

It is not the root cause of manifestation or the evolution, but is a secondary power which can play only a secondary role. But this is knowledge knowable only by Yoga and unknowable by mere empiricism.

(To be concluded.)

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THE NUMBER ONE

It is important to distinguish between the two senses in which ordinary numbers are used. In one sense numbers are called ordinal and in the other cardinal. Ordinal numbers carry the significance of order, such as, the first, second, third, etc. Cardinal numbers signify quantities or collections, as for example groups of one, two, three or more marbles. Speaking in the ordinal sense the number seven when applied to the principles of man would mean the Seventh principle, which when counting from below upward would be Atman. Speaking in the cardinal sense in the same connection, seven would mean the whole group of the seven human principles. In occultism number is used in both of these senses and often which sense is implied is not made clear. So it is important that the student bear in mind the two uses of number and keep active the principle of Discrimination.

Whereas Zero represents the unity of BE-NESS which is the synthesis of both Being and non-Being, One symbolizes the unity of pure Being itself. The only Universe which has any existence is the Universe which is manifest to the consciousness of some observer. Now it is I who observe the Universe and I am one, and through the unity of my being that Universe stands as one synthetic fact. Thus the Universe is One in the cardinal sense, meaning that there is one Universe and not more than one. This Universe is called Brahma, with the accent on the last syllable, whereas Brahma neuter, without any accent, or Parabrahman means the ever-concealed Causeless-Cause of all, represented by Zero.

In the ordinal sense One represents the First Logos. This Logos is called the Unmanifest First Cause. It is the Father in the religious trinities. Now the Logos is the Atman or the Universal SELF. It is that by which all creatures perceive. It is the source of the Light of all Life. This is one, indivisible, changeless, birthless and deathless. And That I am, and because I *am* That, I am Immortal. That the Logos is unmanifest is made clear through a little analysis. Consider that which I am, I am never an object of consciousness, for that which I perceive is ever a form or a veil and I am the perceiver. Every conscious field, however transcendental, stands ever opposite that "I" which is aware of that field. Thus while from ME the Universe proceeds so that I stand as the First Cause, yet as Pure Being I remain unmanifest.

This brief discussion is but in the nature of a hint or suggestion for a line of meditation. The principles involved here must find birth in every individual consciousness before they can become real. When realized they serve as a guiding thread to embodied consciousness as it wanders through the maze of objective experience

Yogagnani

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CHARACTER

Character is one of those traits which can best be described by defining what it is not. It is not reputation, the moral condition of a person as noted from without, nor yet is it personality, the combination of those things which make a person what he is. When we see a man with strong desires, and power to make all those with whom he comes in contact comply with his wishes, we are apt to say: "He is a strong character." But not necessarily so. True, he has a strong personality, strong desires, great ability, great shrewdness, but character is not any nor all of these. We see another with equally strong desires and power, who works alone, forcing none to share his opinions or do his will, self-restrained under all conditions, and we are apt