; Civil War abolished the slavery that threatened industrial paralysis, and all injustice is righted betimes by the *benignly fateful laws of Conservation of Energy* that exact from antecedents their equivalent sequence with a geometric precision that caused the ancients to exclaim "THE LAW IS A PERSON"!!

Recurring war merely marks the rise of a new generation, that enacts the stored Karma of previous lives.

If liquid air proves the unreality of heat and cold, the dual order of Being proves the unity and harmony of extremes, and assures immortal life; for the teleologic perspective reveals a pre-determined impulse toward a goal; and when subtle mysteries are comprehended the identity of man and God becomes apparent and we feel the grandeur of the claim "the Father and I are one."

Aberration is not a Cosmic blunder but a Cosmic triumph. Mephisto attempts to do evil, but it reacts into good. Paul is bettered by having been Saul. Earth's dilemma arises from lack of balance; but a compensating check is ever provided for restoration of equilibrium, or, in other words, our mam-



moth aeroplane, like other sailing craft, "*makes head by tack-  
ing.*"

When consciousness of the vast solidarity of all life is visualized, divinity awakes within us, and the unreality of dual tension becomes evident. At this point we aspire to Nirvana, and the "beyond-good-and-evil" repose in Oversoul that harbors its divergent aspects as a working necessity for the revitalization of circumferential matter, for there is no progress without polar tension and fusion.

Let us rely upon the rhythmic law by which plants unfold to outer manifestation and unfold again into the mothering subconscious infinite.

Realization is quickened by goodwill and kindness to all life. Love will rout competitive feuds as chemic affinities are overcome by *finesse*. *Also, when the higher ego controls the lower ego, conflict ceases in man's bipolar disposition.*

To know oneself part of the sublime order of Universe, affords truest ethical motives toward perfection and supplies the impetus *par excellence* to rational conduct.

Revelation is measured to the growth of the organism, and Nature whispers her secrets to the attentive and ready ear; granting recompense for suffering during periods of illusion and inadequate beliefs and thus we are on the breast of the all-enfolding mother, with scientific evidence that the Known is evolved from the unknown, and that so-called matter and force, good and evil, are but variable appearances of a sole and infinite Reality, that becomes progressively intelligible as the measure of our intelligence; for all intelligence translates into terms of Cosmic perceptivity, with God as a stupendous life-spirit engendering and containing all forms of life.

Peace and discord, harmony and dissonance are in affinity; *as musical accord proceeds from basic discords*, and the "Biologos" of Science is but the subjective aspect of the ubiquitous Pan of the Greeks; while Pan metamorphoses into the Biform Soul of Cosmos, or the *Merged polar variants of the Radioactive Infinite*.

Formerly man thought of God as apart from himself. Henceforth humanity will honor itself in loving God; perceiving individual *puissance* in its rising intuition of the deific goal, the return current of circulating life units to the vital heart of creation.

"As everything doth upward tend and farther is from earth, so still more clear and fair it grows."



## In This World Ye Shall Have Tribulation

By PERCY RICHARDS

There is indeed one royal road to final success, if by success we mean conscious union with God and nature, and that is the road of what we commonly call suffering. Only through suffering shall we overcome suffering itself and death: First suffering for our own ignorance and mistakes, then suffering for those of others. The world shrinks from this road (the way) and tries to "deny" it or not notice it for it seems to spell utter annihilation and injustice. Men reason thus: Give up my life's ambition, to be considered a "failure," a slacker in the community's activities, appear as a day-dreamer, a weakling, Why! I should say not. Am I not God's child? Are not this world's possessions and goods my birthright to acquire just as well as his or hers? What wrong have I done that "success" should not be mine? My friend, you have the right and you can surely get it, but you have also a privilege far higher.

Nevertheless, that privilege you would gladly give to your janitor for nothing, for it seems to you of no profit, a contradiction of your very constitution. The privilege of renunciation appeals not to the western world. It is but considered destruction, a blameable missing of opportunities, a convenient excuse for laziness, a punishment for those who fail to survive with the fittest. People are not to be blamed for this point of view; it seems so plausible, such commonsense. Yet their spiritual eyes are not opened, even if they lead otherwise exceedingly respectable and useful lives.

The princely road of renunciation and suffering is "the narrow way" marked with the footsteps of forlorn spiritual supermen, whom the world continues to laugh at and pity not knowing what it is doing. "Think good thoughts and success and good things (material possessions) will be yours," say Christian Science and New Thought.

Think good thoughts and renounce their material equivalent, for the benefit of others, says the real Christ. But even such a religion "of this world" as Christian Science with its evergreen smiles and theatrical show of happiness and success says: "Suffering is a sign of God's care." Did the scientists reflect about that line in their text book? "In this world ye shall have tribulation," but over such tribulation hovers a consciousness of union and bliss so sacred that it needs no smile for its expression.



## The Divine Breath

### IV

#### WHITE LOTUS BREATH SERIES

BY MYRIAM MILNER FRENCH

AZOTH readers may be interested to know the *raison d'être* for naming this series, The White Lotus Breath, and so understand how apposite it is.

The lotus has ever been a symbol of the deepest and sacred meaning from remotest antiquity among the Egyptians, Hindus, Chinese, Japanese and Greeks. It was a symbol of the Cosmos—a symbol of the God in Man.

The Lotus was considered an emblem of the physical and spiritual productive powers, symbolizing generation. It was the flower sacred to Nature and her gods, rooting in the mud—our material life—the stalk passing up through the water and finally the beautiful buds floating upon the surface, opening the perfect blossoms towards the Sun. It is therefore the product of earth, air, fire and water, and is called the Flower of Power—the sacred lily of Isis.

Botanists have found the lotus seeds contain even before germination, completely formed leaves—the tiny shape of the perfect flowers they will one day become, as do we contain the spiritual prototype of what one day we shall become in the course of evolution.

The lotus then represents the human soul and its struggles through the circles of time—its growth up through material matter and finally evolving to the perfect full bloom flower. The Breath of Life is in every atom of minerals, plants, animals and man, but it is only man who has been granted the priceless gift of being privileged to realize the Divine within—the miniature image of the perfect flower within the tiny seed. *Om mani padme hum*—Oh, the Jewel in the Heart of the Lotus—Oh, my God within. Every physical organ in our body is a reflection of the perfect corresponding principle on the higher planes, but the awakening, the bringing into life, the germination must start from within and the subsequent manifestations will evolve naturally, steadily and sweetly.

Moreover the lotuses or padmas are the symbolic name of various centers that have already been alluded to, and will be referred to from time to time as we progress.



Let us think of ourselves as lotus bearers—*Chakna Padma Karop*... He who holds a white lotus. There are other sacred meanings besides those given, but it would be profane to thus openly and freely discuss them. Let it suffice that the name, "White Lotus" Breath Series signifies all we can possibly conceive and infinitely more.

"Worship His Holy Feet on the Lotus of the Heart."

Tagore says: "I will meet one day the life within me, the joy that hides in my life. I have known it in glimpses and its fitful breath has come upon me, making my thoughts fragrant for awhile. I will meet one day that joy, without me, that dwells behind the screen of light and will stand in the overflowing solitude where all things are seen as by their Creator."

It is the writer's earnest, consecrated endeavor to try to cast a ray of light, however tiny, upon that joy that hides within each life, and should she be able to do that for but one reader, then her purpose has been accomplished, and the debt of gratitude is alone hers. "I am nothing, but the Life that uses me is All in All."

Carlyle tells us, "There is but one temple in the Universe and that is the Body of Man, nothing is holier than that high form. . . . We touch heaven when we lay our hand on a human body. . . . we are the miracle of miracle, the great inscrutable mystery, the mystery in it is a breath of Heaven, the Highest Being reveals himself in Man. This body, these faculties, this life of ours, is it not all as a vesture for that Unnamed?"

Understanding the mystery of self will never come from reading unless we have also acquired the faculty of intro-vision, and that alone comes through self-mastery. "The soul is made wise by rest and quietness." The reason for absolute stillness being that the least motion interferes with inspiration and expiration which accompanies all motion. "Be still and know that I am God." When internal quietness and stillness have been secured, then the whole world will become calm, but only through the inner senses can the control of the outer senses be obtained.

"He who is harmonized in self finds bliss in self." The highest vibrations of which we are capable should be our controlling emotion, although we may not constantly be conscious of it, but faithful practice, united with a determined effort to carry our highest vibrations to the spiritual counterpart just above, will shortly increase our capacity for responding to still higher vibrations.

A firm will and a pure purpose will enable us to steadily



climb to the summit, where with wider vision, the beauty of Life can be seen in the bright sun-light of illumination.

The higher we can carry these vibrations by raising the breath, the greater the expansion we will experience through still loftier forces flowing into us. This is true on all planes of our being.

It is impossible to control and use such potent vibrations without training. The greatest patience is required to learn to quiet the mind, which Krishna told Arjuna was as fickle as the wind.

All real knowledge comes from within and moves outward. Through concentration comes all knowledge. Only by certain practices does the mind become strong and controlled ready to be used in meditation, and it is only through the ability to concentrate that we are able to meditate, which means a constant remembrance of the thing we are trying to meditate upon. Only as we are able to suppress the turbulent ocean of the mind, will the glory of soul, free from mental distraction or motions of the body, shine in fullest radiance. Concentration is the fixing of the mind in the same spot while meditation is the continuous flow of consciousness, "one unbroken flow of consciousness in one Tattva."

It should always be borne in mind that to concentrate when the body is ill or the mind sorrowful is injurious.

As a wound leaves a scar upon the physical body, so can our thoughts leave a stain upon the mind and our breaths poison the air. It is claimed that the breath of lepers is so infected that birds flying near them are poisoned and die. Thus can we understand how our breaths may cause destruction through anger or other evil thoughts, and the life giving qualities that may be breathed out through loving thoughts.

The emanations that proceed from us and produce a luminous egg-shaped cloud are called an Aura, which extends some distance from our bodies, according to the strength and quality of our thoughts. It can then be readily seen how such vibrations can give out disease and poison, or healing and life, to those who contact them and come within the radius of our aura. Consciously and unconsciously we are sending out vibrations that are but reflections of what is within.

One of the most ancient beliefs was that any idea or thought will manifest itself externally if one's attention is deeply concentrated upon it. "As a man thinketh, so is he."

*To be continued*



## Occult and Religious Symbolism

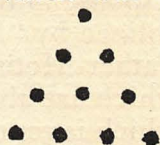
By DR. H. B. PULLEN BURRY

(Continued)

### THE TETRACTYS

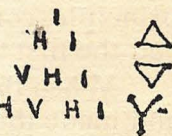
The No. 4 was especially exemplified by the Pythagoreans in the Tetractys; the invention of which was attributed to their founder. It plainly shows to the instructed student that they were acquainted with the Cabalistic tree of life, which was of course "sealed knowledge" at that time.

In its simplest form it is shown as the first four numbers graphically distributed into four lines forming a triangle of 10 points, as shown in the adjoining diagram.



Pythagoras is considered to have been the inventor of the symbol; and the rest is identical in meaning with the claims made by the Cabalists concerning the Tree of Life; namely, that when properly understood it becomes the key of all things. These claims we have constantly echoed; and if they are true in the Tetractys the Cabalist must be able to detect a relation between them. We shall not only demonstrate a relation, but an identity between them, in symbolic meaning, up to the point whereat the Tetractys ceases to be extensible.

A more elaborate manner of writing the tetractys is:



This is a cabalistic representation of the No. 4 and its powers as Jehovah, the sacred Tetragrammaton; compared with the 10 Sephiroth as placed in the Cabalistic Tree of Life. It is therefore an expression of the law, or as the Pythagoreans say "Whence all our wisdom springs, and which contains perennial nature's fountain, cause, and root."

The "I," or number 1, symbolizes the most spiritual essence conceivable of any entity, or monad; that in fact on which its existence as a monad depends. It is the power which makes the existence of the monad possible, it is the capacity of the monad to be and remain a monad, we may therefore say that the "I" symbolizes monadicity in the tetractys. Atziluth among the worlds, the Kether of the man, the controller of the spiritual fire which constitutes the ray projected from the Yetziratic—, or greater-self into human incarnation, as the archetype of the new human being.

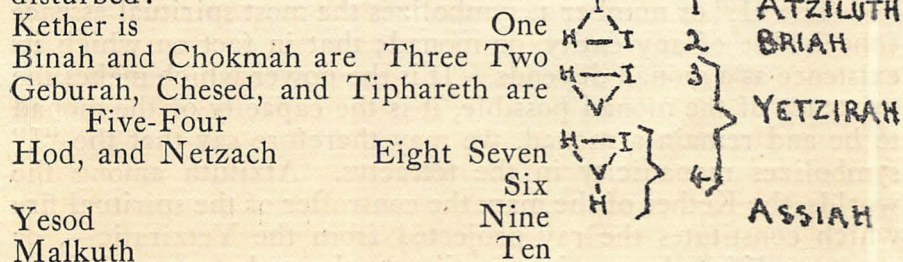


The second line letters are the Sephiroth Chokmah and Binah, the One, which by involving itself into a lower plane has adopted the substance of that plane as its vehicle, and utilized it for the devolution of the archetype into the prototype; in which process it has made itself double by addition. Among the worlds it is Briah, in man it is the proto-manifestation of his spirit. The combination is the union of the projected ray with the substance of the lower plane, which combination is possible by the lowering of its rates of vibration to the point where they synchronize with the capacities for vibrating possessed by the Briatic substance, symbolized by the first "H" of the tetragrammaton. Which first "H" may be said to be the controller of the capacities of the primal substance to vibrate in response to the touch of the energizing principle, the rays symbolized by "I"; which causes the vibration. These two are the Father-Mother forces which have not as yet come together, but which are about to unite for the creation of the Triad; the Son; which is represented by the third line.

I. H. V. represents this Son, whose potential force is represented by the "V," which is a new form of energy, that has not as yet an appropriate vehicle through which to become manifestable in the final stage of Assiah. Among the worlds it is Yetzirah, in man it is the principle of the soul. It is said to be a form of energy that will and does control the element air, and through that control gains further control of the fourth element which later makes itself manifest by the further descent of the "V"; and its subsequent division into an energy, and a vehicular principle, corresponding, in a way, to the relationship to the "I" and the first "H."

When this last process is completed the I H V has descended and made the physical plane by a division in which the original monadicity possessed by the "I" manifests itself in egoity, in the V, which becomes clothed with a vehicle of the at last created physical world, Assiah; or in man, the body.

But we may look at this in another way in which the regular form of the involving Sephiroth are not disturbed:





The chief symbol representing the powers of the number 5 is the Pentagram, or Five Pointed Star. In the erect position it has sometimes been called the *Sign of the Man* and is said to represent the perfect man standing firmly with his feet wide apart, and his hands in the position of self sacrifice, or self abnegation, and his head in the position of adoration; in short in a position of prayer.

It is not the symbol of an ordinary man, but of one who has attained to a certain condition of Christliness; a perfected man, but not necessarily a perfected Christ. Such a man is a member of the Cosmic Order of the Sons-of-God, the Chaldee, "The Ancients of the Ancients;" the two terms being, so far as the earth is concerned, interchangeable. It was a body of these Ancients of the Ancients, in charge of a vast number of lesser souls, who came to take charge of the unfoldment of the mentality of the children of earth, when they were almost mindless. Those whom they brought with them were a large number of their pupils or chelas, to whom they entrusted the actual work with the men, under supervision. There also arrived a vast host of souls who were but slightly in advance of the earth proto-men, and who were incarnated among them. We speak of these three categories as "The Heaven-born" to signify that they were not of those children of earth who had at that period just arrived at man's estate; and we speak of the three classes as the Angelic Heaven-born, the Higher Heaven-born, and the Ordinary Heaven-born; while those who had evolved through the animal kingdom of earth, we call the Earth-born. The Angelic Heaven-born were all great Christs, the Higher Heaven-born were mostly Christs of lesser degree.

The reasons why the number 5 is that of the perfect man are purely cabalistic; and the Egyptian Cabalah discloses them very thoroughly to advanced students in what is known mystically as the Tablets of Enoch.

The Egyptian system of illustration of the nature of an Osirified Soul, a Christos, an Anointed One, or a Messiah, regards a man's soul as consisting of the four elements in various degree of want of mutual balance, with a spiritual principle latent within him. As the evolution of the soul proceeds the forces of external nature slowly induce a condition of mutual balance between these elements in which the Fire balances its opposite the Water, and the Air balances its opposite the Earth. In this condition of mutual balance such a state of equilibrium is established, that the latent spirit is able to make its influence felt; and by its passage from latency to manifestation, the soul



passes from a four partite entity to a pentad. This part of Osirification is from below; and when sufficiently advanced in strength as well as in balance, the soul becomes anointed with spirit, from and by, its counterpart, the complete individuality which dwells in Yetzirah. That is to say, that as soon as the man is ready for Osirification the anointing occurs from above; the spiritual light descending, and the man's spiritual principle ascending, blend; and a real Christ, whose number is six, is—the five from below having fused with the one from above.

In the Chaldee Cabalism the same idea is differently illustrated. With them the symbol of the mere man is the J. H. V. H. (Jehovah) the controller of the four elements; and when these four become properly balanced the holy letter Sh (Shin) of the Spirit, descends into the midst of them, and the J. H. V. H. becomes the J. H. Sh. V. H. (Jeheshua) the rescuer, the helper, the saviour. It is needless to say that the Babylonian school recognized the latency of an interior Shin within the man; and that by the balancing of the Lion, the Eagle, the Man, and the Ox, the Tree of Life brought forth the manifestation of the powers of the Spirit from beneath the surface; and that when this was accomplished the anointment by the Father duly followed.

The four Kerubic Figures named above are as nothing without the wheels being at their side, and this symbolism has come to us from the Mesopotamian cities.

If the pentagram be turned *upside down*, instead of symbolizing the figure of the perfect man, and all that goes with it, we have the figure of the Goat, showing the beard, the two ears, and the horns. This is the conventional devil of sexual and sensual excesses, and of all the horrors that accompany abnormal or excessive endeavors to satisfy these instincts. It is an intensely evil symbol, suggesting rape, seduction, incest, unnatural crime, and those things which they entail.

Its excessively evil nature is only exceeded by an inverted triangle standing alone; without other elaborations; to show that it is the symbol of Water. The inverted triangle standing by itself signifies the reversal of the Father-Mother-Son idea.

(To be Continued)



## Twenty Messages

### MESSAGE II

There was a long silence at the beginning of this Message.  
Then they spoke through The Young Mother:

You were each receiving individual Messages for your Souls. These will bear fruit at a later date.

We wish to speak to you this evening on the subject of *vibrations*.

How few there are who understand this word.

If you could only realize how many conflicting vibrations the average person sends up, you would understand what we mean.

We ask you all to clear your vibrations, and then wait for your answer.

You would not trust a chemist, who did not understand his business, to mix medicines. Nor would you expect to get the best results, unless you clear the vibrations.

(Note: We had previously taken the notes of these Messages in longhand or on the typewriter. This one we entrusted to the dictating machine—but it did not reproduce as it should. The Young Brother will endeavor to give it approximately from memory, therefore)

“The Guides will help us, will they not, to keep ourselves in High Vibration.”

Whatsoever you ask in faith, believing, that will be granted you.

It is manifest that when the cares and worries of the day are still in the mind, as it starts to reflect upon the things of God these vibrations jangle. The result is much the same as the confusion of sounds one receives in one's ear as several ferry and tug boats in the river, emit—at the same time—their strident tones. To the watcher in any upper window of a sky-scraper, the jangle is discordant. The same with us; we receive these different vibrations as you receive the sounds of the tug boat whistles, and the result is discordant.

Try to clear your thought so that you will only be thinking one thought: the God-thought that is uppermost in your mind. Then if you have a question, ask it; and it will be answered. May God pour forth His richest blessings upon you. Good night!



## The Living Grail

By FREDERICK K. DAVIS

The logs on the hearth blazed gently. Without and within, the potent silences of night had fallen.

I sat with a now-closed book, musing.

“All-armed I ride, whate’er betide,  
Until I find the Holy Grail.”

“What a quaint old tale,” I thought, “is this of the Holy Grail. Noble and valiant were those Knights of the Round Table and their King Arthur; but why so much concernment about a cup?”

Then I observed that the darkening room had become softly illumined. Turning, I saw at a little distance one who emitted an exquisite radiance. Quickly I donned my white robe and drew the shining raiment about me.

“May I approach?” questioned he who was luminous.

“Come you for my eternal good?” I challenged, forcefully.

“I do, my son. In the name of Truth, I come.”

“If you do not so come, then by the power of the Christ, I demand and command that you depart from me forever!”

“I stay,” replied He, quietly, “and stand at your right. You challenge well, and I bid you never fail to do so. Those who belong to the light welcome the testing of their pupils. Many promising disciples have succumbed to the powers of evil because they did not with firm will observe this law. They of the darkness can impersonate even the Sons of Light and are ever seeking to ingratiate themselves into an advancing student’s aura and confidence.”

“Be assured,” I said, “that I shall always challenge and accept no evasions.”

“My son,” queried He, “you were pondering the old story of the Holy Grail?”

“I was, indeed,” I responded, “and I wish I might know more of the truths that hide within the odd old tale. How extraordinary it is that Joseph of Arimathea should be said to have caught the blood of Christ in a cup. And, stranger still, that the cup then possessed such wonderful power that it preserved Joseph through dire tribulation, maintained his youthful vigor, and in time accomplished his magic release from prison.”

“Though but a legend,” asserted the Teacher, “yet it veils some of the great truths of the Path. You know well that the crucifixion story is largely a legend, too. The tale of the cruci-



fixion of Jesus, from one aspect, is an allegory of the necessary crucifixion of the animal man and his desires, so the Christ within can rise from the grave of the personality where it has been buried and seemingly dead. Remember, always, that the Christ is neither a man nor a personal God. The Christ is the universal and eternal Fire-life; the Life-Principle of Deity; the beginning and the end of manifestation."

"Yes, my Teacher, so I have been taught. But who was Joseph of Arimathea?"

"He symbols," said the Teacher, "the wise and stanch disciple. The blood that he caught was not blood from a mere human body. What he caught was the Life-Essence of Deity that constitutes the Christos. That it is which truly has saving, healing, life-preserving power and can escort the disciple safe from the prison of materiality."

"That is very plain. But the cup," I inquired, "the Grail itself? What is its function in the symbology?"

"Son, the body is that mystic cup! And only as the disciple, animated by spiritual motives, consciously catches in his body the Christ-Force, may his body become a purified, vivified container of the Divine Life—truly a Holy Cup or Grail. So Joseph symbols the discreet, daring and illumined disciple who makes of his own body the sacred chalice into which pours the Christ-Blood, the Divine Fire-Breath. Due to the Divine power of the Christ-Principle which had poured into and permeated his body, Joseph passed safely through all the trials and vicissitudes of discipleship.

"Please continue," I urged.

"The Spiritual Fire is unable to pour freely into and fully express through any personality if the physical body be coarse and of low vibration, and the mind devoid of understanding. Indeed, it is the mind that, like Joseph, must hold or control the cup of the body in such fashion that the Christ-Force may be consciously caught. None but a Sir Galahad may actualize the vision of the Fire Body, the immortal Holy Grail, which is slowly building up within the physical body of the true disciple. Because Lancelot was unworthy, though brave, he was blasted by fire, as shall be all who are unprepared."

"The Fire Body?" I questioned. "I am not entirely clear."

"It is the Fire Body that when completed becomes the immortal Holy Grail. It may abide on earth or be caught up to the highest planes with equal facility, as was, you recall, the Holy Grail. When the disciple is duly qualified and fully prepared, then he may be taught to understandingly receive the fiery



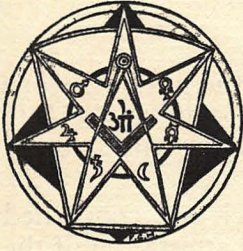
blood of the Christ and direct with wisdom its action through all his being. Physical breath is physical life, but the psychic breath is the source of eternal life. Slowly, very slowly, the atoms of his body become spiritualized—purified and redeemed by the Divine Flame—and in time the immortal Fire Body becomes perfected. The quest of the Holy Grail is every man's greatest task, for while man, as a soul, is immortal, he requires a body that is likewise immortal and yet suitable for use on any plane. But few there be who find the way, for the journey is long and many lions beset the path."

"I am grateful to you, my teacher," I said. "But I do not clearly understand what was that Holy Grail which was seemingly possessed in common by certain Knights of the Grail."

"Therein lies another great truth," He responded. "When a group of pure, devoted, enlightened souls gather together for the Divine service in perfect harmony, fraternity and mutuality of purpose, there springs up spontaneously a wall of auric force. To the higher sight this appears somewhat like a beauteous cup or chalice of vibrant, radiant force, constituted of the very heart and soul-substance of those so united. There is formed, in truth, a mystic and holy cup—holy, because formed in absolute purity, unselfishness and devotion to human good. Into this sacred cup may descend the Christ Fire-Life which only so exalted a group could fully invoke. Such a group would have made the Holy Grail of the Round Table a living actuality, formed of the spiritualized forces of their beings, and to each member the Christ-Force thus descending would bring life and light and power transcendent. All the group would be partakers of the common blessing. Such is the real Holy Supper. Anything less is symbolism, or a designedly misleading ceremony. Amidst such a group and into such a mystic chalice composed of the blended forces of thought and life and love, the Avatar could descend and be plainly seen and known of all. Let the Knights of the Grail gird themselves, therefore, and go them up unto the feast."

Long and long I sat, gazing into the gently glowing embers. What strange dreams find sponsoring in the magic of a hearth fire!





## Ancient Craft Masonry

### MASONIC GEOMETRY

V

FRANK C. HIGGINS, 32° A. A. S. R.  
*Past Master, Ivanhoe No. 610, New York*

Our interest in the present subject is entirely dependent upon our sense of the urgency of ultimate truth. The mystic lore of the ancient circle squarer has so little immediate connection with the daily lives and speculations of mankind as to be practically valueless to any but the student. "How few," said a modern philosopher, "upon eating an egg at the breakfast table, give a thought to the hen which laid it, a hundred miles away, in the rain."

The subjects of our present studies had their origin perhaps ten thousand years ago, in the morning of the civilizations of our present races. To the enquiring mind, they prove that prior to all dogmatic scriptures, existed a crude "wisdom," having the curious intricacies of the mathematical sciences, as applied to cosmic facts, for its basis and that those who practised it scaled the starry vault of the skies for crowning facts to prove the identity of that which is "above" to that which is below.

That this must have been the case is proven by the multitude of antiquities which remain, attesting, now that we know how to decipher their painstakingly designed proportions; that the visible universe had been carefully and accurately surveyed and the conformities of its component parts and ascertainable motions, to the sovereign geometric law fully noted, before men began to constitute these facts the bases of their religious symbolisms and mysterious philosophies.

The ancient Hindoos, Egyptians, Chaldeans, Semites and other classic peoples, did not commence to elaborate their wonderful systems of combined astronomical and circle squaring elements, into dogmatic religions and occult initiations until after age long research had established the correlations.

On top of this, we must admit of this constructive process to have been gone through sufficiently long ago to have spread from continent to continent and race to race over the entire habitable globe. The great myths are everywhere of a solar or otherwise astronomical nature and when the widely scattered peoples begin to erect images of their gods, and house them in temples, suitable to their divine rank, both gods and temples, as

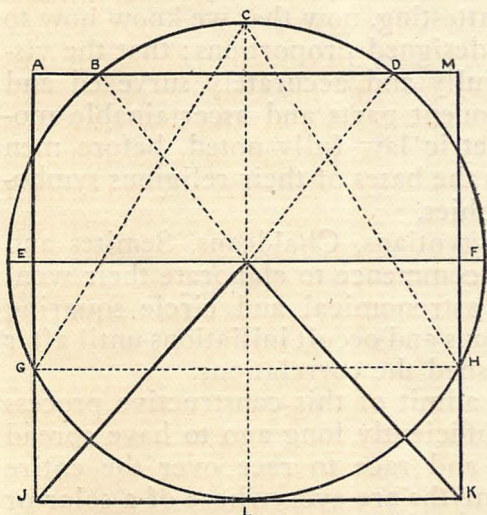


well as their furniture, priestly vestments and the amulets worn on the persons of individual devotees, from Egyptian *Ankh* to Roman Scapular, are designed so as to convey to the initiated the fact that the great Cosmic law is intended.

Every one of the great ancient races which has concerned itself with these cosmic "revelations" has left its attestation of the fact in the nomenclature of the god about whose divine prerogatives its special "scriptures" have been woven.

Our very own name of G-O-D, is self evidently an expression of the Triangle (3), Circle (6) and Square (4), alluded to, correlated to the three hundred and sixty-four days of the fifty-two, seven day weeks year. The insistence which was put by Pythagoras on these Cosmic figures, would seem to indicate, in the highest degree, contemplation of these figures as they are found in the several circle-squaring *formulae*.

The employment of the 3-4-3 triangle to produce a square and circle of equal areas, in precisely the same manner as we have produced that of equal circumferences, introduces us to a number of most interesting considerations. Commencing with the characteristic triangle, a base of four with sides of three, one describes a square on the same base and a circle of which the vertical axis of the triangle is the radius. We then encounter



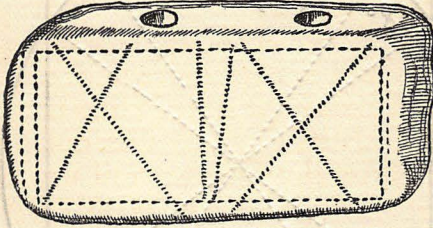
the following interesting circumstances. Indicating the center of the circle by the letter "X," we find that the diameter of the circle, *e-f*, divides the square *a-m-j-k*, into two unequal parts, *a-m-e-f* and *e-f-j-k*, the first will prove to be 4 x 9 in dimensions and the second 4x7 (albeit at different rates of proportions). The sums of these two proportions 36+28 equals 64, the Chess Board formula, which is however in squares of equal size. The halves of either of the above

oblongs will be 8 x 9 and either pair placed end to end will measure 4 x 9 or side by side, 4 x 7. Simple oblongs of stone, slate, ivory, metal, etc., pierced for suspension, of this 8 x 9 dimension were favorite amulets among all the ancient peoples. They were



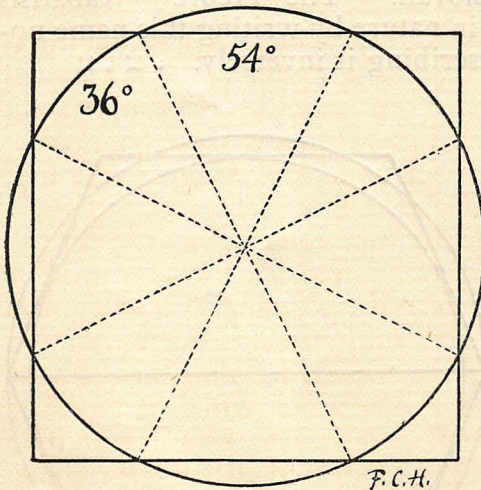
in use by the Mound Builders of prehistoric America as well as by the old peoples of the Orient.

The triangle,  $x-b-d$ , is the triangle of equal circumferences or great pyramid axis and the triangle  $c-g-h$  is a great pyramid side plane. The basic triangle of this figure,  $x-j-k$ , is most important on account of its lower angles of 47 degrees each, those of the cosmic cone of our universe, capped by the Pole Star.



That this figure was known and esteemed by the Babylonian seers of upwards of five thousand years ago, is evinced by the *terra cotta* amulet, discovered by the writer which is practically a representation of the section  $a-m-e-f$ , with its characteristic pyramid angles.

The square and circle of equal area were highly symbolic among the Mound Builders who have not only left many remains, in carved stone, of which it is the inspiring motif, but also earth-work constructions, many acres in extent as at Circleville, Ohio. These phases have been most interestingly studied by John G. Keplinger of Springfield, Illinois, a distinguished American archaeologist, who has also discovered the peculiar geometrical instrument employed by the Mound Builders to demonstrate these identical problems.



We delve still deeper into the maze of ancient geometric symbolism, when we make our squares and circles of equal area and equal circumference, concentric to such other as we find that the secting of the circles by the lines of the squares, cut the former into segments of 36 and 54 degrees, as to area and 18 and 72 degrees as to circumference. This at once shows us the geometrical bearing of the *Ilu* Cross, the spiritual significances of which we have given in our

papers on "The Zodiac in Religion and Freemasonry" (see AZOTH, Vol. VI, page 46).

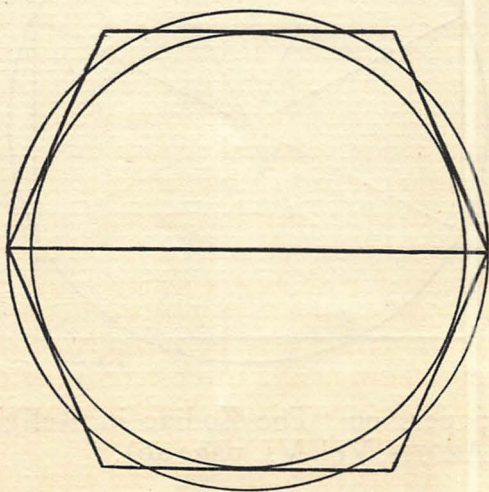
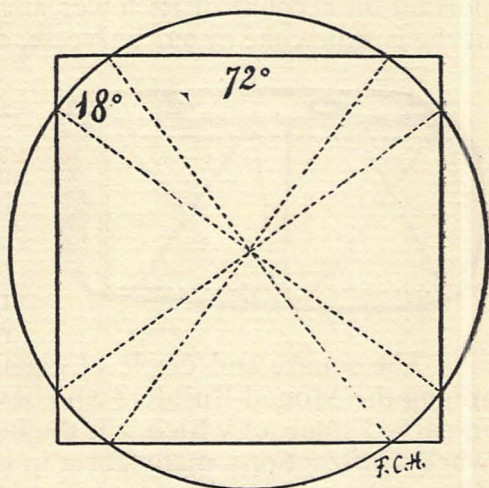


It is more than probable that the division of the Mexican zodiac into twenty 18 degree signs, was inspired by the second figure.

The important cuneiform inscription discovered by Professor Delitsch of Berlin, upon a British museum tablet from Mesopotamia, "Jehovah is Ilu," receives a most important bearing from what now follows.

Let us make the two circles of area and circumference to the same square, concentric and upon them draft a rhomboid which has the diameter of one crossing the diameter of the other, the slanting sides resting against the inner circle. Half of this rhomboidal figure will be found to be a trapezoid, the dimensions of which will be discovered, upon measurement to be, 10—5—6—5, which expressed in Hebrew letter numerals is J—H—V—H (י ה ו ה) or the ineffable *tetragrammaton* "Jehovah." The Hebrew Kabalists expressed the good principle in nature by writing this name upright and the antithesis by describing it inversely. ך ם ן ן

Hence the whole rhomboid, applied to the zodiacal circle expressed one-half of the year (spring and summer) as the good principle and the other half (autumn and winter) as the evil principle (*Diabolus, Deus inversus est*). From its character, as the *frustum* of a cone of 47 degrees (a double "key-stone") the "Jehovah" trapezoid develops many important consequences which deserve special comment in a paper devoted to this figure alone.





## Higher Thought

### KARMA—THE LAW OF FREEDOM

#### III—Mathematics

By EUGENE DEL MAR

"That fixed decree at silent work which wills  
 Evolve the dark to light, the dead to life,  
 To fulness void, to form the yet unformed,  
 Good unto better, better unto best,  
 By wordless edict; having none to bid,  
 None to forbid; for this is past all gods  
 Immutable, unspeakable, supreme,  
 A Power which builds, unbuilds, and builds again,  
 Ruling all things according to the rule  
 Of virtue, which is beauty, truth and use."

*Edwin Arnold: "Light of Asia."*

All principles are expressed in terms of mathematics and, fundamentally, the result of an operation of any principle is an exact replica of its cause. That  $1+1=1+1$  is self evident; and that  $1+1=2$  is deemed to be equally incontrovertible. And yet it is in the discrimination between these two propositions that are revealed the subtleties of the Law of Karma.

It should be remembered that the problem to be solved is whether a self conscious soul, having initiated a cause, may change, alter, or otherwise determine how the correlated result shall manifest. It is a basic truth that cause and result are one, so that on the plane of reality by no possibility may a result be avoided; but the extent to which one may influence the manifestation or physical evidence of a result is an intensely practical question in which humanity is deeply concerned.

In order that karma may be manipulated intelligently, it is essential that one realize his ability to mold it to his heart's desire, and with this understanding exercise his creative power. This being done, it will be found that the avenues of karmic manifestation may be formulated in terms of mathematics. A consideration of karmic activity in realms supposedly lacking in self consciousness will serve as an introduction to its manipulation by the self conscious soul.

In its fundamental, the Law of Karma is simplicity itself. It may be expressed in this form;  $1=1$ ;  $1+1=1+1=2$ ;  $1-1=0$ ;  $1+1+1=3$ ;  $1+1-1=1$ ;  $1-1-1=-1$ . Or it may be stated in



this way: One Cause=One Cause=One Result; One Cause+One Cause=One Cause+One Cause=One Result+One Result, Etc.

But the element of time enters into the transition from Cause to manifestation; there is a process that takes place before the "formless" acquires material form; it requires time for the inner to reach the outer, for the spiritual to develop into mental expression, and for mental expression to be translated into physical manifestation.

While Cause or—its counterpart and identity—Result is in the realm of the formless and invisible, manifestation is on the plane of form and visibility. The former is fluidic, plastic, subtle, sensitive and responsive. Its significance as cause is determined by the elements of its origin; and any element injected into it before it has taken on form may affect the form it shall finally take exactly as though it constituted an original element affecting or constituting the cause.

Broadly speaking, feelings, thought and acts are either constructive or destructive; they either help or hinder; either encourage growth or decay; either make or mar; either assist or retard evolution; either express love or hate; either represent + or —. If one should put two causes in operation; one a plus and the other a minus, and each of the same magnitude, their combined karma will be  $1-1=0$ ; one will have neutralized the other, both will have been dissipated, and neither will take form.

We know that this is exactly what takes place with sound and color vibrations, the velocities and forms of which are known as well as the laws that govern them. These vibrations are expressed in waves, having crests or humps and hollows or troughs. The crest of a wave of light or sound and the hollow of another wave may interfere and neutralize each other, so that in combination neither of them shall manifest.

Light may be added to light with resulting darkness, and sound may be combined with sound with a resulting silence. Cold may be produced by adding heat to heat, and rest by adding motion to motion. In all these instances, the karma of the individual vibrations have been neutralized completely.

Far more interesting, however, are the instances of partial interference or neutralizing. There are seven notes in the chord of color, and three of these are primary; i. e., each of the seven colors is a combination in different proportions of the three primary ones. When colors are mixed there are always duplications of the primary vibrations, and their combination conceal or bury, interfere with or neutralize certain vibratory factors. These



are not destroyed; but, as they do not manifest, they cease to exist for all practical purposes.

The wonder of a symphony, the grandeur of an oratorio and the beauty of a sonata, as they are interpreted by a great orchestra, reveal to the artist as they conceal from others, the play of karmic law. The blending of notes, the interplay of chords and harmonies, the rhythmic exchanges, interminglings, interferences and neutralizations of vibration into one grand result, serve to illustrate and exemplify the wondrous intricacies of manifested creation and the Law of Karma.

A merchant conducts his business throughout the year, at the end of which his business financial karma is the balance of profit to his credit as evidenced by his balance sheet, showing his stock on hand, his credits and his debits. He may have made many losses during the year, but they were neutralized, swallowed up, and extinguished by his greater profits. His net profit is his manifested karma.

A speculator makes many purchases and sales during the year; some of them show losses, others come out even, while the remainder credit him with profits greater than his losses. His broker's statement is accompanied by a check for his credit balance, which constitutes the manifested financial karma of his speculations.

In all of these instances nothing has been destroyed, for destruction is impossible; but new combinations have been made and the forms of results which were inevitable have been changed from what would otherwise have obtained. When two colors are merged into a resultant combination, neither of the original colors have been destroyed; for if one of them be extracted from the resultant of their admixture, the other color will constitute the residue. But although these two colors are the causes, the karma of the combined result manifests neither of them.

The Law of Karma is a statement of conditions or interrelations. With the introduction of the elements of time and space, it is interpreted as a statement of sequences of events. These elements of time and space and the resulting sequences of events, give opportunity for and permit the interference and admixture of causes and results, so that some are buried, hidden, concealed, neutralized or interfered with in the maelstrom of their intermingling and their striving for physical manifestation.

This fact of interference finds illustration in the mineral, vegetable and animal kingdoms; in the science and arts; and in the evolution of physical life. Exactly as the fact of repulsion



is the distinguishing attribute of the magnet and the most convincing proof of an universal principle of attraction; so the self evident fact of interminable and never ceasing interference with karma attests the attribute of the universal Law of Karma as a Law of Freedom.

An ordinary bar of steel has no appreciable influence on its surroundings. As soon as it is partially magnetized, it commences to exert power over its environment, but the streams of energy flowing from its countless atoms effectually interfere with and neutralize each other so that all their exertions are wasted. When the steel has been magnetized to the point of saturation, each and all of its constituent atoms act in unison in obedience to a concentrated will, and an inert mass of steel is converted into a powerful magnet that dominates its environment.

In the life of each person there are congeries of causes and results seeking expression and manifestation and, until these are directed by definite ideas and controlled by exalted ideals they mutually interfere with and thwart each other; with resulting expressions and manifestations eminently befitting a "worm of the dust" consciousness.

When a person becomes an individual, with self-consciousness and self-will, and charged with magnetic and electrical power toward the point of saturation; a thinker, with exalted ideals and definite ideas, who realizes that he is an immortal soul possessed of creative powers of infinite potentiality; think you that such an immortal magnet in the realization of illimitable powers, will be held in bondage today because of his having missed the mark yesterday?

*(To be Concluded)*

Where is the tiny crack between  
The passing of the darkness into day?  
And where the infinitesimal point unseen  
That marks our passing from the earthy way?  
Is it when from the lips the breath  
Comes forth no more, or when the heart throbs cease,  
That the most subtle scales which some call death  
Lifts up the ego into perfect peace?  
Science is mute. Religion turns away.  
The winds alone give answer.  
"All shall know some day, S-O-M-E D-A-Y."

DUDLEY DORN.



## To All Who Aspire to Wisdom's Plane

SAKE D. MEEHAN

Wisdom, or spiritual perception, is discrimination between false and true. In Wisdom's plane of consciousness, all is perceived clearly in the astral light, or the light of the knowledge of truth. It is by no means wise or safe to seek to penetrate the mysteries of celestial magic, or come into the control and mastery of the elements of world construction, without having sought first to establish yourself firmly in wisdom's plane. Having become, through patient, steady, persistent and persevering practice of the will to wisdom, poised, balanced and fortified in truth consciousness, and hearing at all times distinctly the warning and counseling voice of intuition, you may go forward fearlessly. You have no enemy but yourself. Only selfishness, shallowness of purpose, or conduct inconsistent with the Law of Good, can defeat your will, or retard your progress.

So-called psychic phenomena are too often merely the vagaries of the objective or lower mind not wholly harmonized or united with the soul consciousness, or raised to the vibration of wisdom's plane. In this "borderland" or "gulf between," fantastic visions, and even grotesque and frightful ones, occur. Here is the abode of the "wanderers," those detached forces, bred of our inconsistencies and fears and all sorts of false desires, who so frequently impose themselves upon the credulous as authentic "voices" from the beyond. Beloved, who aspire to wisdom's plane, this is not for you. Your developed spiritual will is the bridge by which you may cross the chasm safely, and come joyfully into the clear vision of the vibration you are seeking.

The spiritual will is the will to wisdom only, rightly placed in the law of love and service. This will becoming fruitful, through consistent, faithful practice, you may enjoy the reward of your efforts. In wisdom's plane, vibratory communication, or contact in consciousness with all who are in your own high vibration of the realization of truth, becomes an assured reality. Having heard the true Voice, having known the joy and satisfaction of the inner communion, peace descends like a garment, and life becomes tranquil and serene, its true goal being disclosed, and its rewards freely bestowed. There is no desire for experimentation, for crude materialistic phenomena with its befogging and misleading conclusions, but the single desire for truth only brings immediate inward response and revelation.



This is the degree of peace and power in wisdom's plane, and having attained so much, your farther development is according to your will. The establishment of the consciousness of this constant, continuous and everlasting communion with the Divine Essence of life is the first great accomplishment in human existence. With the freedom in truth thus obtained, opportunities arise that must be accepted for still greater unfoldment.

The era of the greatest achievements upon the earth in scientific matters is setting in, and before its close men will be indeed as gods walking. They will have control and mastery of the elements of earth, air, water and fire, and all their affiliations and combinations will be understood and made use of to further the comfort and prosperity of the human race. This is to possess the earth, to enter into the divine inheritance of lordship over the forces of matter. Accompanying this manifestation, and truly its causation, is the unfolding of the possibilities of the spiritual vibration as affecting human life and understanding.

The day approaches when the race as a whole will be lifted into the new vibration. This may seem a distant possibility to many who, looking abroad upon the land, see the injustice, strife, discontent, and wrong application of all law, human and divine, to selfish and greedy ends. But when the moment is fully come, all will be changed, and the change will be outward and visible. It will then remain for those who have truly sought advancement for spiritual ends and who are in good understanding, to lead their fellows forward into the promised land.

Consciously or unconsciously, all men are seeking the hidden way. This way is soon to become so readily found, so freely open, that none need err therein. The divine possibilities latent in man will be found miraculously, to human sense, developed and available. This is owing to the truth stated above, that inwardly all men desire truth, and in the present vibration, the true, inward desire of the soul is to find fulfillment. Form will appear in harmony with truth, the design of the Most High becoming apparent, and the divine intent the law of life. Just how soon this great step in spiritual evolution, which is to transform the world of sense, will transpire in reality, depends upon the efforts of all enlightened souls, on all planes, in all stages of development, who, working harmoniously together, in one desire and purpose, will overcome all opposition at last.



## Theosophical Talks

### LETTERS THAT MAY HELP YOU

By ASEKA

Number 11

DEAR FRIEND:

To continue our theme from last letter: As we said in the previous installment, the various planes (or worlds—call them what we may) are of matter different from each other—atomic and molecular—, the reason being that the bits of life (which are called monadic essence, etc.) do not start out on their evolutions at the self-same time. As the universe is a constant “becoming”—an out-breathing and an in-breathing,—so these hosts of monads (monadic essence) go and come, come and go; come down into coarser matter, then return to a higher point—a constant progression.

It will be obvious to you that those hosts of monads are at different stages of evolution.

In our preceding letter we drew a diagram of an oval shape to show this coming and going; also we divided that oval into three spaces, viz: spiritual, astral, physical,—those being the three prominent divisions; consequently, “Man” is an entity made up of three (3) separate and distinct hosts of monads. One host in the *physical*, one host in the *psychic* (astral or passionate), the other host in the *divine intellectual*; and above all, the *God within us*,—the *Higher Self* (Atma, as it is called in the books)—the Father in Heaven—the *logos* (First or Unmanifested Logos, as it is in theosophical literature).

These three hosts or streams of monads are at vastly different stages of development; each of these hosts has its own laws, and is ruled and guided by different sets of the higher intelligencies or “Logoi.” Each is represented in the constitution of “Man,” and it is the union of these three streams in him that makes him the complex being he now is. St. Paul apparently knew of this teaching when he divided “man” into “spirit, soul and body.”

Again, these three large divisions are sub-divided, which make the “man” yet more complex. Of that, more anon.

In theosophical literature these various divisions are named, so as to identify and make clear the different parts (as it were) of this entity we call “man.” We give them here, so that you can refer to them from time to time; and as the Hindus have gone



very much deeper into this subject than have our western races, we use the names given by them in Sanscrit:

THE HIGHER SELF IS

*Atma*, the inseparable ray of the Universal and One Self. It is the God *above*, more than within, us. Happy the man who succeeds in saturating his *inner Ego* with it.

THE SPIRITUAL *divine* EGO IS

the Spiritual soul or *Buddhi*, in close union with *Manas*, the mind-principle, without which it is no Ego at all, but only the *vehicle* for *Atma*.

THE INNER, OR HIGHER "EGO" IS

*Manas*, the "fifth" principle, so called, independently of *Buddhi*. The Mind-Principle is only the Spiritual Ego when merged *into one* with *Buddhi*,—no materialist being supposed to have *such* an Ego, however great his intellectual capacities. It is the permanent *Individuality* or the "Re-incarnating Ego."

THE LOWER, OR PERSONAL "EGO" IS

the physical man in conjunction with his *lower* Self, i. e., animal instincts, passions, desires, etc. It is called the "false personality," and consists of the lower *Manas* combined with *Kama-rupa*, and operating through the Physical Body, and its "double" (etheric body).

The remaining "principle" called *Prana* or Life is the energy of the Universal Life.

Now try to imagine a "Spirit," a celestial Being, divine in its essential nature, yet not pure enough *to be one with the ALL*, and having, in order to achieve this, to so purify its nature as to finally gain that goal. It can do so only by passing *individually* and *personally*, i. e., spiritually and physically, through every experience and feeling that exists in the manifold or differentiated universe. It has, therefore, after having gained such experience in the lower kingdoms (during the previous evolutions), and having ascended higher and still higher with every rung on the ladder of being, to pass through every experience on the human planes. In its very essence it is *thought*, and is, therefore, called in its plurality *Manasa-putra*,—"the Sons of the (Universal) mind."

This *individualized* "Thought" is what Theosophists call the *real* human Ego, the thinking Entity imprisoned in a case of flesh and bones. It is a Spiritual Entity, and such Entities are the incarnating Egos that inform the bundle of animal matter called mankind.

When this Spiritual Entity incarnates, we have a dual re-



sult: (a) the essential inherent characteristic, heaven-aspiring mind (Higher Manas—as it is called), (b) and the human quality of thinking, or animal cogitation, rationalized owing to the superiority of the human brain and the stimulus from the Spiritual Entity. This human quality of thinking is called in the books, “Lower Manas.”

The first gravitates toward Buddhi, the other, tending downward, to the seat of passions and animal desires. (Another key to the problem of good and evil).

As it is the Spiritual Entity’s business to govern and control and raise the animal he informs, you can see *why* this Ego, this Manasic Entity, is held responsible for all the sins of the lower man, just as a parent is answerable for the transgressions of his child, so long as the latter remains irresponsible.

You can probably see now how the teaching of re-incarnation or re-embodiment fits into the general scheme.

Probably you can also see how this grandiose conception has been degraded into the *exoteric* church teachings of a Jesus Christ being killed as a sacrifice to appease the wrath of his Father (God) and saving humanity; for (as H. P. Blavatsky puts it), “starting upon the long journey immaculate, descending deeper and deeper into sinful matter, and having connected himself with every atom of it in manifested space, the *Pilgrim* (the Monad) having struggled through and suffered in every form of life and being, is only at the bottom of the valley of matter and half through his cycle, when he has identified himself with collective Humanity. *This he has made in his own image.* In order to progress upwards and homewards, the “God” has now to ascend the weary uphill path of the Golgotha of Life. It is the martyrdom of self-conscious existence. He has to sacrifice *himself to himself* (the Son being crucified—A) in order to redeem all creatures, to resurrect from the many into the One Life. Then he ascends into heaven indeed, when he will re-descend again at the “next coming,” which one portion of humanity expects in its dead-letter sense as the *Second Advent*, and another as the last (or Kalki) Avatar.”

As so many of my readers dislike my remarks on the historicity of Jesus Christ of the Gospels, wanting to hang on to the *exoteric* plan of redemption while desiring the *esoteric* teaching (like donkeys who are in one field, shoving their noses through the fence to nibble at the grass in the neighboring field), I shall try to show in my next letter how the preceding teaching was taught by an *esotericist* in the New Testament, and which may be found to be the fundamental nucleus round which the “historical” Jesus was built.



## Set and Seb

BY HOWARD UNDERHILL

*American Academy of Astrologians*

I have been asked to write an article on Mars and Saturn in especial relations to their esoteric principles which are involved in human evolution. A book could easily be written on these great subjects, but I will try to notice the fundamentals of each planet in this regard in the scope of two papers for AZOTH.

In Egyptian symbolism Set is the same planet that we call Mars and was said to rule the animal nature of man. Seb is the planet Saturn, or the tester of the soul. It will be hard to separate the influence of these two planets for one is the antithesis of the other, but this paper will deal more particularly with Set, while Seb will follow next month.

Any student of astrology knows that Mars gives strength, force, energy and activity. But the force and power that he expresses is in itself neither good nor bad. In its application to ourselves it may be either helpful or corrective. It all depends on our present state of development and the use we make of that power as to how it will affect us.

It is the "animal" in us that gives us our strength on this physical plane. The saying of the old occultists that you must first become a great animal before you can become a great man, is perfectly true. Where there is so much yet to be accomplished in this material world we cannot have too much physical strength. But the dynamic energy of Mars is like a two-edged sword in that it cuts both ways. It resolves itself into a question of how we will use that surplus energy. Will we spend it in unreasoning anger? That is but the wastefulness of force. Will we spend it in lust for power, or greed for wealth? That is but the foolishness of energy. Every vice has a corresponding virtue and we may if we will, find it just as easy to develop our virtues as our vices for we have the same impartial and equitable power to draw from. The same principle of energy which is inherent in our physical life is just as necessary for our proper development as prospective archangels, for an archangel cannot accomplish his work without the force and energy of Set.

Mars is a much maligned planet. It is a great mistake to regard him as a malefic and to think that his influence is a force in our natures to be regretted and got rid of. No, let us rather



cherish his influence in giving us health and strength and see that his power is expressed through our natures as an energizer of the good inherent within us. Mars must not be suppressed, but controlled and refined. That is one of the great lessons that we have to learn. There is not a particle too much of Mars in the world today and civilized man is just now beginning to make better use of his potent efficiency. He is the God of War, and Life is one long war from birth unto death and even after. The soul that first wins the victory is the one that has the most of Mars quality in his make up and has made good use of it.

It is more than a coincidence that Mars was given rulership over Aries, which may be called the house of life, and of Scorpio, which is the house of death. The work of Mars is not finished for us on the physical plane, for his influence follows us to the astral plane and then afterward to the mental plane. As to the quality of the energy used on the spiritual plane we are not taught, but it is reasonable to believe it is analogous at least to that of the other planes of which we know as being derived from Mars.

Through Aries, Mars dispenses the force of passion, the energy of desire and the activity of personal magnetism; through Scorpio the intensity of will, the vibratory power of generation through sex force, and regeneration through absorption of the vital fluids. In Capricorn, the sign of service and self-abnegation, Mars finds his exaltation and emotion is turned into purpose. Here the red ray is blended with the green ray of Saturn. With more or less power the red ray of Mars influences all the signs from the rose-pink of Aries to the dark passionate red of Scorpio.

In our present undeveloped humanity we often find the red ray expressed in furious anger, sexual lust, and money greed, especially anger through an uncontrolled Aries, lust through an unregenerate Scorpio and greed through an avaricious Capricorn. Mars rules the concrete material world, the physical and mechanical sciences; the practical, combative, aggressive men who have most to do with business and engineering, who are of a type, brainy, perceptive, observant, generous and courageous.

There are others who are cruel, tyrannical, quarrelsome, cowardly, revengeful, boastful and dishonest. These are the ones who are impatient and intolerant of other people's ideas and rights.

The vibratory force of Mars forms the line of least resistance in most individuals of the present day, for it stimulates



the desires and emotions which are most pleasurable and attractive to them, so very attractive, if it was not for the limiting influence of Saturn, they would place them in the condition of a runaway engine and soon cause their undoing. Mars is the force ever impelling us toward the objective of sense, while Saturn is the power restraining and limiting us to the subjective of spirit.

The fire of the red ray is subdivided into the five elemental senses. Through Venus it gives touch and feeling both physical and spiritual; through Jupiter the sense of smell and its spiritual counterpart; through Saturn, hearing and clairaudience, and through Mercury, sight and clairvoyance. It is also said that Mars-Uranus governs the Pineal Gland and Mars-Neptune the Pituitary Body, organs of whose functions we know so little.

Mars represents animal consciousness, which in the human being is self-consciousness through the aid of Mercury. Thought in man comes before desire. But it should always be remembered that without the impulse of the emotions there would be no incentive to progress on this plane of existence. From the warfare between mind and sense, spirit is developed and made a positive force as an attribute of man.

The law of physical life in man and the animal is based on one constant and overpowering principle called Desire. The feeling of some great need which must be satisfied is the first principle in the animal kingdom and the second in man, for mind in man is the first principle through which his wants are supplied. At least this is true of a man who has made any mental attainment worth considering. The mind not only feels desire and emotion but it controls them. From the great god Set comes desire which is the basis of all growth, physical, mental and spiritual.

The especial influence of Mars on human evolution falls under three heads: First, action; second, desire; and third, generation. It is of course understood that sex stamina which is so necessary for the transmission of human life from one generation to another is a form of desire. But it is in a class by itself and should not be confounded with the desires for food, clothing and shelter also fundamental in the transmission of life. While it is true that there would be no children born if it were not for Mars, he must needs have the assistance of the Moon and Venus as well as Mercury for this end. But the elements of desire and physical strength that he provides, are indispensable to the perpetuation of the human race. Desire is at the bottom of all physical plane manifestation—whether for life, health, wealth, rulership, marriage, sex expression, food, drink, raiment, shelter or knowledge—grand old Set is back of it all.



To recognize our desire is to recognize the natural law of growth. To crush them out, is to kill elements necessary for the perfection of our being, which should be fed or transmuted into more practical or glorious desire. We unconsciously live and luxuriate in the inner sense of possession of the things we long for. We may repress the strenuous urge for a time, but in the end—at some time and in some way, we have to meet that particular craving and satisfy its demand. Desire must be met, considered and satisfied, or transmuted through the power of the mind (still Set) into higher form of life and activity. Only through the activity engendered through meeting and satisfying desire, do we make permanent progress in our life.

But from the time of old John Bunyan, yes, long before his day, the church, religion, moralists and so-called philosophers have cried out against desire as the greatest evil that afflicts mankind. "Crush out desire," said the anchorite, "O to be nothing, nothing, a broken and empty vessel, to lie at the Master's feet," says the churchman. While the truth of the matter is, all that humanity is today has come about through the power of desire. When we succeed in casting out desire we will succeed in casting ourselves into the outer darkness, for we will cease to exist as human beings. We have been taught so long the negative idea of crushing out desire, that it seems almost like sacrilege to think of handling desire in any other way than to kill it. To know what it is, what it means, the real truth about it, places us in a position to use it, study it, interpret it and direct it, for then only are we made free from it, and that with its own inherent power.

It must not be forgotten that our desire-body was built up in the animal kingdom where "Might is Right" and the "Survival of the Fittest" were the laws of progress and that those laws still hold sway to a considerable extent in human society, much as we would like to deny it. The courage, strength, and energy we are using today come from our former use of those very qualities which we gained when we were denizens of the animal kingdom. Furthermore the essence of our physical life is the same as that of animal life today, which was derived from Set, for he is their life ruler as much as ours.

It is quite probable that will and desire are but reverse poles of the same fundamental energy—will being governed by knowledge and desire by feeling. One is just as necessary as the other. Our knowledge is not so complete that we do not need the stimulation of desire to broaden our information and we need the use of will power to regulate the extent to which our desires may be allowed to rule us.



## Rents in the Veil

The Editor will be obliged to those readers of AZOTH who have had any personal psychic experience or who have friends who have had such experiences if they will send to him a short narrative of them for publication in this department.

### "A VISION AND ITS REVELATION"

In 1907 I was traveling in Europe with my mother.

We were stopping at the home of Ernestine Herrick, an aunt of mine, who was confined to her bed, with gout, for eighteen years.

She was a beautiful blonde, with a most wonderful loving disposition, which enabled her to hold and keep her friends in spite of her affliction.

Her bedroom, facing the dining-room, was arranged so purposely. She could take part in the conversation and feel less lonely.

One Friday evening at seven o'clock, while at dinner, sitting next to mother at the table, I suddenly saw a spirit, a woman in white, standing at the side of my aunt's bed.

I must have received a shock. I clutched mother's arm and whispered, "Look! Look! in aunt's bedroom!"

She said "I see nothing." I said, "Remember the day, date and the hour."

We left the following morning for Erfurt, about 100 miles from Apolda.

Saturday evening I received a telegram stating that my aunt Rose of Sulza, had passed out of this life that Friday evening at the time I saw the vision.

At the funeral I learned from relatives, her last thought was of me, now a woman grown, whom she had not seen since a child of ten years of age.

She knew I was with aunt Ernestine, and her only regret was that she could not see me.

Perhaps! who knows, a vision of me may have been granted her too.

I only know at the time I feared aunt Ernestine would be the one who was called, yet she lived ten years longer.

'THINA K. KIRKPATRICK.

### A DREAM VISION

I seemed to be closed in somewhere with no avenue of escape and wandered around till thoroughly exhausted, when in the far distance I saw a glimmer of light that meant freedom; but to reach the light I found that I must traverse a narrow passage way between two very high and very long buildings, where the sunshine and fresh air seemed never to have penetrated.

I started in to pick my way through the slimy, dank, smelly place, when it occurred to me that this was just the sort of a place to find snakes.

I stood paralyzed with fear at the thought of seeing one, and my intense concentration of thought visualized my fear, for at my feet I saw slowly materializing, a SNAKE.

I watched it till it was complete, a hideous, writhing monster, and it turned and looked at me. Deep in its eyes I saw my image reflected, and I said, "If you are a form of MY creation I should be able to control you,—lead me to the LIGHT."

The horrible creature turned and went before me and as I stepped out into the light and freedom, it was gone.

A. D. Y.



## Magazine Notes

### The Occult Review, London, July:

The Editor has a long and interesting note on *Our Unseen Guest*, published by Harper Bros., in which the influence of the mind of the instrument through which spirit communication is received is discussed and shown to strongly color this particular instance.

*The Super Physical Aspect of Sex*, by A. P. Sinnett is worthy of thought. The Vice-President of the Theosophical Society thinks that the suffragettes will reincarnate as men, owing to their political activities. If the emancipation of woman is to result in a large preponderance of men we certainly face a new era of an unexpected kind.

*Some Personal Recollections of Madame Blavatsky*, by Edmund Russell will be attractive to all who hold dear the memory of this great soul. Among other good articles are *Some Prescient Dreams*, *A Vision and Its Sequel* and *Bird Lore and Superstition*.

### Divine Life, Chicago, June:

Mrs. Lang writes on the *Christ Resurrection*, by which of course she means the union with the Divine Spirit. She then compares this idea with Mrs. Besant's Coming World Teacher in the flesh.

Martha Elizabeth Webb writes a good article, "*Pass Under the Rod*," in which she shows punishment to be but the invocation by ourselves of unerring beneficent law.

J. A. B. writes interestingly of the *Evolution in Religion*, but treats only of the Christian from the Hebrew. *The Stone Lion Shrine* by Eastern Star describes the discovery of an ancient place on the Rio Grande and tries to give it a Masonic and Astrological meaning which seems somewhat imaginative.

### Modern Astrology, London, June;

The Editor calls attention to the almost untouched field of Kabalistic Astrology. It is truly said that there are important items of astrological knowledge that lie concealed in the Kabala, but does not give the readers any suggestion as to what or where to study. *The Chart and International Predictions* are given for the summer quarter beginning 21st June. Indications seem to point to general unrest gradually quieting down. Mrs. Leo writes interestingly on *Key Notes to Character* based on the vibratory quality symbolized by the planets. A competition is started in this number for the best general reading of a horoscope, for which a prize of a subscription or one of the Leo text-books is offered to the winner.

### Harbinger of Light, Melbourne, May

The Editor writes instructively on Bad Habits and emphasizes the important fact that the life after death depends very much on the life and character on earth. The authors of *The Road to En Dor* get a well deserved rebuke for crowing so much over their deception of the Turkish officers by fake ouija board messages and their cock sureness about the falsity of real messages. An account of some amazing psychical phenomena in Wales is given, where two spirits entertained the circle by splendid singing. Victor E. Cromer, under the caption, *The Times in Which We Live*, notes how interest in Spiritualism and kindred subjects is spreading and how the Church must face the issue.



**Vision, London, May:**

A very interesting number. Dorothy Grenside writes of Rysbroeck the Flemish Mystic. Dr. Ingram contributes a thoughtful article on Marriage. Decidedly the best article in this issue is Mr. Clifford Bax's *Four Dimensional Literature*, in which he shows that the literature of the past is not in accord with modern thought and is mostly based on what is now regarded as obsolete and erroneous ideas of life and death. We agree with him when he writes "What men now need—is the ability to honor themselves once more. How can we act greatly if we do not believe that we are great. We are suffering from a violent disillusionment, from the discovery that the Universe is not Geocentric, and we have not yet realized that the discovery affects nothing but our physical status." He says, "I cannot doubt that the future belongs to those who shall explore the huge empire of the soul."

**The Kalpaka, India, May:**

Contains some very interesting articles for students. There is the fifth installment of a series on *Kayasiddhi, Its Philosophy and Practice*, which stresses the necessity for the realization by all men of their inherent Oneness with the All. P. S. Acharya continues his important article on *Mantra* and the same writer contributes interestingly on *Hindu Spiritualism*. Dr. McIvor Tyndall recounts some uncommon dreams which have come under his personal knowledge and Mr. Brown Landone contributes good advice in *Idealizing the Process of Understanding Yourself*.

**THE MEANING OF AZOTH**

The title of this magazine is constantly exciting curiosity as to the meaning of the word. So insistent are the many enquiries we receive, that we think it will be well to print the following explanation in each issue henceforth:

Azoth is a mystical and Kabbalistic word used principally by the alchemists of mediaeval times.

It is made up of the first and last letter of the Latin, Greek and Hebrew alphabets, A and Z (Latin), Alpha and Omega (Greek), Aleph and Tau (Hebrew). In one sense it therefore signifies the beginning and the end, or that which is contained in these limits, otherwise "the essence of all things." In harmony with this it is used to denote "the Astral Light" and in Alchemy it signifies the philosophical mercury, the root of all metals, or that divine essence brought down into an operation, which it completes.

EDITOR.



## The Caldron

MY DEAR ASEKA:

Whoever you are—a question of minor importance compared with your teachings—you have the intellectual qualifications of a scholar as well as the moral courage and independence of a viking, properties indeed praiseworthy although not final. The fact that you receive often resistance and opposition I am pretty well convinced that you look upon as a real compliment. Teachings, which do not provoke a lot of opposition, do not, as a rule, cut deep into the consciousness of man, stir up no reaction or activity in others. Soothing and “beautiful” doctrines are often read like one reads poetry, with a sense of merely aesthetical appreciation.

Unadulterated truth is the thing we ought to seek, and truth is never found without suffering, travail and labor. Now, I read with renewed interest your “accumulative evidence” of the historical doubt about the Gospels and other writings in the Bible. But here I would like to say this: (1) It does not matter so much who wrote those teachings or when they were written, (2) if the principle and spirit of them—taken as a whole—are logical, work, and work in the cherished direction of spiritual development, and by experience are found to be psychologically sound. Christ Jesus may or may not be an allegory, handed down to us from antiquity, (India, Babylon, Egypt, etc.) and may be but the personal dramatization of inner processes of initiation in each man's soul, a vivid and beautifully colored personification of “the ideal man,” (3) but even so we can and do profit by reading the gospels if we really seek something inspirational and wish to incorporate in ourselves principles. Many good people may not care who “Aseka” is or was, but they cannot keep away from his teachings, when these find response, either in the form of opposition or attraction, in their inmost spirit. Opposition, as a rule, is just the doorway to allegiance. (4) The historical aspect is of paramount importance only for those who make historical investigation their main pursuit and profession. We want—and you know it—not intellectual supremacy alone, but practical and actual supremacy of individuality as a whole, and any help we can find in that direction we ought to accept as a working principle in life. The “pragmatism” of things is of unquestionable value, and in the experience of millions the pragmatism of the gospels has proved itself sound, sane and constructively developing. In this lies their strength. It is a psychological phenomenon that most persons are apt to over-emphasize their dominant interest in life to the unintentional minimizing of other things.

Your wise Editor warned people against “ouija mania.” (5) Beware also of “Theosophy-mania,” even if there is an enormous distance between ouija-board and theosophy, and the orbit of the latter includes the former as a tiny speck. If you read my letter with pity for my ignorance, then drop me out of your consciousness and light a cigarette—but if your conscience tells you that my viewpoints are in the main true, then do not bother to answer just out of professional habit or prompted by a feeling: “My viewpoint, right or wrong.” If, finally, you sincerely feel that I need instruction, and you are willing to give me such, then I gratefully will accept it looking forward with pleasure to a constructive and refreshing argument and the exchanging of some “letters that may help” each other.

With a warm handshake on my side.

Cordially yours,

LIEUT. PERCY RICHARDS.



## ANSWER TO LIEUT. PERCY RICHARDS' LETTER

I thank Lieut. Percy Richards for his courteous letter. While my personality (which is of minor importance—as he says) may be unknown to him, he is not totally unknown to me, for the “Man in White” (as he is known on Broadway) passing me on Fifth Avenue (as he did a day or so ago), striding along with an unmistakable military bearing, his handsome face unshadowed by a hat, his eyes gazing serenely ahead unheeding the curious glances of the yappedoodles, always sets a responsive string in my heart vibrating; and I recognize a fellow-spirit,—one who has the courage of his convictions. I would there were in this God-forsaken city more like him in physique and moral courage.

Now to his letter: (1) I agree with you, Lieut. It would be profitless to try to discover who wrote the Gospels, but (2) the “principle” and “spirit” are illogical, untrue, and soul-destroying in my opinion, and do *not* “work in the direction of spiritual development;” for (3) as the teaching of the Jesus of the Gospels is contradictory, conduct based on that teaching would also be contradictory and—worthless; so every person picks out of that teaching what appeals to him and follows it, conveniently forgetting the other and contradictory statements.

Here are some of the contradictions: (Matt V. 16—Matt VI. 1), (Matt VII. 1, 2—I Cor. VI. 2, 3, 4, I Cor. V. 12); (Matt. V. 39, Matt XXVI, 52—Luke XXII.36, John II.15). These are a mere few, just enough to put the seeker on the track.

(4) The occultist knows there are truths in the Gospels—cosmic truths; those he accepts, but, when those truths are incorporated in a story for the purpose of lending color to a false statement of a particular god-man (or man-god) *who redeems humanity by giving up his life on a wooden cross*, then the historical aspect of the statement becomes of paramount importance.

The great mass of Christians being born into and brought up in the belief that that statement is true, go through life with the notion that all will be well with them if they repent in time to dodge the devil. They not only waste millions of dollars paying salaries to priests, parsons and ministers—who should be doing useful work instead of being parasites on the body social—preaching their own particular little dogmas to a sheep-like people; or spending it on missionaries who harass inoffensive peoples and help to stir up antagonisms ending in war; or worse still, become a political force (like the R. C.) obsessed with the idea that their dogma is *the* truth,—the others being spurious,—that their head (Pope) is the accredited representative of Jesus. I say nothing of their activities helping to make the “Great War” possible, using the funds given them for war work to further their aims (per the K of Columbus), or trying to embroil us with Mexico, and also with England over the Irish question.

The very worst aspect is the fact that all individual thinking is practically inhibited; the doctrine which appeals to the person (or usually, that which he was born into) is accepted and—all thinking on the subject is unnecessary. The man stops growing intellectually.

So the historicity of Jesus is of the first importance, and if it can be shown that no such person as the Jesus of the Gospels lived and died to redeem humanity, the whole edifice (along with its parasites and idlers) built on that falsehood falls like a house of cards.

In my letters *I have given the evidence* proving the falsity of the Gospel story; I am justified I think in demanding that that evidence be answered and proved wrong. Controversy on any other basis would be merely waste of time.

(5) I am far from accepting everything asserted in theosophical books;



indeed, I accept only that which I have proven myself—and then with mental reservations, for I know how deceptive so-called “truth” is on this plane.

With the best of good wishes,

ASEKA.

MY DEAR MR. WHITTY:

Aseka's answer to William S. Browne in June AZOTH shows that he, like so many others has failed to distinguish the (1) pure Christianity of Jesus from certain dogmas and doctrines that from time to time have crept into organized Christianity and which are certainly not always elevating when followed to their logical conclusions; but to make the bald statement that “Christianity is the most immoral religion” to his knowledge that ever disgraced humanity (2) shows a very superficial knowledge of Comparative Religions, that should not go unchallenged. It is quite evident that what Aseka conceives in his mind as Christianity is not what a large (3) number of Christians consider as the Christian Religion; this “most immoral of all religions” which Aseka has pleased to dogmatically designate as Christianity is certainly not the Pure Christianity of Jesus of Nazareth, I would like to ask him what is this (4) religion he alludes to and falsely designates as Christianity; is it not time that he learn to distinguish between the false accretions of organized Christianity and Christianity itself.

Personally I would be (5) unable to argue with him on the subject as what he and I call Christianity are two entirely different things.

(6) As to the Historical Reality of Jesus of Nazareth after having studied it from all points of view; it appears to us that the Historical argument if considered in an unbiased frame of mind is both stronger and more logical than the mythical argument of more recent years. But on this point one is free to express this opinion but mere dogmatic assertions on one side or the other are worthless. The true Occultist has not only got the ordinary means of verifying historic events but he also has if we are to believe him resource to the Akashic Records to fall back upon. Aseka writes many interesting things but nothing is to be gained by wholesale denials or affirmations or (7) misrepresentations which are more apt to turn people away from an unbiased search for the Truth; besides prejudicing many minds against all that he has to say.

There are two sides to every question and the (8) *Truth* is apt to lie midway between the two.

Yours very sincerely,

JOHN COULSON SKOTTOWE.

#### ANSWER TO J. C. SKOTTOWE'S LETTER

(1) I shall be glad if my critic will indicate where it can be found. Give chapter and verse, then in reply I shall give Jesus' own statement to contradict it. (2) Sorry. I have studied it for only thirty-five years; with a little more time I may know more. (3) There are, roughly, over one thousand sects of Christians, each claiming to be the only and true exponent of the teaching, and—all differing from each other! To which shall I turn? (4) When I say Christianity I mean just what I say, and what is accepted as the fundamental teaching of Christianity; viz: Jesus, a man-god redeeming humanity by being crucified on a wooden cross. (5) This seems superfluous information. (6) My critic cannot hold me responsible; I have tried to open his eyes. (7) “Misrepresentations” is an accusation which should be backed with instances and proofs. If you cannot prove your accusation, your acquaintance with truth is not so intimate as you would have us believe. (8) Yes, there are two sides: an *inside* and an *outside*.

ASEKA.



## EDITOR'S NOTE:

As Aseka is (in "Letters that may help you") giving the theosophical statement as constructive teaching, and as he has (in the Caldron) given—on the destructive side against the historicity of Jesus of the Gospels—voluminous facts amounting to an exceedingly strong belief, in fairness we think it right that the controversy should now end, unless correspondents bring statements of facts in rebuttal of those made by Aseka.

## Reviews

**"Key to the Bible and Heaven,"** by Ludwig B. Larsen, 280 pp, 1919.

Published by the author, Portland, Oregon.

This book purports to be an explanation of the Bible as an astronomical, astrological and geographical book describing conditions of the past and present existing in heaven as applied to life on earth. It is a work highly unique and iconoclastic. It is amazingly ingenious and handled with evident ability and erudition. The author predicates his argument on the seemingly unreasonable basis that the Bible so far as it refers to material or earthly conditions, is simply a study of the planets, houses and signs of the Zodiac; that it was written by astrologers and that its entire history is but a study in astronomy or astrology.

The study of the heavens is no doubt pre-historic and there is little question but the ancient writers had a detailed knowledge of the universe quite as fundamental as that we possess today. Modern students and scientists have tried to formulate a key to the mysterious writings found in the Bible, but have failed for lack of sufficient intuition or interior knowledge. It is believed by many of our best students and commentators that much of the Bible apparently written down as historical facts is not history at all, and that the terminology supposedly applied to individual names and their personal histories, covers hidden facts, systems and principles closely related to the evolution of the human race.

Mr. Larsen says he obtained the key to his work from the "Book of the Dead," the writings found in the Great Pyramid, which contain absolutely nothing but explanations of the Zodiacal signs with incidental reference to the planets. Furthermore he says every book and chapter of the Bible contains teachings of the planets and the Zodiac, and he undertakes to prove it in his book. He remarks that when the Bible is rightly understood the reading of it will be a mine of information as well as giving great satisfaction. Whether or not he has indeed found the key to the Bible is a question which according to the statements made in his book, the future will have to decide and that future is not so very far away.

The "Age of Christianity" died in 1918, and after "lying in the tomb" three days (years) will be resurrected in 1921, when according to our author the "New Age" begins. The new teachings will come from the Pacific Coast States and will spread over the entire world in due course of time, and will be the religion of the world for the next thousand years. He undertakes to prove that time as well as space is expressed in degrees of longitude; that time is degrees of longitude figured in years counted westward from a given meridian. Degrees of longitude are made to account for all cycles and times past and present. Persons, tribes and nations are turned into degrees of longitude and latitude with remarkable aptitude under the law as developed by the author. The "New Jerusalem" will be the city of Los Angeles and the new Palestine will be California.

The author claims that the Bible exemplifies the philosophy of life by



means of the principles incorporated in the three great planets, Saturn, Uranus and Neptune, and their zodiacal activities. These planets represent certain principles of God-given power in full accord with the trinity of creation. That is, each of these planets has now arrived at a time in man's evolution when in a more particular way than ever before, they now lead or head influences either for good or ill, which vitally affect all life and personality on our little earth.

Saturn is Satan or the Devil. His home is in "The North." He is the scourge of God. He is probably the greatest factor in man's evolution at the present time. He is not always so bad as he is painted, and he has a faculty of adapting himself to the place he is in. If in a good place he is fatherly and beneficent if we follow his guidance, but he is always the teacher who does not spare the rod. There is no danger that his children will be spoiled. When he changes his schoolroom there is always trouble brewing for his pupils. It is especially so when he takes up his abode in Leo and takes a hand in matters that people have most at heart, for it is then that many poor mortals have to suffer. He is now in Leo and we are all in a very critical period of our times.

Uranus represents our Lord and Savior—"a Son of God" analogous to Jesus the Christ. In one aspect He is the Great Reformer; He tears down to build better. We all must pass under His rod. He has eternal power and even though He destroy our present physical life, we may look upon Him as a friend to our better and more permanent progress. He is now in His own house in opposition to Saturn, fighting the battle of the New Age against Saturn and Neptune now lodged in the domain of the Logos where both represent wornout "Christianity" in many of its obsolete phases.

Neptune represents the "Holy Ghost" of old. She works on past theories and arguments which must now be evolved into the facts and principles of the New Age. She is imperfectly delineated in our astrological books, for she has only of late come into our vision. But her spirit will make good in the new age that is now upon us. In the past she has represented the Roman Catholic Church and all her daughters—the Protestant denominations. The churches of the entire world both oriental and occidental are rapidly undergoing radical changes. Old methods and conditions are being uprooted and new life and new activities will soon be inaugurated within them.

Satan (Saturn) and the Church (Neptune) will soon "be killed" and the Savior (Uranus) will rule in the New Age. It is necessary that many will meet with profound sorrow, but when they have learned the great lesson that the influence of these great planets is The Word, and that The Word is God, then will their pain cease and joy almost unspeakable will abound.

"The Key to the Bible and Heaven" is the most strikingly original and iconoclastic book it has been the good fortune of the reviewer to come in contact with for many a long day. It is a book to be reckoned with, or scouted and ignored. The reviewer is not one of those who will disdain or ignore it, for he believes there is enough fundamental occult truth set forth in the book to make it worthy of study; and this in the face of the fact that part of the book is apparently arrant nonsense. Let independent occultists and thinkers all, before they condemn, make a study of the book and decide its intrinsic value for themselves.

H. U.

"Astrology in a Nutshell and Horoscope Delineator," by A. E. Partridge. Simplex Publishing Co., Seattle, Washington, 60 pp.

The author of this vest pocket booklet has accomplished the feat of giving an excellent outline of astrology within the scope of sixty pages, easily carried in the vest pocket. On the inside of the front cover he has arranged a form with a pasteboard wheel consisting of a circular disk revolving on top of a larger



circle. By turning the birth-hour on the smaller disk to meet the date on the larger circle, the rising sign may be instantaneously ascertained through a small slot in the moveable disk. Another slot reveals the sign on the midheaven. This arrangement is little more than a toy because the type is so fine it can scarcely be read with the naked eye. But the publishers have made a large one 8 inches square that is quite practical and may be used with considerable success.

The user is instructed how to erect the important cross of the angles of the natal chart and to place the sun therein, these points being specified as the most vital. To read it he is given tables of the signs and what they signify, and the planets and what they signify. Two pages are given to each sign and the analysis of these, while brief, is fairly comprehensive. There is wanting any explanation of how to place the planets in the figure, or how to use the ephemeris which is quite needful, or the value of the planets after being placed in the chart, except as rulers of the four angles.

There is a well done and interesting diagram showing a partial delineation of the twelve houses, the cardinal, fixed and mutable signs, the triplicities and dotted lines denoting the principle aspects, but nothing to explain that they exist. It was inevitable, however, that some important things must of necessity be omitted from a book of such small dimensions. The idea of the book and the chart is a good one, and if worth printing at all, on such an important subject, surely deserved to have been three times as large and three times the price asked for it.

H. U.

**Ghosts I Have Seen** and other psychic experiences by Violet Tweedale. 312 pp. Frederick A. Stokes Company, N. Y.

It is given to few persons to have had the variety and number of psychic or rather ghostly experiences of which the authoress gives the record in this book. With few exceptions they are her personal experiences, told with a straightforward candor and clear style which make each story interesting and some thrilling.

Although there is no attempt by corroborative evidence or testimony to prove the reality of the ghosts she has seen, it is impossible to read the book and not believe that the author is telling the exact truth without exaggeration or elaboration about what she has seen, heard and felt.

It is a most entertaining book, as absorbingly interesting as any best seller, and Mrs. Tweedale's ghosts have all the earmarks of real ghosts, not the phantasms of the brain of a writer of a thriller or mediaeval ghost story.

Mrs. Tweedale, evidently gifted with some clairvoyance, has been a ghost hunter from childhood. It would seem to be a most fascinating pastime. Moving in high circles of English society, she has been privileged in having access to the haunted houses and family ghosts so numerous in the British Isles.

It is doubtful whether such a hobby would be worth riding in this country which has not yet had time to make a good collection of spooks.

M. W.

**How Did Illusion of Phenomenal Universe Arise?** A solution by the author of the *The Dream Problem*. 37 pages. Practical Medicine, Delhi, India.

Dr. Ram Narayan, who seems to be indefatigable in his search for the truth about dreams, here tries to answer the unanswerable. The question propounded is practically the same as that asked by many children when told that God made everything including themselves, "Who made God?" the only answer to which is "My child, run away and play."

In terms of philosophy the conundrum is thus put. The absolute is the



only reality, all else is unreal. If this be true, how did this unreality arise? Otherwise put, why did the absolute manifest itself?

Dr. Narayan sees the answer in the law of polarity and that the pairs of opposites are not contrarities, but aspects of the one thing; and that therefore it is all a question of consciousness limited by the vehicle of consciousness, which is undoubtedly true, but does not answer the question.

What is reality and unreality seems to be the question first to be solved. Illusion is defined as "a perception which is misinterpreted." This may apply to individual perception or to a mental image, but it is ridiculous to call the phenomenal universe an illusion, when the combined testimony of every human being agrees in its reality. Some light will be thrown on the problem if we define the real as that which is eternal, unchangeable, without beginning or end, and that which is unreal as impermanent, transient, and changeable. Nevertheless the impermanency is relative, and during a period of manifestation is more or less real according to its more or less permanency. Substance, or Maya, or Mula-prakriti, from which all qualities of matter are formed is just as real as spirit or Purusha or the ensouling spirit of that matter. Polarities of the one energy, certainly, but *while* differentiated *real*, and not illusive either to us or to other life in form below or rather *in* the one life. Why that differentiation takes place is, however, beyond the human consciousness to answer, *but we know it does.*

M. W.

**Your Psychic Powers and How to Develop Them**, by Hereward Carrington, Ph. D., 358 pp. Dodd Mead & Co., N. Y.

A fascinating title which will attract many. There is a very prevalent desire among a large number of people to cultivate clairvoyance, clairsaudience, astral projection, etc., which is undoubtedly due to the general interest in spirit communication, and may be considered as a step further along the path of psychic science. It will, therefore, be a disappointment to the readers to find that in the preface to this book Dr. Carrington confesses that he does not speak as an authority, but merely brings together the teachings of others which are generally accepted. Our good friend, the Doctor, is even careful to state that he only accepts *tentatively* the spiritistic hypothesis, upon which, it may be said, the whole subject is based.

Nevertheless, the book is a very interesting one and gives a great deal of information, not only on how to increase the latent psychic faculties in all men, but upon many subjects such as the Subconscious Mind, Conditions in the Spirit World, Psychometry, The Aura, etc. Indeed, there is more definition, analysis and speculation upon psychic science than actual instruction in the methods of development of the psychic faculties.

The author gives much good and sensible advice for guarding against the many dangers which all occult students know are liable to be met with in any endeavor to cultivate the astral senses. It is regrettable that any encouragement of mediumship should be given, even though the dangers are warned against. Any real occultist differentiates between a psychic and a medium. The one senses the unseen and informs us of it. The other is the hypnotic creature or instrument of astral beings, useful to ordinary man perhaps in his researches, but nevertheless a sacrificial victim to psychic science.

M. W.



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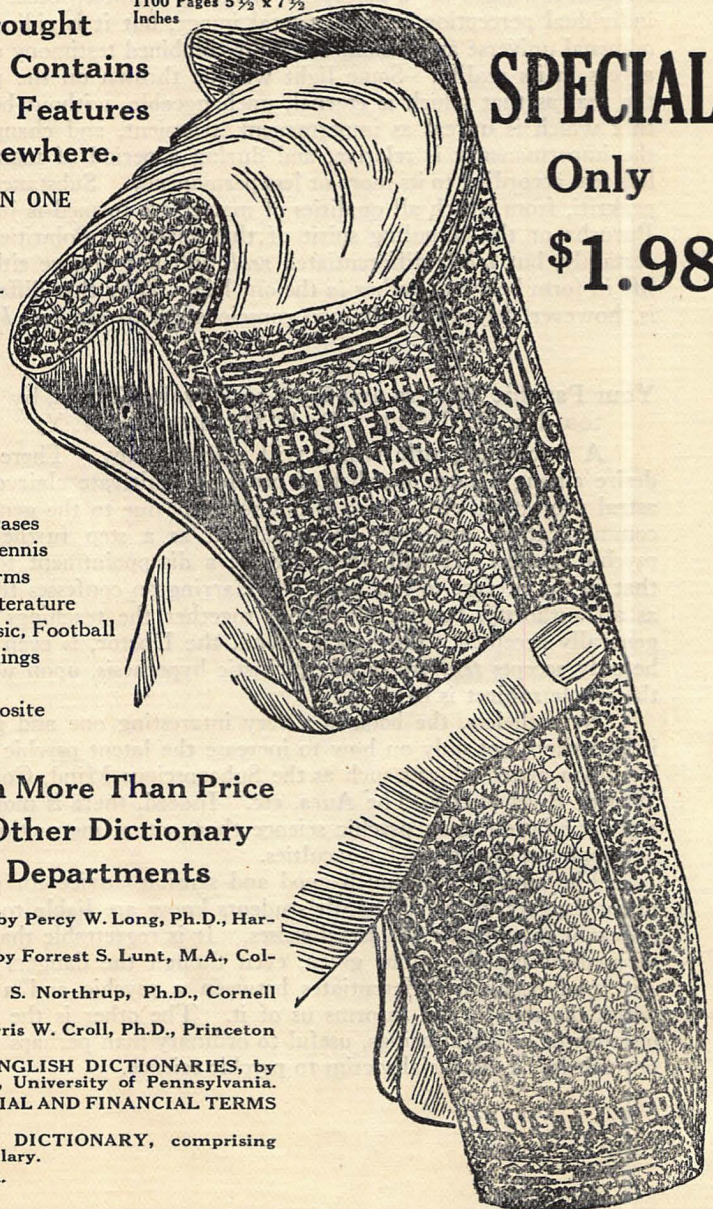
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