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The outward form of idolatry is but a veil, concealing  
 the One Truth like the veil of the Saitic goddess. Only  
 that truth, being for the few, escapes the majority.  
 To the pious-profane, the veil reveals a celestial  
 locality thickly peopled with ~~divine~~ divine beings, dwarfs  
 & giants, good and wicked powers, ~~and~~ all of whom  
 are no better than human caricatures. Yet, while  
 for the great majority the space behind the veil  
 is really impenetrable, if it would but confess  
 the real state of its mind, — those, endowed with  
 the "third eye" (the eye of <sup>the</sup> ~~the~~ discern in  
 the Cimmerian Darkness & Chaos a light in  
 whose intense radiance all shape born of hu-  
 man conception disappears, leaving the all-  
 informing Divine Presence to be felt — not seen,  
 sensed — never expressed.

See for  
 your  
 book

A charming allegory translated from an  
 old Sanskrit manuscript illustrates this  
 idea admirably:

Toward the close of the Pralaya (the inter-  
 mediate period between two "creations" or  
 evolutions of our phenomenal universe),  
 the great It, the One that rests in infinity  
 & ever is, dropped its reflection, which  
 expanded ~~from~~ in limitless space, and felt  
 a desire <sup>to</sup> of making itself edgewise by the crea-  
 tures evolved from its shadow. The reflection  
 assumed the shape of a Mahārājah (great  
 King). Devising means for mankind to learn  
 of his existence, the Mahārājah built out of  
 the qualities inherent in him a palace, in which  
 he concealed himself, satisfied that people should

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perceive the outward form of his dwelling. But when they looked up to the place where it was the palace, whose one corner stretched into the right, & the other into the left in finitude - the little men saw nothing: the palace was mistaken by them for empty space, & being so vast remained invisible to their eyes. Then the Maharajah resorted to another expedient. He determined to manifest himself to the little creatures, whom he pitied - not as a whole but only in his parts. He destroyed the palace built by him from his manifesting qualities, brick by brick, & began throwing <sup>down</sup> ~~them~~ <sup>down</sup> upon the earth one after the other. Each brick was transformed into an idol: the red ones becoming gods & the grey <sup>ones</sup> goddesses; <sup>into</sup> ~~which~~ <sup>the</sup> Devas & Devatis - the qualities & the attributes of the Unseen - entered & they animated them.

This allegory shows polytheism in its true light & that it is <sup>the</sup> One Unity, as all the rest does. Between the di majores & the di minores there is no reality no difference. The former are the direct, the latter the broken or refracted, rays of one & the same luminary - what are Brahma, Vishnu & Siva but the triple ray that emanates directly from the light of the world; the three gods with their goddesses are the three dual representations of Purusha - the Spirit, and Prakriti - matter; the six synthesized by Swayambhuva the self-existent, ever perpetuated deity. They are only the symbols personifying the Unseen Presence in every phenomenon of nature.

~~Appendix - Modern Cycles at Chronic Comp 189~~

Cycles & Modern Cycles

The Hermetic  
... of geology. Science has become convinced  
now that the millions of the heavenly hosts - Suns  
stars, planets, the systems in & beyond, the Milky  
way - have all had our earth included in a common  
origin. Nevertheless, <sup>that</sup> a regular evolution, incessant &  
daily, is still going on. That "cosmic life times have begun at  
different epochs & proceed at different rates of change.  
Some began so far back in eternity or have proceeded  
at so rapid a rate, that their careers are brought  
to a conclusion in the passing age. Some are even

now awakening into existence; it is probable that  
worlds are beginning & ending continually. Hence  
cosmic existence, like the Kingdoms of organic  
life, presents a simultaneous panorama of a com-  
pleted cycle of being. A taxonomic arrange-  
ment of the various grades of animal existence  
presents a succession of forms which we find  
repeated in the embryonic history of a single  
individual, & again in the succession of geo-  
logical types; so the taxonomy of the heavens  
is both a cosmic embryology & a cosmic  
paleontology. (World Life p 539)

so much that cycles again in modern orthodox sciences  
It was the knowledge of all these truths, scientifically demon-  
strated & made public now, but in those days of antiquity ~~itself~~  
occult & known to Initiates alone - that led to the formation  
into a regular system of various cycles. The grand Manwantar-  
ic system was divided into other Great Cycles; and these

