

## GLOSSARY.

### A.

**Absoluteness.** When predicated of the UNIVERSAL PRINCIPLE, it denotes an abstraction, which is more correct and logical than to apply the adjective "absolute" to that which can have neither attributes nor limitations.

**Adam Kadmon** (*Heb.*) "Archetypal man, Humanity. The "Heavenly man" not fallen into sin. Kabalists refer it to the Ten Sephiroth on the plane of human perception." In the *Kabala* Adam Kadmon is the manifested Logos corresponding to our *third* Logos, the unmanifested being the first paradigmic *ideal* man, and symbolizing the universe *in abscondito*, or in its "privation" in the Aristotelean sense.

The first Logos is "the light of the World," the second and the third, its gradually deepening shadows.

**Adept** (*Lat. adeptus*). In Occultism, one who has reached the stage of initiation and become a master in the Science of Esoteric Philosophy.

**Æther** (*Gr.*) With the Ancients, the Divine luminiferous substance which pervades the whole universe; the "garment" of the Supreme Deity, Zeus, or Jupiter. With the Moderns, Ether, for the meaning of which, in physics and chemistry, see Webster's Dictionary, or some

other. In Esotericism, Æther is the third principle of the Kosmic Septenary, matter (earth) being the lowest, and Akâsa, the highest.

**Agathon** (*Gr.*) Plato's Supreme Deity, lit. "the good." Our ALAYA or the Soul of the World.

**Agnostic.** A word first used by Professor Huxley, to indicate one who believes nothing which cannot be demonstrated by the senses.

**Ahankara** (*Sans.*) The conception of "I," self-consciousness or self-identity; the "I," or egoistical and *mayavic* principle in man, due to our ignorance which separates our "I" from the Universal ONE-Self. Personality, egoism also.

**Ain-Soph** (*Heb.*) The "Boundless" or "Limitless" Deity emanating and extending. Ain-Soph is also written En-Soph and Ain-Suph, for no one, not even the Rabbis, are quite sure of their vowels. In the religious metaphysics of the old Hebrew philosophers, the ONE Principle was an abstraction like Parabrahm, though modern Kabalists have succeeded by mere dint of sophistry and paradoxes in making a "Supreme God" of it, and nothing higher. But with the early Chaldean Kabalists Ain-Soph was "without form or being" with "no likeness with anything else." (Franck's *Die Kabbala*, p. 126.) That Ain-Soph has never been considered as the "Creator" is proved conclusively by the fact that such an orthodox Jew as Philo calls "creator" the *Logos*, who stands next the "Limitless One," and is "the SECOND God." "The Second God is in its (Ain-Soph's) wisdom," says Philo in *Quæst et Solut.* Deity is NO-THING; it is nameless, and therefore called Ain-Soph—the word *Ain* meaning *nothing*. (See also Franck's *Kabbala*, p. 153.)

**Alchemy**, in Arabic Ul-Khemi, is as the name suggests, the chemistry of nature. Ul-Khemi or Al-Kimia, however, is really an Arabianized word, taken from the Greek *χημεία* from *χυμός* "juice," extracted from a plant. Alchemy deals with the finer forces of nature and the various conditions of matter in which they are found to operate. Seeking under the veil of language, more or less artificial, to convey to

the uninitiated so much of the *Mysterium Magnum* as is safe in the hands of a selfish world, the Alchemist postulates as his first principle, the existence of a certain Universal Solvent in the homogeneous substance from which the elements were evolved; which substance he calls pure gold, or *sumnum materiæ*. This solvent, also called *menstruum universale*, possesses the power of removing all the seeds of disease out of the human body, of renewing youth, and prolonging life. Such is the *lapis philosophorum* (philosopher's stone). Alchemy first penetrated into Europe through Geber, the great Arabian sage and philosopher, in the eighth century of our era; but it was known and practised long ages ago in China and Egypt. Numerous papyri on Alchemy, and other proofs that it was the favourite study of Kings and Priests, have been exhumed and preserved under the generic name of Hermetic treatises (see *Tabula Smaragdina*). Alchemy is studied under three distinct aspects, which admit of many different interpretations, viz.: the Cosmic, the Human, and the Terrestrial.

These three methods were typified under the three alchemical properties—sulphur, mercury, and salt. Different writers have stated that these are three, seven, ten and twelve processes respectively; but they are all agreed there is but one object in Alchemy, which is to transmute gross metals into pure gold. But what that *gold* really is, very few people understand correctly. No doubt there is such a thing in Nature as transmutation of the baser metal into the nobler; but this is only one aspect of Alchemy, the terrestrial, or purely material, for we see logically the same process taking place in the bowels of the earth. Yet, besides and beyond this interpretation, there is in Alchemy a symbolical meaning, purely psychic and spiritual. While the Kabalist-Alchemist seeks for the realization of the former, the Occultist-Alchemist, spurning the gold of the earth, gives all his attention to and directs his efforts only towards the transmutation of the baser *quaternary* into the divine upper *trinity* of man, which when finally blended, is one. The spiritual, mental,

psychic, and physical planes of human existence are in Alchemy compared to the four elements—fire, air, water, and earth, and are each capable of a three-fold constitution, *i.e.*, fixed, unstable, and volatile. Little or nothing is known by the world concerning the origin of this archaic branch of philosophy; but it is certain that it antedates the construction of any known Zodiac, and as dealing with the personified forces of nature, probably also any of the mythologies of the world. Nor is there any doubt that the true secrets of transmutation (on the physical plane) were known in the days of old, and lost before the dawn of the so-called historical period. Modern chemistry owes its best fundamental discoveries to Alchemy, but regardless of the undeniable truism of the latter, that there is but *one* element in the universe, chemistry placed metals in the class of elements, and is only now beginning to find out its gross mistake. Even some encyclopedists are forced to confess that if most of the accounts of transmutation are fraud or delusion, “yet some of them are accompanied by testimony *which renders them probable*. By means of the galvanic battery even the alkalis have been discovered to have a metallic basis. The possibility of obtaining metal from other substances which contain the ingredients composing it, of *changing one metal into another . . .* must therefore be left undecided. Nor are all Alchemists to be considered impostors. Many have laboured under the conviction of obtaining their object, with indefatigable patience and purity of heart, which is soundly recommended by Alchemists as the principal requisite for the success of their labours.” (Pop. Encyclop.)

**Alexandrian Philosophers** (or School). This famous school arose in Alexandria, Egypt, which city was for long ages the seat of learning and philosophy. It was famous for its library, founded by Ptolemy Soter at the very beginning of his reign (Ptolemy died in 283 B.C.)—a library which once boasted 700,000 rolls, or volumes (Aulus Gellius), for its museum, the first real Academy of Sciences and Arts, for its

world-renowned scholars, such as Euclid, the father of scientific geometry; Apollonius of Perga, the author of the still extant work on conic sections; Nicomachus, the arithmetician: for astronomers, natural philosophers, anatomists such as Herophilus and Erasistratus; physicians, musicians, artists, etc. But it became still more famous for its eclectic, or *new* Platonic school, founded by Ammonius Saccas in 173 A.D., whose disciples were Origen, Plotinus, and many other men now famous in history. The most celebrated schools of the Gnostics had their origin in Alexandria. Philo-Judæus, Josephus, Iamblichus, Porphyry, Clement of Alexandria, Eratosthenes the astronomer, Hypatia, the virgin philosopher, and numberless other stars of second magnitude, all belonged at various times to these great schools, and helped to make of Alexandria one of the most justly renowned seats of learning that the world has ever produced.

**Altruism**, from *Alter*, other. A quality opposed to Egoism. Actions tending to do good to others, regardless of self.

**Ammonius Saccas**. A great and good philosopher who lived in Alexandria between the 2nd and 3rd centuries of our Era, the founder of the Neo-Platonic School of the Philalethians or "lovers of truth." He was of poor birth and born of Christian parents, but endowed with such prominent, almost divine goodness as to be called *Theodidaktos*, the "God-taught." He honoured that which was good in Christianity, but broke with it and the Churches at an early age, being unable to find in Christianity any superiority over the old religions.

**Analogeticists**. The disciples of Ammonius Saccas (*vide supra*) so called because of their practice of interpreting all sacred legends, myths, and mysteries by a principle of analogy and correspondence, which rule is now found in the Kabalistic system, and pre-eminently so in the schools of Esoteric philosophy in the East. (*Vide* "The Twelve Signs of the Zodiac," by T. Subba Row in "Five years of Theosophy.")

**Ananda** (*Sans.*) Bliss, joy, felicity, happiness. A name of a favourite disciple of Gautama, the Lord Buddha.

**Anaxagoras.** A famous Ionian philosopher, who lived 500 B.C., studied philosophy under Anaximenes of Miletus, and settled in the days of Pericles, at Athens. Socrates, Euripides, Archelaus, and other distinguished men and philosophers were among his disciples and pupils. He was a most learned astronomer, and was one of the first to explain openly that which was taught by Pythagorus secretly—viz., the movements of the planets, the eclipses of the sun and moon, etc. It was he who taught the theory of chaos, on the principle that “nothing comes from nothing,” *ex nihilo nihil fit*—and of atoms, as the underlying essence and substance of all bodies, “of the same nature as the bodies which they formed.” These atoms, he taught, were primarily put in motion by *nous* (universal intelligence, the *Mahat* of the Hindus), which *nous* is an immaterial, eternal, spiritual entity; by this combination the world was formed, the material gross bodies sinking down, and the ethereal atoms (or fiery ether) rising and spreading in the upper celestial regions. Antedating modern science by over 2,000 years, he taught that the stars were of the same material as our earth, and the sun a glowing mass; that the moon was a dark uninhabitable body, receiving its light from the sun; and beyond the aforesaid science he confessed himself thoroughly convinced that *the real existence of things*, perceived by our senses, could not be demonstrably proved. He died in exile at Lampsacus, at the age of seventy-two.

**Anima Mundi** (*Lat.*) The “Soul of the World,” the same as *Alaya* of the Northern Buddhists; the divine Essence which pervades, permeates, animates, and informs all things, from the smallest atom of matter to man and god. It is in a sense “the seven-skinned Mother” of the stanzas in the *Secret Doctrine*; the essence of seven planes of sentiency, consciousness, and differentiation, both moral and physical. In its highest aspect it is *Nirvana*; in its lowest, the Astral Light. It

was feminine with the Gnostics, the early Christians, and the Nazarenes; bisexual with other sects, who considered it only in its four lower planes, of igneous and ethereal nature in the objective world of forms, and divine and spiritual in its three higher planes. When it is said that every human soul was born by detaching itself from the *Anima Mundi*, it is meant, esoterically, that our higher Egos are of an essence identical with *It*, and *Mahat* is a radiation of the ever unknown Universal ABSOLUTE.

**Anoia** (*Gr.*) is "want of understanding," "folly"; and is the name applied by Plato and others to the lower Manas when too closely allied with *Kama*, which is characterised by irrationality (*agnoia*). The Greek *agnoia* is evidently a derivative of the Sanskrit *ajñāna* (phonetically *agnyāna*), or ignorance, irrationality, and absence of knowledge.

**Anthropomorphism.** From the Greek *Anthropos*, man. The act of endowing God or the gods with a human form and human attributes or qualities.

**Anugita** (*Sans.*) One of the Upanishads. A very occult treatise. (*Vide* Clarendon Press series "The Sacred Books of the East.")

**Apollo Belvidere.** Of all the ancient statues of Apollo, the son of Jupiter and Latona, called Phœbus, Helios, the radiant, and the Sun—the best and most perfect is the one of this name, which is in the Belvidere Gallery in the Vatican, at Rome. It is called the *Pythian Apollo*, as the god is represented in the moment of his victory over the serpent Python. The statue was found in the ruins of Antium in 1503.

**Apollonius of Tyana.** A wonderful philosopher born in Cappadocia about the beginning of the first century; an ardent Pythagorean, who studied the Phœnician sciences under Euthydemus, and Pythagorean philosophy and other subjects under Euxenus of Heraclea. According to the tenets of the Pythagorean school he remained a vegetarian the whole of his long life, ate only fruit and herbs, drank no wine, wore vestments made only of plant fibres, walked barefooted and let his hair

grow to the full length, as all the Initiates have done before and after him. He was initiated by the priests of the temple of Æsculapius (Asclepius) at Ægæ, and learnt many of the "miracles" for healing the sick wrought by the God of medicine. Having prepared himself for a higher initiation by a silence of five years, and by travel—visiting Antioch, Ephesus, and Pamphylia and other parts—he repaired *viâ* Babylon to India, alone, all his disciples having abandoned him as they feared to go to the "land of enchantments." A casual disciple, Damis, whom he met on his way, accompanied him, however, on his travels. At Babylon he got initiated by the Chaldees and Magi, according to Damis, whose narrative was copied by one named Philostratus one hundred years later. After his return from India, he showed himself a true Initiate in that the pestilence, earthquakes, deaths of kings and other events, which he prophesied, duly happened.

At Lesbos, the priests of Orpheus got jealous of him, and refused to initiate him into their peculiar mysteries, though they did so several years later. He preached to the people of Athens and other States the purest and noblest ethics, and the phenomena he produced were as wonderful as they were numerous, and well authenticated. "How is it," inquires Justin Martyr, in dismay, "how is it that the talismans (*telesmata*) of Apollonius have power, for they prevent, as *we see*, the fury of the waves, and the violence of the winds, and the attacks of wild beasts; and *whilst our Lord's miracles are preserved by tradition alone*, those of Apollonius are most numerous, and actually manifested in present facts?" (Quest. XXIV.) But an answer is easily found to this, in the fact that, after crossing the Hindu Koosh, Apollonius had been directed by a king to *the abode of the Sages*, whose abode it may be to this day, and who taught him their unsurpassed knowledge. His dialogues, with the Corinthian Menippus, give to us truly the esoteric catechism, and disclose (when understood) many an important mystery of nature. Apollonius was the friend, correspondent, and guest of kings and queens, and no wonderful

or "magic" powers are better attested than his. Towards the close of his long and wonderful life he opened an esoteric school at Ephesus, and died at the ripe old age of one hundred years.

**Archangel.** Highest, supreme angel. From the two Greek words, *arch*, "first," and *angelos*, "messenger."

**Arhat** (*Sans.*), also pronounced and written Arahāt, Arhan, Rahāt, etc., "the worthy one"; a perfected Arya, one exempt from reincarnation; "deserving Divine honours." This was the name first given to the Jain, and subsequently to the Buddhist holy men initiated into the esoteric mysteries. The Arhat is one who has entered the last and highest path, and is thus emancipated from rebirth.

**Arians.** The followers of Arius, a presbyter of the Church in Alexandria in the fourth century. One who holds that Christ is a created and human being, inferior to God the Father, though a grand and noble man, a true adept, versed in all the divine mysteries.

**Aristobulus.** An Alexandrian writer, and an obscure philosopher. A Jew who tried to prove that Aristotle explained the esoteric thoughts of Moses.

**Aryan** (*Sans.*) Lit., "the holy"; those who had mastered the Aryasatyani and entered the Aryamarga path to Nirvana or Moksha, the great "fourfold" path. They were originally known as Rishis. But now the name has become the epithet of a race, and our Orientalists, depriving the Hindu Brahmans of their birthright, have made Aryans of all Europeans. Since, in esotericism, the four paths or stages can only be entered through great spiritual development and "growth in holiness," they are called the Aryamarga. The degrees of Arhatship, called respectively Srotāpatti, Sakridāgāmin, Anāgāmin, and Arhat, or the four classes of Aryas, correspond to the four paths and truths. "

**Aspect.** The form (*rupa*) under which any principle in septenary man or nature manifests is called an *aspect* of that principle in Theosophy.

**Astral Body.** The ethereal counterpart or double of any physical body.—*Döppelgänger.*

**Astrology.** The science which defines the action of celestial bodies upon mundane affairs, and claims to foretell future events from the positions of the stars. Its antiquity is such as to place it among the very earliest records of human learning. It remained for long ages a secret science in the East, and its final expression remains so to this day, its esoteric application only having been brought to any degree of perfection in the West during the lapse of time since Varaha Mihira wrote his book on Astrology, some 1400 years ago. Claudius Ptolemy, the famous geographer and mathematician who founded the system of Astronomy known under his name, wrote his *Tetrabiblos*, which is still the basis of modern Astrology, 135 A.D. The science of Horoscopy is studied now chiefly under four heads, viz. : (1). *Mundane*, in its application to meteorology, seismology, husbandry. (2). *State or Civic*, in regard to the future of nations, Kings, and rulers. (3). *Horary*, in reference to the solving of doubts arising in the mind upon any subject. (4). *Genethliacal*, in connection with the future of individuals from birth unto death. The Egyptians and the Chaldees were among the most ancient votaries of Astrology, though their modes of reading the stars and the modern methods differ considerably. The former claimed that Belus, the Bel or Elu of the Chaldees, a scion of the *Divine* Dynasty, or the dynasty of the King-gods, had belonged to the land of Chemi, and had left it to found a colony from Egypt on the banks of the Euphrates, where a temple, ministered by priests in the service of the "lords of the stars," was built. As to the origin of the science, it is known on the one hand that Thebes claimed the honour of the invention of Astrology ; whereas, on the other hand, all are agreed that it was the Chaldees who taught that science to the other nations. Now Thebes antedated considerably, not only "Ur of the Chaldees," but also

Nipur, where Bel was first worshipped—Sin, his son (the moon), being the presiding deity of Ur, the land of the nativity of Terah, the Sabeian and Astrolater, and of Abram, his son, the great Astrologer of Biblical tradition. All tends, therefore, to corroborate the Egyptian claim. If later on the name of Astrologer fell into disrepute in Rome and elsewhere, it was owing to the frauds of those who wanted to make money of that which was part and parcel of the Sacred Science of the Mysteries, and who, ignorant of the latter, evolved a system based entirely on mathematics, instead of transcendental metaphysics with the physical celestial bodies as its *upadhi* or material basis. Yet, all persecutions notwithstanding, the number of adherents to Astrology among the most intellectual and scientific minds was always very great. If Cardan and Kepler were among its ardent supporters, then later votaries have nothing to blush for, even in its now imperfect and distorted form. As said in *Isis Unveiled* (I., 259), "Astrology is to exact astronomy, what psychology is to exact physiology. In astrology and psychology one has to step beyond the visible world of matter and enter into the domain of transcendent spirit."

**Athenagoras.** A Platonic Philosopher of Athens, who wrote an apology for the Christians in 177 A.D., addressed to Marcus Aurelius, to prove that the accusations brought against them, viz., that they were incestuous and ate murdered children, were untrue.

**Atman,** or Atma (*Sans.*) The Universal Spirit, the divine monad, "the seventh Principle," so called, in the exoteric "septenary" classification of man. The Supreme Soul.

**Aura** (*Gr.* and *Lat.*) A subtle invisible essence or fluid that emanates from human, animal, and other bodies. It is a psychic effluvium partaking of both the mind and the body, as there is both an electro-vital and at the same time an electro-mental aura; called in Theosophy the Akasic or magnetic aura. In R. C. Martyrology, a Saint.

**Avatara** (*Sans.*) Divine incarnation. The descent of a god or

some exalted Being who has progressed beyond the necessity for rebirth, into the body of a simple mortal. Krishna was an *Avatar* of Vishnu. The Dalai-Lama is regarded as an Avatar of Avalokiteswara and the Teschu-Lama as one of Tson-Kha-pa, or Amitábha. These are two kinds of Avatars: one born from woman and the other "parentless"—*Anupadaka*.

## B.

**Beness.** A term coined by Theosophists to render more accurately the essential meaning of the untranslatable word *Sat*. The latter word does not mean "Being," for the term "Being" presupposes a sentient consciousness of existence. But as the term *Sat* is applied solely to the absolute principle, that universal, unknown, and ever unknowable principle which philosophical Pantheism postulates, calling it the basic root of Kosmos and Kosmos itself, it could not be translated by the simple term "Being." *Sat*, indeed, is not even, as translated by some Orientalists, "the incomprehensible Entity"; for it is no more an "Entity" than a non-entity, but both. It is as said absolute BENESS, not "Being"; the one, secondless, undivided and indivisible ALL—the root of nature both visible and invisible, objective and subjective, comprehensible and—never to be fully comprehended.

**Bhagavat-Gita** (*Sans.*) Lit., "the Lord's Song," a portion of the *Mahabharata*, the great epic poem of India. It contains a dialogue wherein Krishna—the "Charioteer" and Arjuna his *chela* have a discussion upon the highest spiritual philosophy. The work is pre-eminently occult or esoteric.

**Black Magic.** Sorcery; necromancy, or the raising of the dead and other selfish abuses of abnormal powers. This abuse may be uninten-

tional; still it has to remain "*black*" magic whenever anything is produced phenomenally simply for one's own gratification.

**Boëhme (Jacob).** A mystic and great philosopher, one of the most prominent Theosophists of the mediæval ages. He was born about 1575 at Old Diedenberg, some two miles from Görlitz (Silesia), and died in 1624, being nearly fifty years old. When a boy he was a common shepherd, and, after learning to read and write in a village school, became an apprentice to a poor shoemaker at Görlitz. He was a natural clairvoyant of the most wonderful power. With no education or acquaintance with science he wrote works which are now proved to be full of scientific truths; but these, as he himself says of what he wrote, he "saw as in a Great Deep in the Eternal." He had "a thorough view of the universe, as in chaos," which yet opened itself in him, from time to time, "as in a young planet," he says. He was a thorough born mystic, and evidently of a constitution which is most rare; one of those fine natures whose material envelope impedes in no way the direct, even if only occasional, intercommunication between the intellectual and spiritual Ego. It is this *Ego* which Jacob Boëhme, as so many other untrained mystics, mistook for God. "Man must acknowledge," he writes, "that his knowledge is not his own, but from God, who manifests the *Ideas* of Wisdom to the Soul of Man *in what measure he pleases.*" Had this great Theosophist been born 300 years later he might have expressed it otherwise. He would have known that the "God" who spoke through his poor uncultured and untrained brain was his own Divine *Ego*, the omniscient Deity within himself, and that what that Deity gave out was not "what measure he pleased," but in the measure of the capacities of the mortal and temporary dwelling it informed.

**Book of the Keys.** An ancient Kabalistic work. The original is no longer extant, though there may be spurious and disfigured copies and forgeries of it.

**Brahm (Sans.)** The student must distinguish between the neuter

Brahma, and the male Creator of the Indian Pantheon, Brahmâ. The former Brahma or Brahman is the impersonal, Supreme, and unrecognizable Soul of the Universe, from the essence of which all emanates, and into which all returns; which is incorporeal, immaterial, unborn, eternal, beginningless and endless. It is all-pervading, animating the highest god as well as the smallest mineral atom. Brahmâ, on the other hand, the male and the alleged Creator, exists in his manifestation periodically only, and passes into *pralaya*, *i.e.*, disappears and is *annihilated* as periodically. (*Vide infra*.)

**Brahmâ's Day.** A period of 2,160,000,000 years, during which Brahmâ, having emerged out of his Golden Egg (Hiranya Garbha), creates and fashions the material world (for he is simply the fertilizing and creative force in Nature). After this period the worlds being destroyed in turn by fire and water, he vanishes with objective nature; and then comes

**Brahmâ's Night.** A period of equal duration, in which Brahmâ is said to be asleep. Upon awakening he recommences the process, and this goes on for an AGE of Brahmâ composed of alternate "Days" and "Nights," and lasting for 100 years of 2,160,000,000 each. It requires fifteen figures to express the duration of such an age, after the expiration of which the Mahapralaya or Great Dissolution sets in, and lasts in its turn for the same space of fifteen figures.

**Brahm-Vidya** (*Sans.*) The knowledge or Esoteric Science about the true nature of the two Brahmas.

**Buddha** (*Sans.*) "The enlightened." Generally known as the title of Gautama Buddha, the Prince of Kapilavastu, the founder of modern Buddhism. The highest degree of knowledge and holiness. To become a Buddha one has to break through the bondage of sense and personality; to acquire a complete perception of the *real Self*, and learn not to separate it from all the other Selves; to learn by experience the utter unreality of all phenomena, foremost of all the visible Kosmos; to

attain a complete detachment from all that is evanescent and finite, and to live while yet on earth only in the immortal and everlasting.

**Buddhi** (*Sans.*) Universal Soul or Mind. *Mahabuddhi* is a name of Mahat (*q. v.*); also the Spiritual Soul in man (the sixth principle exoterically), the vehicle of Atma, the seventh, according to the exoteric enumeration.

**Buddhism** is the religious philosophy taught by Gautama Buddha. It is now split into two distinct churches: the Southern and Northern. The former is said to be the purer, as having preserved more religiously the original teachings of the Lord Buddha. The Northern Buddhism is confined to Thibet, China, and Nepal. But this distinction is incorrect. If the Southern Church is nearer, and has not, in fact, departed, except perhaps in trifling dogmas, due to the many councils held after the death of the MASTER, from the public or exoteric teachings of Sakyamuni, the Northern Church is the outcome of Siddhârta Buddha's esoteric teachings which he confined to his elect Bikshus and Arhats. Buddhism, in fact, cannot be justly judged in our age either by one or the other of its exoteric popular forms. Real Buddhism can be appreciated only by blending the philosophy of the Southern Church and the metaphysics of the Northern Schools. If one seems too iconoclastic and stern, and the other too metaphysical and transcendental, events being overcharged with the weeds of Indian exotericism—many of the gods of its Pantheon having been transplanted under new names into Thibetan soil—it is due to the popular expression of Buddhism in both churches. Correspondentially, they stand in their relation to each other as Protestantism to Roman Catholicism. Both err by an excess of zeal and erroneous interpretations, though neither the Southern nor the Northern Buddhist clergy have ever departed from Truth consciously, still less have they acted under the dictates of *priestocracy*, ambition, or an eye to personal gain and power, as the later churches have.

**Buddhi-Taijasi** (*Sans.*) A very mystic term, capable of several interpretations. In Occultism, however, and in relation to the human "Principles" (exoterically), it is a term to express the state of our dual Manas, when, reunited during a man's life, it bathes in the radiance of Buddhi, the Spiritual Soul. For "Taijasi" means the *radiant*, and Manas, becoming radiant in consequence of its union with Buddhi, and being, so to speak, merged into it, is identified with the latter; the trinity has become one; and, as the element of Buddhi is the highest, it becomes *Buddhi-Taijasi*. In short, it is the human soul illuminated by the radiance of the divine soul, the human reason lit by the light of the Spirit or *Divine SELF-CONSCIOUSNESS*.

### C.

**Caste.** Originally the system of the four hereditary classes into which Indian population was divided: Brahman, Kshatriya, Vaisya and Shoodra—(a) descendants of Brahmā; (b) warrior; (c) mercantile, and (d) the lowest or agricultural Shoodra class. From these four, hundreds of divisions and minor castes have sprung.

**Causal Body.** This "body," which is in reality no body at all, either objective or subjective, but *Buddhi* the Spiritual Soul, is so-called because it is the direct cause of the *Sushupti* state leading to the *Turya* state, the highest state of *Samadhi*. It is called *Karanopadhi*, "the basis of the cause," by the "Taraka Raj" Yogis, and in the Vedanta System corresponds to both the *Vignanamaya* and *Anandamaya Ksha* (the latter coming next to Atma, and therefore being the vehicle of the Universal Spirit). Buddhi alone could not be called a "Causal body," but becomes one in conjunction with Manas, the incarnating Entity or Ego.

**Chela** (*Sans.*) A disciple. The pupil of a Guru or Sage, the follower of some Adept, or a school of philosophy.

**Chrestos** (*Gr.*) The early gnostic term for Christ. This technical term was used in the fifth century B.C. by Æschylus, Herodotus and others. The *Manteumata pythocresta*, or the "Oracles delivered by a Pythian God" through a pythoness, are mentioned by the former (Cho. 901), and *Pythocréstos* is derived from *chrao*. *Chrésterion* is not only "the test of an oracle," but an offering to, or for, the oracle. *Chréstes* is one who explains oracles, a "prophet and soothsayer," and *Chrésterios*, one who serves an oracle or a God. The earliest Christian writer, Justin Martyr, in his first Apology, calls his co-religionists *Chréstians*. "It is only through ignorance that men call themselves Christians, instead of Chréstians," says Lactantius (*lib.* IV., cap. VII.). The terms Christ and Christians, spelt originally *Chrést* and *Chréstians*, were borrowed from the Temple vocabulary of the Pagans. *Chréstos* meant, in that vocabulary, "a disciple on probation," a candidate for hierophantship; who, when he had attained it, through Initiation, long trials and suffering, and had been anointed (*i.e.*, "rubbed with oil," as Initiates and even Idols of the Gods were, as the last touch of ritualistic observance), was changed into *Christos*—the "purified" in esoteric or mystery language. In mystic symbology, indeed, Christes or Christos meant that the "way," the *Path*, was already trodden and the goal reached; when the fruits of the arduous labour, uniting the personality of evanescent clay with the indestructible INDIVIDUALITY, transformed it thereby into the immortal EGO. "At the end of the way stands the Christes," the Purifier; and the union once accomplished, the Chréstos, the "man of sorrow" became *Christos* himself. Paul, the Initiate, knew this, and meant this precisely, when he is made to say in bad translation, "I travail in birth again until Christ be formed in you" (Gal. iv., 19), the true rendering of which is, ". . . . until you form the Christos within yourselves." But the profane, who knew only that *Chrestos* was in some way connected with priest and prophet, and knew nothing about the hidden meaning of *Christos*, insisted, as did Lactantius and Justyn

Martyr, on being called *Chrétians* instead of Christians. Every good individual, therefore, may find Christ in his "inner man," as Paul expresses it, (Ephes. iii., 16, 17) whether he be Jew, Mussulman, Hindu or Christian.

**Christ** (see **CHRESTOS**).

**Christian Scientist.** A newly-coined term for denoting the practitioners of a healing art by *will*. The name is a misnomer, since Buddhist or Jew, Hindu or Materialist can practise this new form of *Western Yoga* with like success if he can only guide and control his will with sufficient firmness. "Mental Scientists" is another rival school. These work by a universal denial of every disease and evil imaginable, and claim, syllogistically, that since Universal Spirit cannot be subject to the ailments of flesh, and since every atom is Spirit and *in* Spirit, and since, finally, they—the healers and the healed—are all absorbed in this Spirit or Deity, there is not, nor can there be, such a thing as disease. This prevents in nowise both Christian and Mental Scientists from succumbing to disease and nursing chronic diseases for years in their own bodies just like other ordinary mortals.

**Clairaudience.** The faculty—whether innate or acquired by occult training—to hear things at whatever distance.

**Clairvoyance.** A faculty of seeing with the inner eye or spiritual sight. As now used, it is a loose and flippant term, embracing under its meaning both a happy guess due to natural shrewdness or intuition, and also that faculty which was so remarkably exercised by Jacob Boehme and Swedenborg. Yet even these two great seers, since they could never rise superior to the general spirit of the Jewish Bible and Sectarian teachings, have sadly confused what they saw, and fallen far short of true clairvoyance.

**Clemens Alexandrinus.** A Church Father and voluminous writer, who had been a Neo-Platonist and a disciple of Ammonius Saccas. He was one of the few Christian philosophers between the second and third centuries of our era, at Alexandria.

**College of Rabbis.** A college at Babylon; most famous during the early centuries of Christianity, but its glory was greatly darkened by the appearance in Alexandria of Hellenic teachers, such as Philo-Judæus, Josephus, Aristobulus and others. The former avenged themselves on their successful rivals by speaking of the Alexandrians as Theurgists and unclean prophets. But the Alexandrian believers in thau-maturgy were not regarded as sinners and impostors when orthodox Jews were at the head of such schools of "hazim." There were colleges for teaching prophecy and occult sciences. Samuel was the chief of such a college at Ramah; Elisha, at Jericho. Hillel had a regular academy for prophets and seers; and it is Hillel, a pupil of the Babylonian College, who was the founder of the sect of the Pharisees and the great orthodox Rabbis.

**Cycle** (*Gr.*) KUKLOS. The ancients divided time into endless cycles, wheels within wheels, all such periods being of various durations, and each marking the beginning or end of some event either cosmic, mundane, physical or metaphysical. There were cycles of only a few years, and cycles of immense duration, the great Orphic cycle referring to the ethnological change of races lasting 120,000 years, and that of Cassandrus of 136,000, which brought about a complete change in planetary influences and their correlations between men and gods—a fact entirely lost sight of by modern astrologers.

## D.

**Deist.** One who admits the possibility of the existence of a God or gods, but claims to know nothing of either, and denies revelation. An *agnostic* of olden times.

**Deva** (*Sans.*) A god, a "resplendent" Deity, *Deva-Deus*, from the root *div*, "to shine." A Deva is a celestial being—whether good, bad or

indifferent—which inhabits “the three worlds,” or the *three planes* above us. There are 33 groups or millions of them.

**Devachan** (*Sans.*) The “Dwelling of the Gods.” A state intermediate between two earth-lives, and into which the Ego (Atma-Buddhi-Manas, or the Trinity made one) enters after its separation from Kama Rupa, and the disintegration of the lower principles, after the death of the body, on Earth.

**Dhammapada** (*Sans.*) A work containing various aphorisms from the Buddhist Scriptures.

**Dhyana** (*Sans.*) One of the six Paramitas of perfection. A state of abstraction which carries the ascetic practising it far above the region of sensuous perception, and out of the world of matter. Lit., “contemplation.” The six stages of Dhyana differ only in the degrees of abstraction of the personal Ego from sensuous life.

**Dhyana Chohans** (*Sans.*) Lit., “The Lords of Light.” The highest gods, answering to the Roman Catholic Archangels. The divine Intelligences charged with the supervision of Kosmos.

**Double.** The same as the Astral body or “Döppelgänger.”

## E.

**Ecstasis** (*Gr.*) A psycho-spiritual state; a physical trance which induces clairvoyance, and a beatific state which brings on visions.

**Ego** (*Lat.*) “I”; the consciousness in man of the “I am I,” or the feeling of *I-am-ship*. Esoteric philosophy teaches the existence of two *Egos* in man, the mortal or *personal*, and the higher, the divine or *impersonal*, calling the former “personality,” and the latter “individuality.”

**Egoity** (from the word “Ego”). Egoity means “individuality”—

never "personality," as it is the opposite of *Egoism* or "selfishness," the characteristic *par excellence* of the latter.

**Eidolon** (*Gr.*) The same as that which we term the human phantom, the Astral form.

**Elementals**, or Spirits of the Elements. The creatures evolved in the Four Kingdoms, or Elements—Earth, Air, Fire, and Water. They are called by the Kabalists, Gnomes (of the Earth), Sylphs (of the Air), Salamanders (of the Fire), and Undines (of the Water), except a few of the higher kinds and their rulers. They are rather the forces of nature than ethereal men and women. These forces, as the servile agents of the occultist, may produce various effects; but if employed by *elementaries* (*Kamarupas*)—in which case they enslave the mediums—they will deceive. All the lower invisible beings generated on the fifth, sixth, and seventh Planes of our terrestrial atmosphere are called Elementals—Peris, Devs, Djins, Sylvans, Satyrs, Fauns, Elves, Dwarfs, Trolls, Norns, Kobolds, Brownies, Nixies, Goblins, Pinkies, Banshees, Moss People, White Ladies, Spooks, Fairies, etc., etc.

**Eleusinia** (*Gr.*) The Eleusinian Mysteries were the most famous and the most ancient of all the Greek mysteries (save the Samothracian), and were performed near the hamlet of Eleusis, not far from Athens. Epiphanius traces them to the days of Iacchos (1800 B.C.) They were held in honour of Demeter, the great Ceres, and the Egyptian Isis; and the last act of the performance referred to a sacrificial victim of atonement and a resurrection, when the Initiate was admitted to the highest degree of Eopt. The festival of the Mysteries began in the month of Boëdromion (September), the time of grape-gathering, and lasted from the 15th to the 22nd—seven days. The Hebrew Feast of Tabernacles—the feast of *ingatherings*—in the month of Ethanim (the seventh) also began on the 15th and ended on the 22nd of that month. The name of the month (Ethanim) is derived, according to some, from Adonim, Adonia, Attenim, Ethanim, and was in honour

of Adonai, or Adonis (Tham), whose death was lamented by the Hebrews in the groves of Bethlehem. The sacrifice of "Bread and Wine" was performed both in the Eleusinia and during the Feast of Tabernacles.

**Emanation** (the doctrine of) is in its metaphysical meaning opposed to evolution, yet one with it. Science teaches that, physiologically, evolution is a mode of generation in which the germ that develops the foetus pre-exists already in the parent, the development and final form and characteristics of that germ being accomplished by nature; and that (as in its cosmology) the process takes place *blindly*, through the correlation of the elements and their various compounds. Occultism teaches that this is only the *apparent* mode, the real process being Emanation, guided by intelligent forces under an immutable LAW. Therefore, while the Occultists and Theosophists believe thoroughly in the doctrine of Evolution as given out by Kapila and Manu, they are *Emanationists* rather than *Evolutionists*. The doctrine of Emanation was at one time universal. It was taught by the Alexandrian, as well as by the Indian philosophers, by the Egyptian, the Chaldean, and Hellenic Hierophants, and also by the Hebrews (in their Kabala, and even in Genesis). For it is only owing to deliberate mistranslation that the Hebrew word *asdt* was translated "angels" from the Septuagint, while it means *Emanations*, *Æons*, just as with the Gnostics. Indeed, in Deuteronomy (xxxiii. 2) the word *asdt* or *ashdt* is translated as "fiery law," whilst the correct rendering of the passage should be, "from his right went (not a *fiery law*, but) a *fire according to law*," viz., that the fire of one flame is imparted to and caught up by another—like as in a trail of inflammable substance. This is precisely Emanation, as shown in *Isis Unveiled*. "In Evolution, as it is now beginning to be understood, there is supposed to be in all matter an impulse to take on a higher form—a supposition clearly expressed by Manu and other Hindoo philosophers of the highest antiquity. The philosopher's tree illustrates it in the case of the zinc solution. The controversy between the followers of this school and the

Emanationists may be briefly stated thus: The Evolutionist stops all inquiry at the borders of 'the unknowable'; the Emanationist believes that nothing can be evolved—or, as the word means, unwombed or born—except it has first been involved, thus indicating that life is from a spiritual potency above the whole."

**Esoteric.** Hidden, secret. From the Greek *Esotericos*—"inner," concealed.

**Esoteric Buddhism.** Secret wisdom or intelligence, from the Greek *Esotericos*, "inner," and the Sanskrit *Bodhi*, "knowledge," in contradistinction to *Buddhi*, "the faculty of knowledge or intelligence," and *Buddhism*, the philosophy or Law of Buddha (the Enlightened). Also written "Budhism," from Budha (Intelligence, Wisdom) the Son of Soma.

**Exoteric (Gr.)** Outward, public; the opposite of esoteric or hidden.

**Extra-Cosmic, i.e.,** outside of Kosmos or Nature. A nonsensical word invented to assert the existence of a *personal* god independent of or outside Nature *per se*; for as Nature, or the Universe, is infinite and limitless there can be nothing outside it. The term is coined in opposition to the Pantheistic idea that the whole Kosmos is animated or informed with the Spirit of Deity, Nature being but the garment, and matter the illusive shadows, of the real unseen Presence.

**Eurasians.** An abbreviation of "European-Asians." The mixed coloured races: the children of the white fathers, and the dark mothers of India, and *vice versa*.

## F.

**Ferho** (*Gnostic*). The highest and greatest creative power with the Nazarene Gnostics (*Codex Nazaraeus*).

**Fire-Philosophers.** The name given to the Hermetists and Alchemists of the Middle Ages, and also to the Rosicrucians. The latter, the successors of Theurgists, regarded fire as the symbol of Deity. It was the source, not only of material atoms, but the container of the Spiritual and Psychic Forces energising them. Broadly analysed, Fire is a triple principle; esoterically, a septenary, as are all the rest of the elements. As man is composed of Spirit, Soul, and Body, *plus* a four-fold aspect; so is Fire. As in the works of Robert Flood (*de Fluctibus*), one of the famous Rosicrucians, fire contains—Firstly, a visible flame (body); secondly, an invisible, astral fire (soul); and thirdly, spirit. The four aspects are (*a*) heat (life), (*b*) light (mind), (*c*) electricity (Kamic or molecular powers), and (*d*) the synthetic essences, *beyond spirit*, or the radical cause of its existence and manifestation. For the Hermetist or Rosicrucian, when a flame is extinct on the objective plane, it has only passed from the seen world into the unseen; from the knowable into the unknowable.

## G.

**Gautama** (*Sans.*) A name in India. It is that of the Prince of Kapilavastu, son of Sudhōdana, the Sakhya King of a small territory on the borders of Nepaul, born in the seventh century B.C., now called

the "Saviour of the world." Gautama or Gotama was the sacerdotal name of the Sakya family. Born a simple mortal, he rose to Buddhahood through his own personal and unaided merit; a man—verily greater than any God!

**Gebirol.** Salomon Ben Jehudah, called in literature *Avicbron*. An Israelite by birth, a philosopher, poet and kabalist; a voluminous writer and a mystic. He was born in the eleventh century at Malaga (1021), educated at Saragossa, and died at Valencia in 1070, murdered by a Mahomedan. His fellow-religionists called him Salomon, the Sephardi, or the Spaniard, and the Arabs, Abu Ayyub Suleiman-ben ya'hya Ibn Dgebirol, whilst the Scholastics named him Avicbron (see Myers' Quabbalah). Ibn Gebirol was certainly one of the greatest philosophers and scholars of his age. He wrote much in Arabic, and most of his MSS. have been preserved. His greatest work appears to be *The Megôr Hayyim. i.e., The Fountain of Life*, "one of the earliest exposures of the secrets of the Speculative Kabbalah," as his biographer informs us.

**Gnosis** (*Gr.*) Lit. "knowledge." The technical term used by the schools of religious philosophy, both before and during the first centuries of so-called Christianity, to denote the object of their enquiry. This spiritual and sacred knowledge, the *Gupta Vidya* of the Hindus, could only be obtained by Initiation into Spiritual Mysteries of which the ceremonial "Mysteries" were a type.

**Gnostics** (*Gr.*) The philosophers who formulated and taught the "Gnosis" or knowledge. They flourished in the first three centuries of the Christian Era. The following were eminent: Valentinus, Basilides, Marcion, Simon Magus, etc.

**Golden Age.** The ancients divided the life cycle into the Golden, Silver, Bronze and Iron Ages. The Golden was an age of primeval purity, simplicity and general happiness.

**Great Age.** There were several "Great Ages" mentioned by the

ancients. In India it embraced the whole Maha-Manvantara, the "Age of Brahmâ," each "Day" of which represents the Life Cycle of a chain, *i.e.*, it embraces a period of Seven Rounds (*vide* "Esoteric Buddhism," by A. P. Sinnett). Thus while a "Day" and a "Night" represent, as Manvantara and Pralaya, 8,640,000,000 years, an "age" lasts through a period of 311,040,000,000,000; after which the *Pralaya* or dissolution of the universe becomes universal. With the Egyptian and Greeks the "Great Age" referred only to the Tropical, or Sidereal year, the duration of which is 25,868 solar years. Of the complete age—that of the Gods—they said nothing, as it was a matter to be discussed and divulged only at the Mysteries, and during the Initiation Ceremonies. The "Great Age" of the Chaldees was the same in figures as that of the Hindus.

**Guhya Vidya** (*Sans.*) The secret knowledge of mystic-mantras.

**Gupta Vidya** (*Sans.*) The same as *Guhya Vidya*. Esoteric or secret science, knowledge.

**Gyges.** "The ring of Gyges" has become a familiar metaphor in European literature. Gyges was a Lydian, who, after murdering the King Candaules, married his widow. Plato tells us that Gyges descending once into a chasm of the earth, discovered a brazen horse, within whose opened side was the skeleton of a man of gigantic stature, who had a brazen ring on his finger. This ring when placed on his own finger made him invisible.

## H.

**Hades** (*Gr.*), or *Aïdes*, the "invisible," the land of shadows; one of whose regions was Tartarus, a place of complete darkness, as was also the region of profound dreamless sleep in Amenti. Judging by the allegorical description of the punishments inflicted therein, the place was

purely Karmic. Neither Hades nor Amenti were the Hell still preached by some retrograde priests and clergymen; and whether represented by the Elysian Fields or by Tartarus, they could only be reached by crossing the river to the "other shore." As well expressed in the "Egyptian Belief," the story of Charon, the ferryman (of the Styx) is to be found not only in Homer, but in the poetry of many lands. The *River* must be crossed before gaining the Isles of the Blest. The Ritual of Egypt described a Charon and his boat long ages before Homer. He is Khu-en-na, "the hawk-headed steersman." (See *Hell*.)

**Hallucinations.** A state produced sometimes by physiological disorders, sometimes by mediumship, and at others by drunkenness. But the cause that produces the visions has to be sought deeper than physiology. All such, particularly when produced through mediumship, are preceded by a relaxation of the nervous system, generating invariably an abnormal magnetic condition which attracts to the sufferer waves of astral light. It is these latter that furnish the various hallucinations, which, however, are not always, as physicians would explain them, mere empty and unreal dreams. No one can see that which does not exist—*i.e.*, which is not impressed—in or on the astral waves. But a seer may perceive objects and scenes (whether past, present or future) which have no relation whatever to himself; and perceive, moreover, several things entirely disconnected with each other at one and the same time, so as to produce the most grotesque and absurd combinations. But drunkard and seer, medium and adept see their respective visions in the astral light; only while the drunkard, the madman, and the untrained medium, or one in a brain fever, see, because they cannot help it, and evoke jumbled visions unconsciously to themselves without being able to control them, the adept and the trained Seer have the choice and the control of such visions. They know where to fix their gaze, how to steady the scenes they wish to observe, and how to see beyond the upper outward layers of the astral light. With the former such glimpses into

the *waves* are hallucinations; with the latter they become the faithful reproduction of what actually has been, is, or will be taking place. The glimpses at random, caught by the medium, and his flickering visions in the deceptive light, are transformed under the guiding will of the adept and seer into steady pictures, the truthful representation of that which he wills to come within the focus of his perception.

**Hell.** A term which the Anglo-Saxon race has evidently derived from the name of the Scandinavian goddess, Hela, just as the word *ad*, in Russian and other Slavonian tongues expressing the same conception, is derived from the Greek Hades, the only difference between the Scandinavian cold Hell, and the hot Hell of the Christians, being found in their respective temperatures. But even the idea of these overheated regions is not original with the Europeans, many people having entertained the conception of an under-world climate; as well we may, if we localise our Hell in the centre of the earth. All exoteric regions—the creeds of the Brahmans, Buddhists, Zoroastrians, Mahomedans, Jews, and the rest, made their Hells hot and dark, though many were more attractive than frightful. The idea of a hot Hell is an afterthought, the distortion of an astronomical allegory. With the Egyptians Hell became a place of punishment by fire not earlier than the 17th or 18th Dynasty, when Typhon was transformed from a God into a Devil. But at whatever time they implanted this dread superstition in the minds of the poor ignorant masses, the scheme of a burning Hell and souls tormented therein is purely Egyptian. Ra (the Sun) became the Lord of the Furnace, in *Karr*, the Hell of the Pharaohs, and the sinner was threatened with misery “in the heat of infernal fires.” “A lion was there,” says Dr. Birch, “and was called the roaring monster.” Another describes the place as “the bottomless pit and lake of fire, into which the victims are thrown” (compare *Revelation*). The Hebrew word *gai-hinnom* (*gehena*) had never really the significance given to it in Christian orthodoxy.

**Hermas**, an ancient Greek writer, of whose works only a few fragments now remain extant.

**Hierogrammatists** (*Gr.*) The title given to those Egyptian priests who were entrusted with the writing and reading of the sacred and secret records. The "scribes of the secret records" literally. They were the instructors of the neophytes preparing for initiation.

**Hierophant.** From the Greek *Hierophantes*, literally "he who explains sacred things"; a title belonging to the highest adepts in the temples of antiquity, who were the teachers and expounders of the Mysteries, and the Initiators into the final great Mysteries. The Hierophant stood for the Demiurge, and explained to the postulants for Initiation the various phenomena of creation that were produced for their tuition. "He was the sole expounder of the exoteric secrets and doctrines. It was forbidden even to pronounce his name before an uninitiated person. He sat in the East, and wore as symbol of authority, a golden globe, suspended from the neck. He was also called *Mystagogos*." (Kennett R. H. Mackenzie, IX., F.T.S., in *The Royal Masonic Cyclopædia*.)

**Hillel.** A great Babylonian Rabbi of the century preceding the Christian Era. He was the founder of the sect of the Pharisees, a learned and a saintly man.

**Hinayana** (*Sans.*) The "Smaller Vehicle"; a Scripture and a School of the Buddhists, contrasted with the *Mahayana*, "The Greater Vehicle." Both schools are mystical. (See *Mahayana*.) Also in exoteric superstition, the lowest form of transmigration.

**Homogeneity.** From the Greek words *homos*, "the same"; and *genos*, "kind." That which is of the same nature throughout, undifferentiated, non-compound, as gold is *supposed* to be.

**Hypnotism** (*Gr.*) A name given by Dr. Braid to the process by which one man of strong will-power plunges another of weaker mind into a kind of trance; once in such a state the latter will do anything *suggested*

to him by the hypnotiser. Unless produced for beneficial purposes, the Occultists would call it *black magic* or sorcery. It is the most dangerous of practices, morally and physically, as it interferes with the nerve fluids.

## I.

**Iamblicus.** A great Theosophist and an Initiate of the third century. He wrote a great deal about the various kinds of demons who appear through evocation, but spoke severely against such phenomena. His austerities, purity of life and earnestness were great. He is credited with having been levitated ten cubits high from the ground, as are some modern Yogis, and mediums.

**Illusion.** In Occultism everything finite (such as the Universe and all in it) is called Illusion or Maya.

**Individuality.** One of the names given in Theosophy and Occultism to the human Higher *Ego*. We make a distinction between the immortal and divine and the mortal human *Ego* which perishes. The latter or "Personality" (personal *Ego*) survives the dead body but for a time in Kama Loka: the Individuality prevails for ever.

**Initiate.** From the Latin *Initiatus*. The designation of anyone who was received into and had revealed to him the mysteries and secrets of either Masonry or Occultism. In times of antiquity they were those who had been initiated into the arcane knowledge taught by the Hierophants of the Mysteries; and in our modern days those who have been initiated by the adepts of mystic lore into the mysterious knowledge, which, notwithstanding the lapse of ages, has yet a few real votaries on earth.

**Iswara** (*Sans.*) The "Lord" or the personal god, *divine spirit in man*. Literally Sovereign (independent) existence. A title given to

Siva and other gods in India. Siva is also called Iswaradeva, or sovereign deva.

**Iu-Kabar Zivo**, Gnostic term. The "Lord of the Æons" in the Nazarene system. He is the procreator (Emanator) of the *seven holy lives* (the seven primal Dhyan Chohans or Archangels, each representing one of the cardinal virtues), and is himself called the *third* life (third Logos). In the Codex he is addressed as the *Helm* and *Vine* of the food of life. Thus he is identical with Christ (Christos) who says: "I am the *true vine* and my Father is the husbandman." (John xv. 1.) It is well known that Christ is regarded in the Roman Catholic Church as the "Chief of the Æons," as also is Michael, "who is as God." Such also was the belief of the Gnostics.

## J.

**Javidan Khirad** (*Pers.*) A work on moral precepts.

**Jhana** (*Sans.*) or *Jnana*, Knowledge: Occult Wisdom.

**Josephus Flavius**. A historian of the first century; a Hellenized Jew who lived in Alexandria and died at Rome. He was credited by Eusebius with having written the 16 famous lines relating to Christ, which were most probably interpolated by Eusebius himself, the greatest forger among the Church Fathers. This passage, in which Josephus, who was an ardent Jew and died in Judaism, is nevertheless made to acknowledge the *Messiahship* and divine origin of Jesus, is now declared spurious both by most of the Christian Bishops. (Lardner among others) and even by Paley (*see his Evidence of Christianity*). It was for centuries one of the weightiest proofs of the real existence of Jesus, the Christ.

## K.

**Kabbalah** (*Heb.*), or Kabbala. "The hidden wisdom of the Hebrew Rabbis of the middle ages derived from the older secret doctrines concerning divine things and cosmogony, which were combined into a theology after the time of the captivity of the Jews in Babylon." All the works that fall under the esoteric category are termed Kabalistic.

**Kamaloka** (*Sans.*) The *semi-material* plane, to us subjective and invisible, where the disembodied "personalities," the astral forms called Kama Rupa, remain until they fade out from it by the complete exhaustion of the effects of the mental impulses that created these *eidolons* of the lower animal passions and desires. (See Kama Rupa.) It is the Hades of the ancient Greeks and the Amenti of the Egyptians—the land of Silent Shadows.

**Kama Rupa** (*Sans.*) Metaphysically and in our esoteric philosophy it is the subjective form created through the mental and physical desires and thoughts in connection with things of matter, by all sentient beings: a form which survives the death of its body. After that death, three of the seven "principles"—or, let us say, planes of the senses and consciousness on which the human instincts and ideation act in turn—viz., the body, its astral prototype and physical vitality, being of no further use, remain on earth; the three higher principles, grouped into one, merge into a state of Devachan (*q.v.*), in which state the Higher Ego will remain until the hour for a new reincarnation arrives, and the *eidolon* of the ex-personality is left alone in its new abode. Here the pale copy of the man that was, vegetates for a period of time, the duration of which is variable according to the element of materiality which is left in it, and which is determined by the past life of the defunct. Bereft as it is of its

higher mind, spirit and physical senses, if left alone to its own senseless devices, it will gradually fade out and disintegrate. But if forcibly drawn back into the terrestrial sphere, whether by the passionate desires and appeals of the surviving friends or by regular necromantic practices—one of the most pernicious of which is mediumship—the “spook” may prevail for a period greatly exceeding the span of the natural life of its body. Once the Kama Rupa has learnt the way back to living human bodies, it becomes a vampire feeding on the vitality of those who are so anxious for its company. In India these *Kidolons* are called *Pisachas*,—and are much dreaded.

**Kapilavastu** (*Sans.*) The birthplace of the Lord Buddha, called the “yellow dwelling,” the capital of the monarch who was the father of Gautama Buddha.

**Kardec. Allan.** The adopted name of the Founder of the French Spiritists, whose real name was Rivaille. It was he who gathered and published the trance utterances of certain mediums and afterwards made a “philosophy” of them between the years 1855 and 1870.

**Karma** (*Sans.*) Physically, action; Metaphysically, the LAW OF RETRIBUTION; the Law of Cause and Effect or Ethical Causation. It is Nemesis only in the sense of bad Karma. It is the eleventh *Nidana* in the concatenation of causes and effects in orthodox Buddhism; yet it is the power that controls all things, the resultant of moral action, the metaphysical Samskâra, or the moral effect of an act committed for the attainment of something which gratifies a personal desire. There is the Karma of merit and the Karma of demerit. Karma neither punishes nor rewards; it is simply *the one* Universal LAW which guides unerringly and, so to say, blindly, all other laws productive of certain effects along the grooves of their respective causations. When Buddhism teaches that “Karma is that moral Kernel (of any being) which alone survives death and continues in transmigration” or reincarnation, it simply means that there remains nought after each personality, but the causes pro-

duced by it, causes which are undying, *i.e.*, which cannot be eliminated from the Universe until replaced by their legitimate effects, and so to speak, wiped out by them. And such causes, unless compensated during the life of the person who produced them with adequate effects, will follow the reincarnated Ego and reach it in its subsequent incarnations until a full harmony between effects and causes is fully re-established. No "personality"—a mere bundle of material atoms and instinctual and mental characteristics—can, of course, continue as such in the world of pure spirit. Only that which is immortal in its very nature and divine in its essence, namely, the Ego, can exist for ever. And as it is that Ego which chooses the personality it will inform after each Devachan, and which receives through these personalities the effects of the Karmic causes produced, it is, therefore, the Ego, that *Self*, which is the "moral Kernel" referred to, and embodied Karma itself, that "which alone survives death."

**Kether** (*Heb.*) "The Crown, the highest of the ten Sephiroth; the first of the supernal Triad. It corresponds to the Macroprosopus, Vast Countenance, or Arikh Anpin, which differentiates into Chokmah and Binah."

**Krishna** (*Sans.*) The most celebrated Avatar of Vishnu, the "Saviour" of the Hindus and the most popular god. He is the eighth Avatar, the son of Devaki, and the nephew of Kansa, the Indian Herod, who while seeking for him among the shepherds and cowherds who concealed him, slew thousands of their newly-born babes. The story of Krishna's conception, birth and childhood are the exact prototype of the New Testament story. The missionaries, of course, try to show that the Hindus stole the story of the Nativity from the early Christians who came to India.

**Kshetragna**, or *Kshetragneswara* (*Sans.*) Embodied Spirit in Occultism, the conscious Ego in its highest manifestations; the reincarnating Principle, or the "Lord" in us.

**Kumara** (*Sans.*) A virgin boy or young celibate. The first Kumaras are the seven sons of Brahmâ, born out of the limbs of the god in the so-called *Ninth* Creation. It is stated that the name was given to them owing to their formal refusal to "procreate" their species, and thus they "remained Yogis" according to the legend.

## L.

**Labro, St.** A Roman Saint solemnly beatified a few years ago. His great holiness consisted in sitting at one of the gates of Rome night and day for forty years, and remaining unwashed through the whole of that time, the result of which was that he was eaten by vermin to his bones.

**Lao-Tze** (*Chin.*) A great Sage, Saint, and Philosopher, who preceded Confucius.

**Law of Retribution** (*vide* Karma).

**Linga Sharira** (*Sans.*) "Astral body," *i. e.*, the aerial symbol of the body. This term designates the *döppelganger*, or the "astral body" of man or animal. It is the *eidolon* of the Greeks, the vital and *prototypal* body, the reflection of the man of flesh. It is born before man and dies or fades out with the disappearance of the last atom of the body.

**Logos** (*Gr.*) The *manifested* deity with every nation and people; the outward expression or the effect of the Cause which is ever concealed. Thus, speech is the logos of thought; hence, in its metaphysical sense, it is aptly translated by the terms "Verbum," and the "Word."

**Long Face.** A Kabalistic term, *Areekh Anpeen* in Hebrew; or "Long Face"; in Greek, *Macroprosopos*, as contrasted with "Short Face," or *Zeir Anpeen*, the *Microprosopos*. One relates to Deity, the other to man, the "little image of the great form."

**Longinus**, *Dionysius Cassius*. A famous critic and philosopher, born in the very beginning of the third century (about 213). He was a great traveller, and attended at Alexandria the lectures of Ammonius Saccas, the founder of Neoplatonism, but was rather a critic than a follower. Porphyry (the Jew Malek or Malchus) was his pupil before he became the disciple of Plotinus. It is said of him that he was a living library and a walking museum. Towards the end of his life he became the instructor in Greek literature of Zenobia, Queen of Palmyra. She repaid his services by accusing him before the Emperor Aurelius of having advised her to rebel against the latter, a crime for which Longinus, with several others, was put to death by the Emperor in 273.

## M.

**Macrocosm** (*Gr.*) The "Great Universe" or Kosmos, literally.

**Magic**. The "great" Science. According to Deveria and other Orientalists, "Magic was considered as a sacred science inseparable from religion" by the oldest and most civilised and learned nations. The Egyptians, for instance, were a most sincerely religious nation, as were, and are still, the Hindus. "Magic consists of, and is acquired by, the worship of the gods," says Plato. Could, then, a nation which, owing to the irrefragable evidence of inscriptions and papyri, is proved to have firmly believed in magic for thousands of years, have been deceived for so long a time? And is it likely that generations upon generations of a learned and pious hierarchy, many among whom led lives of self-martyrdom, holiness and asceticism, would have gone on deceiving themselves and the people (or even only the latter) for the pleasure of perpetuating belief in "miracles"? Fanatics, we are told, will do anything to enforce belief in their god or idols. To this we reply:—

In such cases Brahmans and Egyptian *Rekhget-amens* or Hierophants, would not have popularised the belief in the power of man by magic practices, to command the services of the gods: which gods are in truth but the occult powers or potencies of Nature, personified by the learned priests themselves, who revered only in them the attributes of the one unknown and nameless Principal. As Proclus, the Platonist, ably puts it: "Ancient priests, when they considered that there is a certain alliance and sympathy in natural things to each other, and of things manifest to occult powers, and discovered that all things subsist in all, fabricated a sacred science from this mutual sympathy and similarity . . . and applied for occult purposes both celestial and terrene natures, by means of which, through a certain similitude, they deduced divine natures into this inferior abode." Magic is the science of communicating with, and directing supernal supramundane potencies, as well as commanding those of lower spheres; a practical knowledge of the hidden mysteries of nature which are known only to the few, because they are so difficult to acquire without falling into sin against the law. Ancient and mediæval mystics divided magic into three classes—Theurgia, Goetia and Natural Magic. "Theurgia has long since been appropriated as the peculiar sphere of the Theosophists and metaphysicians," says Kenneth Mackenzie. "Goetia is black magic, and 'natural' or white magic has risen with healing in its wings to the proud position of an exact and progressive study." \* The remarks added by our late learned brother are remarkable: "The realistic desires of modern times have contributed to bring magic into disrepute and ridicule. . . . Faith (in one's own self) is an essential element in magic, and existed long before other ideas which presume its pre-existence. It is said that it takes a wise man to make a fool; and a man's idea must be exalted almost to madness, *i.e.*, his brain susceptibilities must be increased far beyond the low miserable status of modern civilisation, before he can become a true magician, for a pursuit of this science implies a certain amount of isolation and an

abnegation of self." A very great isolation certainly, the achievement of which constitutes a wonderful phenomenon, a miracle in itself. Withal, magic is not something *supernatural*. As explained by Iamblichus, "they, through the sacerdotal theurgy, announce that they are able to ascend to *more elevated and universal essences*, and to those that are established above fate, viz., to god and the demiurgos: neither employing matter, nor assuming any other things besides, except the observation of a sensible time." Already some are beginning to recognise the existence of subtle powers and influences in nature, in which they have hitherto known nought. But, as Dr. Carter Blake truly remarks, "the nineteenth century is not that which has observed the genesis of new, nor the completion of old, methods of thought"; to which Mr. Bonwick adds, that "if the Ancients knew but little of our mode of investigation into the secrets of Nature, we know still less of their mode of research."

**Magic, Black** (*vide supra*). Sorcery, abuse of powers.

**Magic, Ceremonial.** Magic, according to Kabalistic rites worked out, as alleged by the Rosicrucians and other mystics, by invoking Powers higher spiritually than Man, and commanding Elementals who are far lower than himself on the scale of being.

**Magic, White**, or "Beneficent Magic," so called, *is divine* magic, devoid of selfishness, love of power, of ambition or lucre, and bent only on doing good to the world in general and one's neighbour in particular. The smallest attempt to use one's abnormal powers for the gratification of self makes of these powers sorcery or Black Magic.

**Mahamanvantara** (*Sans.*) Lit., the great interludes between the Manus—the period of universal activity. Manvantara here implies simply a period of activity as opposed to Pralaya or rest—without reference to the length of the cycle.

**Mahat** (*Sans.*) Lit. "The Great One." The first principle of Universal Intelligence and consciousness. In the Puranic philosophy, the first product of root-nature or *Pradhana* (the same as *Mulaprakriti*);

the producer of *Manas* the thinking principle, and of *Ahankara*, Egotism or the feeling of "I am I" in the lower *Manas*.

**Mahatma** (*Sans.*) Lit., "Great Soul." An adept of the highest order. An exalted being, who having attained to the mastery over his lower principles, is therefore living unimpeded by the "man of flesh." Mahatmas are in possession of knowledge and power commensurate with the stage they have reached in their spiritual evolution. Called in *Pali* *Rahats* and *Arthas*.

**Mahayana** (*Sans.*) A school of Buddhistic philosophy; lit., the "Great Vehicle." A mystical system founded by Nagarjuna. Its books were written in the second century B.C.

**Manas** (*Sans.*) Lit., the "Mind." The mental faculty which makes of a man an intelligent and moral being, and distinguishes him from the mere animal; a synonym of Mahat. Esoterically, however, it means, when unqualified, the Higher Ego or the sentient incarnating Principle in man. When qualified it is called by Theosophists *Buddhi-Manas*, or the spiritual soul, in contradistinction to its human reflection—*Kama-Manas*.

**Manasaputra** (*Sans.*) Lit., the "Sons of Mind" or mind-born Sons; a name given to our Higher Egos before they incarnated in mankind. In the *exoteric* though allegorical and symbolical Puranas (the sacred and ancient writings of Hindas), it is the title given to the mind-born Sons of Brahmâ, the *Kumâra*.

**Manas Sutratma** (*Sans.*) Two words meaning "mind" (*Manas*) and "Thread Soul" (*Sutratma*). It is, as said, the synonym of our *Ego*, or that which reincarnates. It is a technical term of Vedantic philosophy.

\* **Manas Taijasi** (*Sans.*) Lit., the "radiant" *Manas*; a state of the Higher Ego which only high metaphysicians are able to realize and comprehend. The same as "Buddhi Taijasi," which see.

**Mantras** (*Sans.*) Verses from the Vedic works, used as incan-

tations and charms. By Mantras are meant all those portions of the Vedas which are distinct from the Brahmanas, or their interpretation.

**Manu** (*Sans.*) The great Indian legislator. The name comes from the Sanskrit root *man* to think, MAN really standing only for Swayambhuva, the first of the Manus, who started from *Swayambhu*, the Self-Existent, who is hence the Logos and the progenitor of mankind. Manu is the first legislator—almost a divine being.

**Manvantara** (*Sans.*) A period of manifestation, as opposed to Pralaya (dissolution or rest); the term is applied to various cycles, especially to a Day of Brahmā—4,320,000,000 Solar years—and to the reign of one Manu—308,448,000. Lit., Manuantara—“between Manus.” (See *Secret Doctrine*, Vol. II. p. 68, *et seq.*)

**Master.** A translation from the Sanskrit *Guru*, “Spiritual teacher,” and adopted by the Theosophists to designate the Adepts, from whom they hold their teachings.

**Materialisations.** In Spiritualism the word signifies the objective appearance of the so-called “spirits of the dead,” who re-clothe themselves occasionally in matter; *i.e.*, they form for themselves out of the materials at hand found in the atmosphere and the emanations of those present, a temporary body bearing the human likeness of the defunct, as he appeared when alive. Theosophists accept the phenomenon of “materialisation,” but they reject the theory that it is produced by “Spirits,” *i.e.*, the immortal principles of disembodied persons. Theosophists hold that when the phenomena are genuine—which is a fact of rarer occurrence than is generally believed—they are produced by the *larvæ*, the eidolons, or Kamalokic “ghosts” of the dead personalities. (See “Kamaloka” and “Kamarupa.”) As Kamaloka is on the earth-plane and differs from its degree of materiality only in the degree of its plane of consciousness, for which reason it is concealed from our normal sight, the occasional apparition of such shells is as natural as that of electric balls and other atmospheric phenomena. Electricity as a fluid, or atomic matter

(for Occulists hold with Maxwell that it is atomic), is ever, though invisibly, present in the air and manifests under various shapes, but only when certain conditions are present to "materialise" the fluid, when it passes from its own on to our plane and makes itself objective. Similarly with the *eidolons* of the dead. They are present around us, but being on another plane do not see us any more than we see them. But whenever the strong desires of living men and the conditions furnished by the abnormal constitutions of mediums are combined together, these *eidolons* are drawn—nay *pulled* down from their plane on to ours and made objective. This is necromancy; it does no good to the dead, and great harm to the living, in addition to the fact that it interferes with a law of nature. The occasional materialisation of the "astral bodies" or *doubles* of living persons is quite another matter. These "astrals" are often mistaken for the apparitions of the dead, since, chameleon-like, our own "elementaries" along with those of the disembodied and cosmic Elementals, will often assume the appearance of those images which are strongest in our thoughts. In short, at the so-called "materialisation séances," it is those present and the medium who *create* the peculiar *apparition*. Independent "apparitions" belong to another kind of psychic phenomena.

**Materialist.** Not necessarily only one who believes in neither God nor soul, nor the survival of the latter, but also any person who materializes the purely spiritual; such as believe in an anthropomorphic deity, in a soul capable of burning in hell fire, and a hell and paradise as localities instead of states of consciousness. American "Substantialists," a Christian sect, are *materialists*, as also the so-called Spiritualists.

**Maya** (*Sans.*) Illusion; the cosmic power which renders phenomenal existence and the perceptions thereof possible. In Hindu philosophy that alone which is changeless and eternal is called *reality*: all that which is subject to change through decay and differentiation, and which,

has, therefore, a beginning and an end, is regarded as **MAYA**—illusion.

**Mediumship.** A word now accepted to indicate that abnormal psycho-physiological state which leads a person to take the fancies of his imagination, his hallucinations, real or artificial, for realities. No entirely healthy person on the physiological and psychic planes can ever be a medium. That which mediums see, hear, and sense, is "real" but *untrue*; it is either gathered from the astral plane, so deceptive in its vibrations and suggestions, or from pure hallucinations, which have no actual existence, but for him who perceives them. "Mediumship" is a kind of vulgarised *mediatorship* in which one afflicted with this faculty is supposed to become an agent of communication between a living man and a departed "Spirit." There exist regular methods of training for the development of this undesirable acquirement.

**Mercavah, or Mercabah (Heb.)** "A chariot. The Kabbalists say that the Supreme, after he had established the ten Sephiroth—which, in their totality, are Adam Kadmon, the Archetypal Man, used them as a chariot or throne of glory in which to descend upon the souls of men."

**Mesmerism.** The term comes from Mesmer, who rediscovered this magnetic force and its practical application toward the year 1775, at Vienna. It is a vital current that one person may transfer to another; and through which he induces an abnormal state of the nervous system that permits him to have a direct influence upon the mind and will of the *subject* or mesmerized person.

**Metaphysics.** From the Greek *meta*, beyond, and *physica*, the things of the external material world. It is to forget the spirit and hold to the dead letter, to translate it beyond nature or *supernatural*, as it is rather beyond the natural, visible, or concrete. Metaphysics, in ontology and philosophy is the term to designate that science which treats of the real and permanent being as contrasted with the unreal, illusionary or *phenomenal* being.

**Microcosm.** The "little" Universe meaning man, made in the image of his creator, the Macrocosm, or "great" Universe, and containing all that the latter contains. These terms are used in Occultism and Theosophy.

**Mishnah** (*Heb.*) Lit., "a repetition" from the word *Shānāh*, "to repeat" something said orally. A summary of written explanations from the oral traditions of the Jews and a digest of the Scriptures on which the later Talmud was based.

**Moksha** (*Sans.*) The same as Nirvana; a *post-mortem* state of rest and bliss of the "Soul-pilgrim."

**Monad.** It is the Unity, the ONE; but in occultism it often means the unified duad, Atma-Buddhi,—or that immortal part of man which incarnating in the lower kingdoms and gradually progressing through them to Man, finds thence way to the final goal—Nirvana.

**Monas** (*Gr.*) The same as the Latin Monad; "the only," a Unit. In the Pythagorean system the Duad emanates from the higher and solitary *Monas*, which is thus the First Cause.

**Monogenes** (*Gr.*) Literally, the "only-begotten"; a name of Proserpine and other gods and goddesses, as also of Jesus.

**Mundakya Upanishad** (*Sans.*) Lit., the "Mundaka esoteric doctrine." A work of high antiquity; it has been translated by Raja Ram Mohun Roy.

**Mysteries** (*Sacred*). They were enacted in the ancient temples by the initiated Hierophants for the benefit and instruction of candidates. The most solemn and occult were certainly those which were performed in Egypt by "the band of secret-keepers," as Mr. Bonwick calls the Hierophants. Maurice describes their nature very graphically in a few lines. Speaking of the Mysteries performed in Philæ (the Nile-island), he says:—"It was in these gloomy caverns that the grand mystic arcana of the goddess (Isis) were unfolded to the adoring aspirant, while the solemn hymn of initiation resounded through the long extent

of these stony recesses." The word "mystery" is derived from the Greek *muō*, "to close the mouth," and every symbol connected with them had a hidden meaning. As Plato and many of the other sages of antiquity affirm, these mysteries were highly religious, moral, and beneficent as a school of ethics. The Grecian Mysteries, those of Ceres and Bacchus, were only imitations of the Egyptian, and the author of "Egyptian Belief and Modern Thought" informs us that our own word "*chapel* or *capella* is said to be the *cap-h-el* or college of *El*, the solar divinity." The well-known Kabiri are associated with the mysteries.

In short, the Mysteries were in every country a series of dramatic performances, in which the mysteries of Cosmogony and nature in general were personified by the priests and neophytes, who enacted the parts of various gods and goddesses, repeating supposed scenes (allegories) from their respective lives. These were explained in their hidden meaning to the candidates for initiation and incorporated into philosophical doctrines.

**Mystery Language.** The sacerdotal secret "jargon" used by the initiated priests, and employed only when discussing sacred things. Every nation had its own "mystery" tongue, unknown to all save those admitted to the Mysteries.

**Mystic**, from the Greek word *mysticos*. In antiquity, one belonging to those admitted to the ancient mysteries; in our own times, one who practises mysticism, holds mystic, transcendental views, etc.

**Mysticism.** Any doctrine involved in mystery and metaphysics, and dealing more with the ideal worlds than with our matter-of-fact, actual universe.

## N.

**Nazarene Codex.** The Scriptures of the Nazarenes and of the Nabothians also. According to sundry Church Fathers, Jerome and Epiphanius especially, they were heretical teachings, but are in fact one of the numerous Gnostic readings of cosmogony and theogony, which produced a distinct sect.

**Necromancy.** The raising of the images of the dead, considered in antiquity and by modern occultists as a practice of Black Magic. Iamblichus, Porphyry and other theurgists deprecated the practice no less than Moses, who condemned the "witches" of his day to death, the said witches being often only mediums, *e.g.*, the case of the Witch of Endor and Samuel.

**Neoplatonists.** A school of philosophy which arose between the second and third century of our era, and was founded by Ammonius Saccas, of Alexandria. The same as the Philalethians, and the Analogicists; they were also called Theurgists and by various other names. They were the Theosophists of the early centuries. Neo-Platonism is Platonic philosophy *plus ecstasy*, divine Raj-yoga.

**Nephesh** (*Heb.*) "Breath of Life, *Anima, Mens Vita*, appetites. The term is used very loosely in the Bible. It generally means *Prana*, 'life'; in the Kabbalah it is the animal passions and the animal soul." Therefore, as maintained in theosophical teachings, *Nephesh* is the Prana-Kamic Principle, or the vital animal soul in man.

**Nirmanakaya** (*Sans.*) Something entirely different in esoteric philosophy from the popular meaning attached to it, and from the fancies of the Orientalists. Some call the *Nirmanakaya* body "Nirvana with remains" (Schlagintweit), on the supposition, probably, that it is a kind of Nirvanic condition during which consciousness and *form* are retained. Others say that it is one of the *Trikaya* (three bodies) with "the power

of assuming any form of appearance in order to propagate Buddhism" (Eitel's idea); again, that "it is the incarnate avatara of a deity" (*ibid.*). Occultism, on the other hand, says ("Voice of the Silence") that Nirmanakaya, although meaning literally a transformed "body," is a state. The form is that of the Adept or Yogi who enters, or chooses, that *post-mortem* condition in preference to the Dharmakaya or *absolute* Nirvanic state. He does this because the latter *Kaya* separates him for ever from the world of form, conferring upon him a state of *selfish* bliss, in which no other living being can participate, the adept being thus precluded from the possibility of helping humanity, or even *devas*. As a Nirmanakaya, however, the adept leaves behind him only his physical body, and retains every other "principle" save the Karmic, for he has crushed this out for ever from his nature during life, and it can never resurrect in his *post-mortem* state. Thus, instead of going into selfish bliss, he chooses a life of self-sacrifice, an existence which ends only with the life-cycle, in order to be enabled to help mankind in an invisible, yet most effective, manner. (See "Voice of the Silence," third Treatise, "The Seven Portals.") Thus a Nirmanakaya is not, as popularly believed, the body "in which a Buddha or a Bodhisattva appears on earth," but verily one who, whether a *Chutuktu* or a *Khubil Khan*, an adept or a Yogi during life, has since become a member of that invisible Host which ever protects and watches over humanity within Karmic limits. Mistaken often for a "Spirit," a Deva, God himself, &c., a Nirmanakaya is ever a protecting, compassionate, verily a guardian, angel to him who is worthy of his help. Whatever objection may be brought forward against this doctrine, however much it is denied, because, forsooth, it has never hitherto been made public in Europe, and therefore, since it is unknown to Orientalists, it must needs be a "myth of modern invention"—no one will be bold enough to say that this idea of helping suffering mankind at the price of one's own almost interminable self-sacrifice, is not one of the grandest and noblest that was ever evolved from the human brain.

**Nirvana** (*Sans.*) According to the Orientalists, the entire "blowing-out," like the flame of a candle, the utter extinction of existence. But in the exoteric explanations it is the state of absolute existence and absolute consciousness, into which the Ego of a man who had reached the highest degree of perfection and holiness during life, goes after the body dies, and occasionally, as is the case of Gautama Buddha and others, during life.

**Nirvaneer** (*Sans.*) One who has attained Nirvana—an emancipated Soul. That *Nirvana* means something quite different from the puerile assertions of Orientalists, every scholar who has visited India, China, or Japan, is well aware. It is "escape from misery," but only from that of matter, freedom from *Klesha*, or *Kama*, and the complete extinction of animal desires. If we are told that *Abhidharma* defines Nirvana as "a state of absolute annihilation" we concur, adding to the last word the qualification "of everything connected with matter or the physical world," and this simply because the latter (as also all in it) is illusion or *Maya*. Sakyamuni Buddha said in the last moments of his life:—"the spiritual body is immortal." (*Vide* "Sans.-Chin. Dict.") As Mr. Eitel, the scholarly Sinologist, explains it: "The popular exoteric systems agree in defining Nirvana *negatively* as a state of absolute exemption from the circle of transmigration; as a state of entire freedom from all forms of existence, to begin with, freedom from all passion and exertion; a state of indifference to all sensibility"—and he might have added "death of all *compassion* for the world of suffering." And this is why the Bodhisattvas who prefer the Nirmanakaya to the Dharmakaya vesture stand higher in the popular estimation than the Nirvanees. But the same scholar adds that "Positively (and esoterically) they define Nirvana as the highest state of spiritual bliss, as absolute immortality through absorption of the Soul (Spirit rather) into itself, but preserving *individuality*, so that, *e.g.*, Buddhas, after entering Nirvana, may re-appear on earth—*i.e.*, in the future Manvantara."

**Noumena** (*Gr.*) The true essential nature of Being as distinguished from the illusive objects of sense.

**Nous** (*Gr.*) A Platonic term for the Higher Mind or Soul. It means Spirit as distinct from animal-Soul, *Psyche*; divine consciousness or mind in man. The name was adopted by the Gnostics for their first conscious Æon, which, with the Occultists, is the third *logos*, cosmically, and the third "principle" (from above) or Manas, in man. (*Vide infra*, "Nout.")

**Nout** (*Eg.*) In the Egyptian Pantheon it meant the "One-only-One," because it does not proceed in the popular or exoteric religion higher than the *third* manifestation which radiates from the *Unknowable* and the *Unknown* in the esoteric philosophy of every nation. The *Nous* of Anaxagoras was the Mahat of the Hindus—Brahmâ, the first *manifested* deity—"the Mind or spirit Self-potent." This creative principle is the *primum mobile* of everything to be found in the Universe—its Soul or Ideation. (*Vide* "Seven Principles" in man.)

## O.

**Occultism.** See OCCULT SCIENCES.

**Occult Sciences.** The science of the secrets of nature—physical and psychic, mental and spiritual; called Hermetic and Esoteric Sciences. In the west, the Kabbala may be named; in the east, mysticism, magic, and Yoga philosophy. The latter is often referred to by the Chelas in India as the *seventh* "Darshana" (school of philosophy), there being only *six* Darshanas in India known to the world of the profane. These sciences are, and have been for ages, hidden from the vulgar, for the very good reason that they would never be appreciated by the selfish educated classes, who would misuse them for their own profit, and thus turn the

Divine science into *black magic*, nor by the uneducated, who would not understand them. It is often brought forward as an accusation against the Esoteric Philosophy of the Kabbala, that its literature is full of "a barbarous and meaningless jargon," unintelligible to the ordinary mind. But do not *exact Sciences*—medicine, physiology, chemistry, and the rest—plead guilty to the same impeachment? Do not official scientists veil their facts and discoveries with a newly-coined and most barbarous Græco-Latin terminology? As justly remarked by our late Brother, Kenneth Mackenzie, "to juggle thus with words, when the facts are so simple, is the art of the Scientists of the present time, in striking contrast to those of the seventeenth century, who called spades spades, and not 'agricultural implements.'" Moreover, whilst their "facts" would be as simple, and as comprehensible if rendered in ordinary language, the facts of Occult Science are of so abstruse a nature, that in most cases no words exist in European languages to express them. Finally our "jargon" is a *double necessity*—(a) for describing clearly these *facts* to one who is versed in the occult terminology; and (b) for concealing them from the profane.

**Occultist.** One who practises Occultism, an adept in the Secret Sciences, but very often applied to a mere student.

**Occult World.** The name of the first book which treated of theosophy, its history, and certain of its tenets. Written by A. P. Sinnett, then editor of the leading Indian paper, the *Pioneer*, of Allahabad, India.

**Olympiodorus.** The last Neoplatonist of fame and celebrity in the school of Alexandria. He lived in the sixth century under the Emperor Justinian. There were several writers and philosophers of this name in pre-Christian as in post-Christian periods. One of these was the teacher of Proclus, another a historian in the eighth century, and so on.

**Origen.** A Christian Churchman, born at the end of the second century, probably in Africa, of whom little, if anything, is known,

since his biographical fragments have passed to posterity on the authority of Eusebius, the most unmitigated falsifier that has ever existed in any age. The latter is credited with having collected upwards of one hundred letters of Origen (or Origenes Adamantius), which are now said to have been lost. To Theosophists, the most interesting of all the works of Origen is his "Doctrine of the Pre-existence of Souls." He was a pupil of Ammonius Saccas, and for a long time attended the lectures of this great teacher of philosophy.

## P.

**Panæus.** A Platonic philosopher in the Alexandrian school of the Philalethians.

**Pandora.** In Greek Mythology, the first woman on earth, created by Vulcan out of clay to punish Prometheus and counteract his gift to mortals. Each God having made her a present of some virtue, she was made to carry them in a box to Prometheus, who, however, being endowed with foresight, sent her away, changing the gifts into evils. Thus, when his brother Epimretheus saw and married her, when he opened the box, all the evils now afflicting humanity issued from it, and have remained since then in the world.

**Pantheist.** One who identifies God with nature and *vice versa*. If we have to regard Deity as an infinite and omnipresent Principle, this can hardly be otherwise; nature being thus simply the physical aspect of Deity, or its body.

**Parabrahm (Sans.)** A Vedantin term meaning "beyond Brahmâ." The Supreme and the absolute Principle, impersonal and nameless. In the Veda it is referred to as "THAT."

**Paranirvana.** In the Vedantic philosophy the highest form of *nirvana*—beyond the latter.

**Parsees** (or *Parsis*). The present Persian followers of Zoroaster, now settled in India, especially in Bombay and Guzerat; sun and fire worshippers. One of the most intelligent and esteemed communities in the country, generally occupied with commercial pursuits. There are between 50,000 and 60,000 now left in India where they settled some 1,000 years ago.

**Personality.** The teachings of Occultism divide man into three aspects—the *divine*, the *thinking* or rational, and the *irrational* or animal man. For metaphysical purposes also he is considered under a septenary division, or, as it is agreed to express it in theosophy, he is composed of seven “principles,” three of which constitute the Higher *Triad*, and the remaining four, the lower *Quarternary*. It is in the latter that dwells the *Personality* which embraces all the characteristics, including memory and consciousness, of each physical life in turn. The *Individuality* is the Higher Ego (Manas) of the Triad considered as a Unity. In other words the Individuality is our imperishable *Ego* which reincarnates and clothes itself in a *new Personality* at every new birth.

**Phallic Worship**, or Sex Worship; reverence and adoration shown to those gods and goddesses which, like Siva and Durga in India, symbolise respectively the two sexes.

**Philadelphians.** Lit., “those who love their brother-man.” A sect in the seventeenth century, founded by one Jane Leadly. They objected to all rites, forms, or ceremonies of the Church, and even to the Church itself, but professed to be guided in soul and spirit by an internal Deity, their own Ego or God within them.

**Philaethians.** (*Vide* “Neoplatonists.”)

**Philo-Judæus.** A Hellenized Jew of Alexandria, a famous historian and philosopher of the first century, born about the year 30 B.C., and died between the years 45 and 50 A.D. Philo’s symbolism of the Bible is very remarkable. The animals, birds, reptiles, trees, and places mentioned in it are all, it is said, “allegories of conditions of the soul, of

faculties, dispositions, or passions; the useful plants were allegories of virtues, the noxious of the affections of the unwise and so on through the mineral kingdom; through heaven, earth and stars; through fountains and rivers, fields and dwellings; through metals, substances, arms, clothes, ornaments, furniture, the body and its parts, the sexes, and our outward condition." (Dict. Christ. Biog.) All of which would strongly corroborate the idea that Philo was acquainted with the ancient Kabbala.

**Philosopher's Stone.** A term in Alchemy; called also the *Powder of Projection*, a mysterious "principle" having the power of transmuting the base metals into pure gold. In Theosophy it symbolises the transmutation of the lower animal nature of man into the highest divine.

**Phren.** A Pythagorean term denoting what we call the *Kama-manas*, still overshadowed by *Buddhi-Manas*.

**Plane.** From the Latin *Planus* (level, flat), an extension of space, whether in the physical or metaphysical sense. In Occultism, the range or extent of some state of consciousness, or the state of matter corresponding to the perceptive powers of a particular set of senses or the action of a particular force.

**Planetary Spirits.** Rulers and governors of the Planets. Planetary Gods.

**Plastic.** Used in Occultism in reference to the nature and essence of the astral body, or the "Protean Soul." (*Vide* "Plastic Soul" in the *Theosophical Glossary*.)

**Pleroma.** "Fulness"; a gnostic term used also by St. Paul. Divine world or the abode of gods. Universal space divided into metaphysical Æons.

**Plotinus.** A distinguished Platonic philosopher of the third century, a great practical mystic, renowned for his virtues and learning. He taught a doctrine identical with that of the Vedantins, namely, that the spirit soul emanating from the One Deific Principle was after its pilgrimage on earth reunited to it. (*Vide Theosophical Glossary*.)

**Porphyry** (Porphyrius). His real name was *Malek*, which led to his being regarded as a Jew. He came from Tyre, and having first studied under Longinus, the eminent philosopher-critic, became the disciple of Plotinus, at Rome. He was a Neo-Platonist and a distinguished writer, specially famous for his controversy with Iamblichus regarding the evils attending the practice of Theurgy, but was, however, finally converted to the views of his opponent. A natural-born mystic he followed, like his master Plotinus, the pure Indian Raj-Yoga system, which, by training, leads to the union of the soul with the over-soul of the universe, and of the human with its *divine* soul, *Buddhi-Manas*. He complains, however, that in spite of all his efforts, he reached the highest state of ecstasy only once, and that when he was sixty-eight years of age, while his teacher Plotinus had experienced the supreme bliss six times during his life. (*Vide* "Porphyry," in the *Theos. Gloss.*)

**Pot Amun.** A Coptic term meaning "one consecrated to the god Amun," the Wisdom-god. The name of an Egyptian priest and occultist under the Ptolemies.

**Pragna**, or *Prajna* (*Sans.*) A term used to designate the "Universal Mind." A synonym of *Mahat*.

**Pralaya** (*Sans.*) Dissolution, the opposite of *Manvantara*, one being the period of rest and the other of full activity (death and life) of a planet, or of the whole universe.

**Prana** (*Sans.*) Life Principle, the breath of life, *Nephesh*.

**Protean Soul.** A name for *Mayavi rupa* or thought-body, the higher astral form which assumes all forms and every form at the will of an adept's thought. (*Vide* "Plastic Soul" in the *Theos. Gloss.*)

**Psychism.** The word is used now to denote every kind of mental phenomena, *e.g.*, mediumship as well as the higher form of sensitiveness. A newly-coined word.

**Purānas** (*Sans.*) Lit., "the ancient," referring to Hindu writings or Scriptures, of which there is a considerable number.

**Pythagoras.** The most famous mystic philosopher, born at Samos about 586 B.C., who taught the heliocentric system and reincarnation, the highest mathematics and the highest metaphysics, and who had a school famous throughout the world. (See for fuller particulars, *Theos. Gloss.*)

## Q.

**Quarternary.** The four lower "principles in man," those which constitute his *personality* (i.e., Body, Astral Double, *Prana* or life, organs of desire and lower *Manas*, or brain-mind), as distinguished from the Higher *Ternary* or Triad, composed of the higher Spiritual Soul, Mind and Atman (Higher Self).

## R.

**Recollection, Remembrance, Reminiscence.** Occultists make a difference between these three functions. As, however, a glossary cannot contain the full explanation of every term in all its metaphysical and subtle differences, we can only state here that these terms vary in their applications, according to whether they relate to the past or the present birth, and whether one or the other of these phases of memory emanates from the spiritual or the material brain; or, again, from the "Individuality" or the "Personality."

**Reincarnation,** or Re-birth; the once universal doctrine, which taught that the Ego is born on this earth an innumerable number of times. Now-a-days it is denied by Christians, who seem to misunderstand the teachings of their own gospels. Nevertheless, the putting on of flesh periodically and throughout long cycles by the higher human

Soul (Buddhi-Manas) or *Ego* is taught in the Bible as it is in all other ancient scriptures, and "resurrection" means only the *rebirth* of the *Ego* in another form. (*Vide Theos. Gloss.*)

**Reuchlin, John.** A great German philosopher and philologist, Kabbalist and scholar. He was born at Pfortzheim in Germany, in 1455, and early in youth was a diplomat. At one period of his life he held the high office of judge of the tribunal at Tübingen, where he remained for eleven years. He was also the preceptor of Melancthon, and was greatly persecuted by the clergy for his glorification of the Hebrew Kabbala, though at the same time called the "Father of the Reformation." He died in 1522, in great poverty, the common fate of all who in those days went against the dead-letter of the Church.

## S.

**Sacred Science.** The epithet given to the occult sciences in general, and by the Rosicrucians to the Kabbala, and especially to the Hermetic philosophy.

**Samadhi.** The name in India for spiritual ecstasy. It is a state of complete trance, induced by means of mystic concentration.

**Samkhara.** One of the five Buddhist *Skandhas* or attributes. (*Vide* "Skandhas.") "Tendencies of mind."

**Samma Sambuddha.** The sudden remembrance of all one's past incarnations, a phenomenon of memory obtained through Yoga. A Buddhist mystic term.

**Samothrace.** An island in the Grecian Archipelago, famous in days of old for the mysteries celebrated in its temples. These mysteries were world-renowned.

**Samyuttaka Nikaya.** One of the Buddhist *Sutras*.

**Sanna.** One of the five Skandhas, or attributes, meaning "abstract ideas."

**Séance.** A term now used to denote a sitting with a medium for sundry phenomena. Used chiefly among the spiritualists.

**Self.** There are two *Selves* in men—the Higher and the Lower, the Impersonal and the Personal Self. One is divine, the other semi-animal. A great distinction should be made between the two.

**Sephiroth.** A Hebrew Kabalistic word, for the ten divine emanations from Ain-Soph, the impersonal, universal Principle, or DEITY. (*Vide Theos. Gloss.*)

**Skandhas.** The *attributes* of every personality, which after death form the basis, so to say, for a new Karmic reincarnation. They are five in the popular or exoteric system of the Buddhists: *i.e.*, *Rupa*, form or body, which leaves behind it its magnetic atoms and occult affinities; *Vedana*, sensations, which do likewise; *Sanna*, or abstract ideas, which are the creative powers at work from one incarnation to another; *Samkhara*, tendencies of mind; and *Vinnana*, mental powers.

**Somnambulism.** "Sleep walking." A psycho-physiological state, too well known to need explanation.

**Spiritism.** The same as the above, with the difference that the Spiritualists reject almost unanimously the doctrine of Reincarnation, while the Spiritists make of it the fundamental principle in their belief. There is, however, a vast difference between the views of the latter and the philosophical teachings of Eastern Occultists. Spiritists belong to the French School founded by Allan Kardec, and the Spiritualists of America and England to that of the "Fox girls," who inaugurated their theories at Rochester, U.S.A. Theosophists, while believing in the mediumistic phenomena of both Spiritualists and Spiritists, reject the idea of "spirits."

**Spiritualism.** The modern belief that the spirits of the dead return on earth to commune with the living. (See "Spiritism.")

**St. Germain** (Count). A mysterious personage, who appeared in the last century and early in the present one in France, England and elsewhere.

**Sthula Sharira.** The Sanskrit name for the human physical body, in Occultism and Vedanta philosophy.

\***Sthulopadhi.** The physical body in its waking, conscious state (*Jagrat*).

\***Sukshmopadhi.** The physical body in the dreaming state (*Svapna*), and *Karanopadhi*, "the causal body."

**Summerland.** The fancy name given by the Spiritualists to the abode of their disembodied "Spirits," which they locate somewhere in the Milky Way. It is described on the authority of *returning* "Spirits" as a lovely land, having beautiful cities and buildings, a Congress Hall, Museums, etc., etc. (See the works of Andrew Jackson Davies.)

**Swedenborg** (Emanuel). A famous scholar and clairvoyant of the past century, a man of great learning, who has vastly contributed to Science, but whose mysticism and transcendental philosophy placed him in the ranks of hallucinated visionaries. He is now universally known as the Founder of the Swedenborgian sect, or the New Jerusalem Church. He was born at Stockholm (Sweden) in 1688, from Lutheran parents, his father being the Bishop of West Gothland. His original name was Swedberg, but on his being ennobled and knighted in 1719 it was changed to Swedenborg. He became a Mystic in 1743, and four years later (in 1747) resigned his office (of Assessor Extraordinary to the College of Mines) and gave himself up entirely to Mysticism. He died in 1772.

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\* These terms belong to the teachings of the *Taraka Raj Yoga* School.

## T.

**Taijas** (*Sans.*) From *tejas* "fire"; meaning the "radiant," the "luminous," and referring to the *manasa rupa*, "the body of Manas," also to the stars, and the *star-like* shining envelopes. A term in Vedanta philosophy, having other meanings besides the Occult signification just given.

**Taraka Raj Yoga** (*Sans.*) One of the Brahmanical Yoga systems, the most philosophical, and in fact the most secret of all, as its real tenets are never given out publicly. It is a purely intellectual and spiritual school of training.

**Tetragrammaton** (*Gr.*) The deity-name in four letters, which are in their English form IHVH. It is a kabalistical term and corresponds on a more material plane to the sacred Pythagorean *Tetraktys*. (See *Theos. Gloss.*)

**Theodidaktos** (*Gr.*) The "God taught," a title applied to Ammonius Saccas.

**Theogony.** From the Greek *theogonia*, lit., the "Genesis of the Gods."

**Theosophia** (*Gr.*) Lit., "divine wisdom or the wisdom of the gods." [For a fuller explanation of such words as "Theosophy," "Theosophists," "Theosophical Society," etc., *vide* the *Theos. Gloss.*]

**Therapeutæ, or Therapeuts** (*Gr.*) A school of Jewish mystic healers, or esotericists, wrongly referred to, by some, as a sect. They resided in and near Alexandria, and their doings and beliefs are to this day a mystery to the critics, as their philosophy seems a combination of Orphic, Pythagorean, Essenian and purely Kabalistic practices. (See *Theos. Gloss.*)

**Theurgy** (from the Greek *theiourgia*). Rites for bringing down to earth planetary and other Spirits or Gods. To arrive at the realization of such an object, the Theurgist had to be absolutely pure and unselfish in his motives. The practice of theurgy is very undesirable and even dangerous in the present day. The world has become too corrupt and wicked for the practice of that which such holy and learned men as Ammonius, Plotinus, Porphyry and Iamblichus (the most learned Theurgist of all) could alone attempt with impunity. In our day theurgy or divine, beneficent magic is but too apt to become *goëtic*, or in other words Sorcery. Theurgy is the first of the three subdivisions of magic, which are theurgic, goëtic and natural magic.

**Thread Soul.** The same as *Sutratma*, which see.

**Thumos** (*Gr.*) A Pythagorean and Platonic term; applied to an aspect of the human soul, to denote its passionate *Kamarupic* condition:—almost equivalent to the Sanskrit word *tamas*: “the quality of darkness,” and probably derived from the latter.

**Timæus** (*of Locris*). A Pythagorean philosopher, born at Locris. He differed somewhat from his teacher in the doctrine of metempsychosis. He wrote a treatise on the Soul of the World and its nature and essence, which is in the Doric dialect and still extant.

**Triad or Trinity.** In every religion and philosophy—the three in One.

## U.

**Universal Brotherhood.** The sub-title of the Theosophical Society, and the first of the three objects professed by it.

**Upadhi** (*Sans.*) Basis of something, substructure; as in Occultism—substance is the *upadhi* of Spirit.

**Upanishad** (*Sans.*) Lit., “Esoteric Doctrine.” The third Division

of the Vedas, and classed with revelations (*Sruti* or "revealed word"). Some 150 of the Upanishads still remain extant, though no more than about twenty can be fully relied upon as free from falsification. These are all earlier than the sixth century B.C. Like the Kabala, which interprets the esoteric sense of the Bible, so the *Upanishads* explain the mystic sense of the Vedas. Professor Cowell has two statements regarding the *Upanishads* as interesting as they are correct. Thus he says: (1) These works have "one remarkable peculiarity, the total absence of any Brahmanical exclusiveness in their doctrine. . . . They breathe an entirely different spirit, a freedom of thought unknown in any earlier work except the *Rig Veda* hymns themselves; and (2) the great teachers of the higher knowledge (*Gupta Vidya*), and Brahmins, are continually represented as going to Kshatriya Kings to become their pupils" (*chelas*). This shows conclusively that (a) the *Upanishads* were written before the enforcement of caste and Brahmanical power, and are thus only second in antiquity to the Vedas; and (b) that the occult sciences or the "higher knowledge," as Cowell puts it, is far older than the Brahmins in India, or even of them as a caste. The Upanishads are, however, far later than *Gupta Vidya*, or the "Secret Science" which is as old as human philosophical thought itself.

## V.

**Vahan** (*Sans.*) "Vehicle," a synonym of *Upadhi*.

**Vallabacharyas Sect** (*Sans.*), or the "Sect of the *Maharajas*;" a licentious phallic-worshipping community, whose main branch is at Bombay. The object of the worship is the infant Krishna. The Anglo-Indian Government was compelled several times to interfere in order to put a stop to its rites and vile practices, and its governing Maharajah, a

kind of High Priest, was more than once imprisoned, and very justly so. It is one of the blackest spots of India.

**Vedanta** (*Sans.*) Meaning literally, the "end of all knowledge." Among the six *Darsanas* or the schools of philosophy, it is also called *Uttaramimānsa*, or the "later" *Mimansa*. There are those who, unable to understand its esotericism, consider it atheistical; but this is not so, as Sankarāchārya, the great apostle of this school, and its populariser, was one of the greatest mystics and adepts of India.

**Vidya** (*Sans.*) Knowledge, or rather "Wisdom Knowledge."

**Vinnana** (*Sans.*) One of five *Skandhas*; meaning literally, "mental powers." (See "Skandhas.")

## W.

**Wisdom-Religion.** The same as Theosophy. The name given to the secret doctrine which underlies every exoteric scripture and religion.

## Y.

**Yoga** (*Sans.*) A school of philosophy founded by Patanjali, but which existed as a distinct teaching and system of life long before that sage. It is Yājñawalkya, a famous and very ancient sage, to whom the *White Yajur Veda*, the *Satapatha Brahmāna* and the *Brihad Aranyaka* are attributed and who lived in *pre-Mahā-bhāratean* times, who is credited with inculcating the necessity and positive duty of religious meditation and retirement into the forests, and who, therefore, is believed to have originated the Yoga doctrine. Professor Max Müller states that it is Yājñawalkya who prepared the world for the preaching of Buddha.

Patanjali's Yoga, however, is more definite and precise as a philosophy, and embodies more of the occult sciences than any of the works attributed to Yājñawalkya.

**Yogi** or *Yogin* (*Sans.*) A devotee, one who practises the Yoga system. There are various grades and kind of Yogis, and the term has now become in India a generic name to designate every kind of ascetic.

**Yuga** (*Sans.*) An age of the world of which there are four, which follow each other in a series, namely, *Krita* (or *Satya*) *Yuga*, the golden age; *Treta Yuga*, *Dwapara Yuga*, and finally *Kali Yuga*, the *black age*—in which we now are. (See *Secret Doctrine* for a full description.)

## Z.

**Zenobia.** The Queen of Palmyra, defeated by the Emperor Aurelianus. She had for her instructor Longinus, the famous critic and logician in the third century A.D. (See "Longinus.")

**Zivo, Kabar** (or Yukabar). The name of one of the creative deities in the Nazarene Codex. (See *Isis Unveiled*.)

**Zohar** (*Heb.*) The "Book of Splendour," a Kabalistic work attributed to Simeon Ben Iochai, in the first century of our era. (See for fuller explanation *Theos. Gloss.*)

**Zoroastrian.** One who follows the religion of the Parsis, sun, or fire-worshippers.

☞ Readers requiring fuller information about any particular term should consult THE THEOSOPHICAL GLOSSARY now in preparation.