

CHAOS.—(*Gr.*) The Abyss, the 'Great Deep.'

CHELA.—A pupil of an adept in occultism: a disciple.

CHIT.—The abstract consciousness.

CHOHAN.—(*Tib.*) 'Lord' or 'Master'; a chief; thus *Dhyan-Chohan* would answer to 'Chief of the Dhyanis,' or celestial Lights—which in English would be translated Archangels.

CIRCLE.—There are several 'Circles' with mystic adjectives attached to them. Thus we have: (1) the Decussated or 'Perfect Circle' of Plato, who shows it decussated in the form of the letter X; (2) the 'Circle-dance' of the Amazons, around a Priapic image, the same as the dance of the *Gopis* around the Sun (Krishna), the shepherdesses representing the signs of the Zodiac; (3) the 'Circle of Necessity' of 3,000 years of the Egyptians and of the Occultists, the duration of the cycle between rebirths or reincarnations being from 1,000 to 3,000 years on the average. This will be treated under the term of 'Reincarnation.'

CLAIRAUDIENCE.—The faculty, whether innate or acquired by occult training, of hearing all that is said at whatever distance.

CLAIRVOYANCE.—The faculty of seeing with the inner eye or spiritual sight. As now used it is a loose and flippant term embracing under its meaning a happy guess due to natural shrewdness or intuition, and also that faculty which was so remarkably exercised by Jacob Boehme and Swedenborg. Real clairvoyance means the faculty of seeing through the densest matter (the latter disappearing at the will and before the spiritual eye of the Seer), and irrespective of time (past, present and future) or distance.

COSMIC GODS.—Inferior gods, those connected with the formation of matter.

COSMIC IDEATION.—(*Occult*). Eternal thought, impressed on substance or spirit-matter, in the eternity; thought which becomes *active* at the beginning of every new life-cycle.

CYCLE.—From the Greek *Kuklos*. The ancients divided time into endless cycles, wheels within wheels, all such periods being of various durations, and each marking the beginning or the 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 the cycle of Cassandrus of 136,000, which brought about a complete change in planetary influ-

ences and their correlations between men and gods—a fact entirely lost sight of by modern astrologers. (See *A Day of Brahmā*, by G. E. Sutcliffe: also *Modern Astrology* for March, 1908, p. 136, and for January, 1909, p. 44, also February, 1909, p. 92.)

DAIVI-PRAKRITI.—(*Sk.*) Primordial, homogeneous light, called by some Indian Occultists 'The light of the Logos'; when differentiated this light becomes FOHAT.

DEVACHAN.—A blissful condition in the after life; heavenly existence. 'A specially guarded region of the Mental Plane' (*Ancient Wisdom*, p. 137; 1907 Edition).

DEVAS.—Gods; beings of the subjective side of Nature.

DHARMA.—The Sacred Law; the Buddhist Canon.

DHYAN CHOHANS.—Devas or Gods; planetary spirits.—See CHOHAN: see also *The Pedigree of Man*, p. 13 (Second Edition).

DIVINE FRAGMENT.—Represents man's Atma as it came down from the Nirvanic plane, and containing the possibilities of the Logos unexpressed. It is at first quite incapable of expressing them—they are existing in germ only. Then comes a slow expansion of the 'Fragment' in its threefold aspect. The third aspect is the principle Manas; the second is Buddhi; the highest is Atma. Atma pouring itself forth appears in Manas as the individualising principle, the 'I' making faculty that gives rise in time to individuality—time as the opposite to eternity. It brings individuality; it builds the Causal body. It draws round Atma, on the upper Manasic plane, matter to express itself; and thus creates as its vehicle the Causal body.

DYNASTIES.—In India there are two, the Lunar and the Solar, or the Somavansa and the Suryavansa. In Chaldea and Egypt there were also two distinct kinds of dynasties, the *divine* and the *human*. In both countries people were ruled in the beginning of time by Dynasties of Gods. In Chaldea they reigned 120 Sari, or in all 432,000 years; which amounts to the same figures as a Hindu Mahayuga, 4,320,000 years. The chronology prefacing the *Book of Genesis* (English translation) is given 'Before Christ, 4004.' But the figure are a rendering by solar years. In the original Hebrew, which preserved a lunar calculation, the figures are 4,320 years. This 'coincidence' is well explained in Occultism.

Ego.—(*Lat.*) 'Self'; the consciousness in man '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 and the impersonal; calling the former 'Personality,' and the latter 'Individuality.'

EGOITY.—From the word Ego. Egoity means 'individuality,' never 'personality,' and is the opposite of EGOISM or selfishness, the characteristic *par excellence* of the latter — See EGO.

ELEMENTS.—Refer to TANMATRAS.

ELEMENTALS.—Generic name for all subjective beings other than disembodied human creatures.—See *The Pedigree of Man*, pp. 20, 113, 136, 137 (Second Edition).

ELEMENTARIES.—A name given to the astral shells of defunct human beings, which often take part in the spiritualistic communications, materialisations, etc. Such 'elementaries' are no more human beings than corpses are.

ESOTERIC—(*Gr.*) Hidden Secret. From the Greek *esotericos*, 'inner, concealed'.

ETHER.—Students are but too apt to confuse this with *Akasa* and with Astral Light. It is neither, in the sense in which Ether is described by physical Science. Ether is a material agent, though hitherto undetected by any physical apparatus; whereas *Akasa* is a distinctly spiritual agent, identical, in one sense, with the *Anima Mundi*, while the Astral Light is only the seventh and highest principle of the terrestrial atmosphere, as undetectable as *Akasa* and real Ether, because it is something quite on another plane. The seventh principle on the earth's atmosphere, as said, the Astral Light, is only the *second* on the Cosmic scale. The scale of Cosmic forces, Principles and Planes, of Emanation—on the metaphysical—and Evolutions—on the physical plane—is the Cosmic Serpent biting its own tail, the Serpent reflecting the Higher, and reflected in its turn by the lower Serpent. The Caduceus explains the mystery, and the four-fold Dodecahedron, on the model of which the universe is said by Plato to have been built by the manifested Logos—synthesised by the unmanifested First-Born—yields geometrically the key to Cosmogony and its microcosmic reflection—our Earth.

EVOLUTION.—The development of higher orders of animals from lower. As said in *Isis Unveiled*: 'Modern Science holds but to a one-sided physical evolution, prudently avoiding and ignoring the higher

or spiritual evolution, which would force contemporaries to confess the superiority of the ancient philosophers and psychologists over themselves. The ancient sages, ascending to the UNKNOWABLE, made their starting-point from the first manifestation of the unseen, the unavoidable, and, from a strictly logical reasoning, the absolutely necessary creative Being, the Demiurgos of the universe. Evolution began with them from pure spirit, which, descending lower and lower down, assumed at last a visible and comprehensible form, and became matter. Arrived at this point, they speculated in the Darwinian method, but on a far larger and more comprehensive basis.'

EXOTERIC.—Outward, public; the opposite of esoteric or hidden.

FIRST POINT.—Metaphysically the first point of manifestation, the germ of primeval differentiation, or the point in the infinite Circle 'whose centre is everywhere, and circumference nowhere.' The point is the LOGOS.

FIRST POINT OF ARIES.—The point at which the Ecliptic intersects the Equator; (in relation to the zodiac of signs). The First Point of Aries, of the Fixed Zodiac of the Constellations, is said to be the star *Revati*, the situation of which is a matter of dispute. See G. E. Sutcliffe's *The Hindu Zodiac*.

FOHAT.—Tibetan for Shakti; cosmic force or energising power of the universe.

FOUR ANIMALS.—The symbolical animals of the vision of Ezekiel (the *Mercabah*). 'With the first Christians the celebration of the Mysteries of the Faith was accompanied by the burning of seven lights, with incense, the Trishagion, and the reading of the book of the gospels, upon which was wrought, both on covers and pages, the winged man, lion, bull and eagle' (*Qabbalah*, by Isaac Myer, L.L.B.). To this day these animals are represented along with the four Evangelists and prefixing their respective gospels in the editions of the Greek Church. Each represents one of the four lower classes of worlds or planes, into the similitude of which each *personality* is cast.

Thus THE EAGLE (associated with St John) represents Cosmic Spirit or Ether, the all-piercing eye of the Seer; THE BULL of St Luke, the waters of life, the all-generating element and cosmic strength; THE LION of St Mark, fierce energy, undaunted courage

and cosmic fire; while THE HUMAN HEAD, or the Angel, which stands near St Matthew, is the synthesis of all three combined in the higher Intellect of man, and in cosmic Spirituality. All these symbols are Egyptian, Chaldean and Indian. The Eagle, Bull, and Lion-headed gods are plentiful, and all represented the same idea, whether in the Egyptian, Chaldean, Indian or Jewish religions, but beginning with the Astral body they went no higher than the cosmic Spirit or the Higher Manas—Atma-Buddhi, or Absolute Spirit and Spiritual Soul its vehicle, being incapable of being symbolised by concrete images.

GNANA.—(*Sk.*) Knowledge as applied to the esoteric sciences.

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.

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.—See KRITA YUGA, also GREAT AGE, KALI YUGA, etc. Also YUGA.

GREAT AGE.—There were several 'great ages' mentioned by the ancients. In India it embraced the whole Mahamanvantara, the 'age of Brahmā,' each 'Day' of which represents the life cycle of a chain—*i.e.*, it embraces a period of seven Rounds. (See *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 years; after which the Pralaya, or dissolution of the universe, becomes universal. With the Egyptians 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 say nothing, as it was a matter to be discussed and divulged only in the Mysteries, during the initiating ceremonies. The 'great age' of the Chaldees was the same in figures as that of the Hindus.

GUNAS.—Qualities, properties.—See TRIGUNAS.

GURU.—Spiritual preceptor.

HERMES TRISMEGISTUS.—(*Gr.*) The 'thrice great Hermes,' the Egyptian.

The mythical personage after whom the Hermetic philosophy was named. In Egypt the God Thoth or Thot. A generic name of many Greek writers on philosophy and alchemy. Hermes Trismegistus is the name of Hermes or Thoth in his human aspect; as a god he is far more than this. As *Hermes-Thoth-Aah*, he is Thoth, the Moon, *i.e.*, his symbol is the *bright* side of the Moon, supposed to contain the essence of creative Wisdom, 'the elixir of Hermes.' As such he is associated with the Cynocephalus, the dog-headed monkey, for the same reason as was Anubis, one of the aspects of Thoth. The same idea underlies the form of the Hindu god of Wisdom, the elephant-headed Ganesa, or Ganpat, the Son of Parvati and Siva. When he has the head of an *ibis*, he is the sacred scribe of the gods; but even then he wears the crown *atef* and the lunar disk. He is the most mysterious of gods. As a serpent, Hermes Thoth is the divine creative Wisdom. The Church Fathers speak at length of Thoth-Hermes.

HIGHER SELF.—The Supreme Divine Spirit overshadowing man. The crown of the upper spiritual Triad in man—*Atman*.

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.

HUMANITY.—Occultly and Kabbalistically, the whole of mankind is symbolised, by Manu in India; by Vajrasattva or *Dorjesempa*, the head of the Seven Dhyanis, in Northern Buddhism; and by Adam Kadmon in the Kabbala. All these represent the totality of mankind whose beginning is in this androgynic protoplast, and whose end is in the *Absolute*, beyond all these symbols and myths of human origin. Humanity is a great Brotherhood by virtue of the sameness of the material from which it is formed physically and morally. Unless, however, it becomes a Brotherhood also intellectually it is no better than a superior genus of animals.—See MAN.

ILLUSION.—In Occultism everything finite (like the universe and all in it) is called illusion or *maya*.

IMAGE.—Occultism permits no other image than that of the living image of divine man (the symbol of Humanity) on earth. The *Kabbala* teaches that this divine Image, the copy of the *sublime and holy*

upper image (the Elohim) has now changed into *another similitude*, owing to the development of men's sinful nature. It is only the *upper divine Image* (the *Ego*) which is the same; the lower (personality) has changed, and man, now fearing the wild beasts, has grown to bear on his face the similitude of many of them. (*Zohar* L., fol. 71a.) In the earlier period of Egypt there were no images; but later, as Lenormand says: 'In the sanctuaries of Egypt they divided the properties of Nature and consequently of divinity (the Elohim, or the Egos), into seven abstract qualities, characterised each by an emblem, which are matter, cohesion, fluxion, coagulation, accumulation, station and division.' These were all attributes symbolised in various images.

IMAGINATION.—In Occultism this is not to be confused with *fancy*, as it is one of the plastic powers of the higher Soul, and is the memory of the preceding incarnations, which, however disfigured by the Lower Manas, yet rests always on a ground of truth.

INCARNATIONS.—The Immaculate Conception is as pre-eminently Egyptian as it is Indian. As the author of *Egyptian Belief* has it: 'It is not the vulgar, coarse and sensual story as in Greek mythology, but refined, moral and spiritual'; and again the incarnation idea was found revealed on the wall of a Theban temple by Samuel Sharpe, who thus analyses it: 'First the god Thoth . . . as the messenger of the gods, like the Mercury of the Greeks (or the Gabriel of the First Gospel), tells the maiden queen Mautmes, that she is to give birth to a son, who is to be king Amunotaph III. Secondly, the god Kneph, the Spirit . . . and the goddess Hathor (Nature) . . . both take hold of the queen by the hands and put into her mouth the character for life, a cross, which is to be the life of the coming child,' etc. Truly divine incarnation, or the *avatar* doctrine, constituted the grandest mystery of every old religious system.

INDIVIDUALITY.—One of the names given in Occultism to the Human Higher Ego. We make a distinction between the immortal and divine Ego, and the mortal human Ego which perishes. The latter, or 'personality' (personal Ego), survives the dead body only for a time in Kāma Loka; the Individuality prevails for ever.

INDRA.—The god of the Firmament, the King of the sidereal gods. A Vedic Deity

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, 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.

INNER MAN.—An Occult term, used to designate the true and immortal Entity in us, not the outward and mortal form of clay that we call our body. The term applies, strictly speaking, only to the Higher Ego, the 'astral man,' being the appellation of the Double and of Kama Rupa (*q.v.*) or the surviving *eidolon*.

ISHVARA.—Personal God, Lord, the Spirit in man, the Divine principle in its active nature or condition, one of the four states of Brahma.

ISIS.—In Egyptian *Issa*, the goddess Virgin-Mother; personified nature. In Egyptian or Koptic *Uasi*, the female reflection of *Uasar* or Osiris. She is the 'woman clothed with the sun' of the land of Chemi. Isis-Latona is the Roman Isis.

JIVA OR KARANA SHARIRA.—The second principle of man; life.

JIVATMA.—The human spirit; seventh principle in the microcosm.

JNANASHAKTI.—The power of true knowledge; one of the six forces.

JNANENDRIYAS.—The five channels of knowledge.

JUPITER.—From the same root as the Greek Zeus, the greatest god of the ancient Greeks and Romans, adopted also by other nations. His names are among others: (1) Jupiter Aërios; (2) Jupiter-Ammon of Egypt; (3) Jupiter Bel-Moloch, the Chaldean; (4) Jupiter Mundus, Deus Mundus, 'God of the World'; (5) Jupiter-Fulgur, 'the Fulgurant,' etc.

JYOTISHA.—Astronomy and Astrology; one of the Vedangas.

KALI YUGA.—The fourth, the *black* or the Iron Age, our present period, the duration of which is 432,000 years. The last of the ages into which the evolutionary period of man is divided by a series of such ages. It began 3102 years B.C. at the moment of Krishna's death, and the first cycle of 5,000 years ended between the years 1897 and 1898.

KALPA.—The period of cosmic activity; a day of Brahmā; 4,320 million years.

KAMA.—Lust, desire, volition; the Hindu cupid; is pre-eminently the divine desire of creating happiness and love; and it is only ages later, as mankind began to materialise by anthropomorphisation its grandest ideals into cut and dried dogmas, that Kama became the power that gratifies desire on the animal plane. This is shown by what every Veda and some Brahmanas say. In the *Atharva Veda*, Kama is represented as the supreme Deity and Creator. In the Taitariya Brahmana, he is the child of Dharma, the God of Law and Justice, of Sraddha and faith. In another account he springs from the heart of Brahmâ. Others show him born from water, *i.e.*, from primordial chaos, or the 'Deep.' Hence one of his many names, *Ira-ja*, 'the water-born' and Aja, 'unborn'; and Atmabhu or self-existent.' Because of the sign *Makara* (Capricornus) on his banner, he is also called 'Makara Ketu.' The allegory about Siva, the 'great Yogin,' reducing Kama to ashes by the fire from his *central* (or third) *Eye*, for inspiring the Mahadeva with thoughts of his wife while he was at his devotions—is very suggestive, as it is said that he thereby reduced Kama to his primeval spiritual form.

KAMA LOKA.—Abode of desire, the first condition through which a human entity passes in its passage, after death, to Devachan. It corresponds to purgatory.

KAMA RUPA.—The principle of desire in man; the fourth principle.

KARANA SHARIRA.—The causal body. Exoterically, it is Avidya, ignorance, or that which is the cause of the evolution of a human ego and its reincarnation.—See JIVA.

KARMA.—The law of ethical causation; the effect of an act for the attainment of an object of personal desire; merit and demerit.

KOSMOS.—The Universe, as distinguished from the world, which may mean our globe or earth.

KRITTIKA.—The Pleiades. The seven nurses of Kartikeya, the god of War.

KRIYASHAKTI.—The power of thought; one of the six forces in Nature. 'The mysterious power of thought, by which it is capable of producing external phenomenal results by its own inherent energy.'

KRONOS.—Saturn. The God of Boundless Time and of the Cycles.

- KSHATRIYA.—The second of the four castes into which the Hindu nation was originally divided. The warriors or defenders.
- KUMARA.—A virgin-boy, or young celibate. The first Kumaras are the seven sons of Brahma, 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 so they 'remained Yogis,' as the legend says.
- KUNDALINISHAKTI.—The power of life; one of the six forces of Nature. 'A potent serpentine force, aroused in the ascetic by certain Yoga practices, which can as easily kill as it can create. It is *buddhi* regarded as an active power, as contrasted with its normally passive condition.'
- LILITH.—By Jewish tradition a demon who was the first wife of Adam, before Eve was created: she is supposed to have a fatal influence on mothers and newly-born infants. LIL is night, and LILITH is also the owl; and in mediæval works is a synonym of Lamia or female demon.
- LINGA SHARIRA.—The 'body,' *i.e.*, the aerial symbol of the body. This term designates the *doppelganger* or the 'double' of man or animal. It is the *eidolon* of the Greeks, the vital and *prototypal* body; the reflection of the men of flesh. It is born *before*, and dies or fades out with the disappearance of the last atom of the body. It is now called the Etheric Double.
- LIPIKAS.—The celestial recorders, the 'Scribes,' those who record every word and deed, said or done by man while on this earth. As Occultism teaches, they are the agents of KARMA—the retributive Law.
- LOGOS.—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 it is aptly translated by the 'Verbum' and 'Word' in its metaphysical sense.
- LOHITANGA.—The planet Mars.
- MACROCOSM.—Universe.
- MAGI.—Fire worshippers; the great magicians or wisdom-philosophers of old.
- 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.

MAGNETISM.—A Force in nature and in man. When it is the former, it is an agent which gives rise to the various phenomena of attraction, of polarity, etc. When the latter, it becomes 'animal' magnetism in contradistinction to cosmic, and terrestrial magnetism.

MAGUS.—In the New Testament it means a Sage, a wise man of the Chaldeans.

MAHATMA.—A great soul; an adept in occultism of the highest order.

MAHA CHOHAN.—The chief of a spiritual Hierarchy, or of a school of Occultism; the head of the trans-Himalayan mystics. See **CHOHAN**.

MAHA DEVA.—*Lit.*, 'Great God,' a title of Siva.

MAHA GARU.—*Lit.*, 'Great Teacher.' The Initiator.

MAHA KALA.—'Great Time.' A name of Siva as the Destroyer, and of Vishnu as the 'Preserver.'

MAN.—Man is defined in Occultism as 'that being in the Universe, in whatever part of the Universe he may be, in whom highest Spirit and lowest Matter are joined together by Intelligence, thus ultimately making a manifested God . . . "Man" is not necessarily of just the form that you now see. He may have a million forms; "man" means that being in whom Spirit and Matter have joined hands, in whom they have become, or are becoming, balanced, in whom ultimately Spirit has conquered, or will conquer, Matter. . . . H. P. B. has said that every being in this Universe has passed through the human kingdom, or must pass, if he has not already passed it; if he has passed beyond it, he must have passed through it; if he has not reached it, he will have to pass through it in the future. It does not depend on this globe, nor on this race. "Man" is the battleground of Matter and Spirit, and every being must, like Yudhishtira, fight his Kurukshetra and conquer, before he enters on his divine kingdom. Such then is Man.' *The Pedigree of Man*, pp. 22, 23 (Second Edition) [see also the *Secret Doctrine*, Vol. I, pp. 297, 298, Third Edition].

MANAS.—The mind, the thinking principle; the fifth principle in the septenary division.

MANASAS.—Those who endowed humanity with *manas* or intelligence, the immortal Egos in men.

MANAS, KAMA.—*Lit.*, 'the mind of desire.' With the Buddhists it is the *sixth* of the Chadayatana, or the six organs of knowledge, hence the highest of these, synthesised by the seventh, called *Klichita*, the spiritual perception of that which defiles this (lower) Manas, or the 'Human-Animal Soul,' as the Occultists term it. Whilst the higher Manas or the Ego is directly related to *Vijnana* (the tenth of the twelve Nidanas) which is the perfect knowledge of all forms of knowledge, whether relating to object or subject in the nidanic concatenation of causes and effects; the lower, the Kama Manas, is but one of the *Indriya* or organs (roots) of Sense. Very little can be said of the dual Manas here, as the doctrine that treats of it is correctly stated only in esoteric works. Its mention thus can only be very superficial.

MANAS TAIJASI.—*Lit.*, the 'radiant' Manas; a state of the higher Ego, which only high metaphysicians are able to realise and comprehend.

MANU.—The great Indian legislator.

MANVANTARA.—The outbreathing of the creative principle; the period of cosmic activity between two pralayas.

MAYA.—Illusion, the cosmic power which renders phenomenal existence possible.

MERCURY.—See Hermes; NEBO.

METEMPSYCHOSIS.—The progress of the soul from one stage of existence to another. Symbolised as, and vulgarly believed to be, rebirths in animal bodies. A term generally misunderstood by every class of European and American society, including many scientists. *Metempsychosis* should apply to animals alone; the kabalistic axiom, 'A stone becomes a plant, a plant an animal, an animal a man, a man a spirit, and a spirit a god,' receives an explanation in Manu's *Manava-Dharma-Shastra* and other Brahmanical books.

MICROCOSM.—Man.

MONAD.—The spiritual soul, that which endures through all changes of objective existence.

MONAD.—(*Gr.*) The Unity, the *one*; but in Occultism it often means

the unified triad, Atma-Buddhi-Manas, or the duad, Atma-Buddhi, that immortal part of man which reincarnates in the lower kingdoms, and gradually progresses through them to Man and then to the final goal—Nirvana.

MUKTA.—Liberated; released from conditional existence.

MULAPRAKRITI.—Undifferentiated cosmic matter; the unmanifested cause and substance of all being.

NEBO.—(*Chald.*) The same as the Hindu Budha, son of Soma the Moon, and Mercury the planet.

NEOPHYTE.—A candidate for initiation into the mysteries of adeptship.

NEPHESE.—One of the three souls, according to the Kabbalah; the first three principles in the human septenary.

NIDANA.—(*Sk.*) The twelve causes of existence, or a chain of causation, 'a concatenation of cause and effect in the whole range of existence through twelve links.' This is the fundamental dogma of Buddhist thought, 'the understanding of which solves the riddle of life, revealing the inanity of existence and preparing the mind for Nirvana.' The twelve links stand thus in their enumeration: (1) *Jati*, or birth, according to one of the four modes of entering the stream of life and reincarnation—or *Chatur Yoni* each mode placing the being born in one of the six *Gati*. (2) *Jaramarana*, or decrepitude and death following the maturity of the Skandhas (*q.v.*). (3) *Bhava*, the Karmic agent which leads every new sentient being to be born in this or another mode of existence in the *Trailokya* and *Gati*. (4) *Upadana*, the creative cause of *Bhava* which thus becomes the cause of *Jati*, which is the effect, and this creative cause is *the clinging to life*. (5) *Trishna*, love, whether pure or impure. (6) *Vedana*, or sensation; perception by the senses, it is the fifth Skandha. (7) *Sparsa*, the sense of touch. (8) *Chadayatana*, the organs of sensation. (9) *Namarupa*, personality, *i.e.*, a form with a name to it, the symbol of the unreality of material phenomenal appearances. (10) *Vijnana*, the perfect knowledge of every perceptible thing and of all objects in their concatenation and unity. (11) *Samskara*, action on the plane of illusion. (12) *Avidya*, lack of true perception, or ignorance. The Nidanas belonging to the most subtle and abstruse doctrines of the Eastern metaphysical system, it is impossible to go into the subject at any greater length.—See SAMSKARA.

[See also the article on the 'Nidanas' in *Modern Astrology*, Vol. XIV, (Old Series), p. 7, also Vol. XII, p. 10: *Jati* corresponds to Pisces, *Jaramarana* to Aquarius, and so on in continuing order, *Avidya* being Aries.]

NIRGUNA.—Unbound, without Gunas or attributes; the soul in its state of essential purity is so called.

OCCULTISM.—The study of the mysteries of Nature and the development of the psychic powers latent in man.

OCCULTIST.—One who studies the various branches of occult science. The term is used by the French Kabbalists. Occultism embraces the whole range of psychological, physiological, cosmical, physical and spiritual phenomena. From the word *occultus*, hidden or secret. It therefore applies to a study of the Kabbala, astrology, alchemy, and all arcane sciences.

PARABRAHMAN.—The supreme principle in nature; the universal spirit.

PARAMATMA.—The Supreme Spirit.

PERSONALITY.—In Occultism—which divides man into seven principles, considering him under the three aspects of the *divine*, the *thinking* or the *rational*, and the *animal* man—the lower *quaternary* or the purely astrophysical being; while by *Individuality* is meant the Higher Triad, considered as a Unity. Thus the *Personality* embraces all the characteristics and memories of one physical life, while the *Individuality* is the imperishable *Ego* which re-incarnates and clothes itself in one personality after another.

PHILOSOPHER'S STONE.—Called also the 'Powder of Projection.' It is the *Magnum Opus* of the Alchemists, an object to be attained by them at all costs, a substance possessing the power of transmuting the baser metals into pure gold. Mystically, however, the Philosopher's Stone symbolises the transmutation of the lower animal nature of man into the highest and divine.

PLANE.—From the Latin *planus* (level, flat) an extension of space, or of something in it, whether physical or metaphysical, *e.g.*, a 'plane of consciousness.' As used in Occultism, the term denotes the range or extent of some state of consciousness, or of the perceptive power of a particular set of senses, or the action of a particular force, or the state of matter corresponding to any of the above.

PLANETARY SPIRITS.—Primarily, the rulers or governors of the planets. As our earth has its hierarchy of terrestrial planetary spirits, from

the highest to the lowest plane, so has every other heavenly body. In Occultism, however, the term 'planetary spirit' is generally applied only to the seven highest hierarchies corresponding to the Christian archangels. These have all passed through a stage of evolution corresponding to the humanity of earth on other worlds, in long past cycles. Our earth, being as yet only in its fourth round, is far too young to have produced high planetary spirits. The highest planetary spirit ruling over any globe is in reality the 'personal God' of that planet and far more truly its 'overruling providence' than the self-contradictory Infinite Personal Deity of modern churchianity.

POINT WITHIN A CIRCLE.—In its esoteric meaning the first unmanifested *logos* appearing on the infinite and shoreless expanse of Space, represented by the circle. It is the plane of Infinity and Absoluteness. This is only one of the numberless and hidden meanings of this symbol, which is the most important of all the geometrical figures used in metaphysical emblematology. As to the Masons, they have made of the point 'an individual brother' whose duty to God and man is bounded by the circle, and have added John the Baptist and John the Evangelist to keep company with the 'brother' representing them under two perpendicular parallel lines.

PRAKRITI.—Undifferentiated matter; the supreme principle regarded as the substance of the universe.

PRANA.—Life-principle; the breath of Life.

PRANAVA.—(*Sk.*) A sacred word, equivalent to *Aum*. T. Subba Row relates the sign Taurus to *pranava*.

PRE-EXISTENCE.—The term used to denote that we have lived before. The same as reincarnation in the past. The idea is derided by some, rejected by others, called absurd and inconsistent by the third: yet it is the oldest and most universally accepted belief from an immemorial antiquity. And if this belief was universally accepted by the most subtle, philosophical minds of the pre-Christian world, surely it is not amiss that some of our modern intellectual men should also believe in it, or at least give the doctrine the benefit of the doubt. Even the Bible hints at it more than once, St John the Baptist being regarded as the reincarnation of Elijah, and the disciples asking whether the blind

man was *born blind because of his sins*, which is equal to saying that he had *lived and sinned before being born blind*. As Mr Bonwick well says: it was 'the work of spiritual progression and soul discipline. The pampered sensualist returned a beggar; the proud oppressor, a slave; the selfish woman of fashion, a seamstress. A turn of the wheel gave a chance for the development or neglected or abused intelligence and feeling, hence the popularity of reincarnation in all climes and times . . . thus the expurgation of evil was . . . gradually but certainly accomplished.' Verily 'an evil act follows a man, passing through 100,000 transmigrations' (Panchatantra). 'All souls have a subtle vehicle, image of the body, which carries the passive soul from one material dwelling to another,' says Kapila; while Basnage explains of the Jews: 'By this second death is not considered hell, but that which happens when a soul has a second time animated a body.' Herodotus tells his readers that the Egyptians 'are the earliest who have spoken of this doctrine according to which the soul of man is immortal and after the destruction of the body enters *into a newly-born being*. When, say they, it has passed through all the animals of the earth and sea, and all the birds, it will re-enter the body of a new-born man.' This is *pre-existence*. Deveria showed that the funeral books of the Egyptians say plainly 'that *resurrection* was, in reality, but a renovation, leading to a new infancy, and a new youth.'—See REINCARNATION.

PRINCIPLES.—The Elements or original essences, the basic differentiations upon and of which all things are built up. We use the term to denote the seven individual and fundamental aspects of the One Universal Reality in Kosmos and in man. Hence also the seven aspects in their manifestation in the human being—divine, spiritual, psychic, astral, physiological and simply physical.

PSYCHE.—(*Gr.*) The animal, terrestrial soul; the lower *Manas*.

PSYCHISM.—From the Greek *psyche*. A term now used to denote very loosely every kind of mental phenomena, *e.g.*, mediumship, and the higher sensitiveness, hypnotic receptivity, and inspired prophecy, simple clairvoyance in the astral light, and real divine seership; in short, the word covers every phase and manifestation of the powers and potencies of the *human* and the *divine* souls.

PSYCHOLOGY.—The Science of Soul, in days of old: a science which

served as the unavoidable basis for physiology. Whereas in our modern days, it is psychology that is being based upon physiology.

PSYCHOMETRY.—*Lit.*, 'Soul-measuring'; reading or seeing, not with the physical eyes, but with the soul, or *inner* sight.

PURUSHA.—Spirit.

RAHU.—(*Sk.*) A *Daitya* (demon) whose lower parts were like a dragon's tail. He made himself immortal by robbing the gods of some *Amrita*—the elixir of divine life—for which they were churning the ocean of milk. Unable to deprive him of his immortality, Vishnu exiled him from the earth and made of him the constellation Draco, his head being called Rahu and his tail Ketu—astronomically, the ascending and descending nodes. With the latter appendage he has ever since waged a destructive war on the denouncers of his robbery, the sun and the moon, and (during the eclipses) is said to swallow them. Of course the fable has a mystic and occult meaning.

RAJAS.—The quality of passionate activity.

RAJA YOGA.—The true science of the development of psychic powers and union with the Supreme Spirit.

REINCARNATION.—The doctrine of re-birth, believed in by Jesus and the Apostles as by all men in those days, but denied now by all the Christians. All the Egyptian converts to Christianity, Church Fathers and others believed in this doctrine, as shown by the writings of several. In the still existing symbols, the human-headed bird, flying towards the mummy, a body, or 'the soul uniting itself with its *Sahou*' (glorified body of the Ego, and also the Kamalokic *shell*) proves this belief. 'The song of the Resurrection,' chanted by Isis to recall her dead husband to life, might be translated 'Song of Rebirth,' as Osiris is collective Humanity. 'Oh! Osiris [here follows the name of the Osirified mummy, or the departed], rise again in holy earth (matter), august mummy in the coffin, under thy corporeal substances,' was the funeral prayer of the priest over the deceased. 'Resurrection' with the Egyptians never meant the resurrection of the mutilated mummy, but of the *soul* that informed it, the Ego in a new body. The putting on of flesh periodically by the Soul or the Ego, was a universal belief, nor can anything be more consonant with justice and karmic law.

—See PRE-EXISTENCE.

RISHABHAM.—The zodiacal sign Taurus, the sacred syllable Aum.

ROUNDS AND CHAINS.—Terms employed by Theosophists in explanation of Eastern cosmogony. They are used to denote the various evolutionary cycles in the Elemental Mineral, etc., Kingdoms, through which the Monad passes on any one globe, the term Round being used only to denote the cyclic passage of the Monad round the complete chain of seven globes.

RUPA.—(*Sk.*) Body: any form, applied even to the forms of the gods, which are subjective to us.

SABIANISM.—The religion of the ancient Chaldees. The latter believing in one impersonal, universal, deific Principle, never mentioned It, but offered worship to the Solar, Lunar, and planetary Gods and rulers, regarding the stars and other celestial bodies as their respective symbols.

SABIANS.—Astrolaters, so called: those who worship the stars or rather their 'regents.'—See SABIANISM.

SANSKRIT.—(*Sk.*) The classical language of the Brahmans, *never known nor spoken in its true systematised form* (given later *approximately* by Panini), except by the initiated Brahmans, as it was pre-eminently 'a mystery language.' It has now degenerated into the so-called Prakrita.

SATTVA OR SATWA.—(*Sk.*) Goodness, Harmony, rhythm; one of the *trigunas* or the three divisions of nature.

SECRET DOCTRINE.—The general name given to the esoteric teachings of antiquity. [Also the title of a great three-volume work by H. P. Blavatsky, which may be regarded as the foundation of modern Theosophical teachings.]

SENSES.—The ten organs of man. In the exoteric Pantheon and the allegories of the East, these are the emanations of ten minor gods, the terrestrial Prajapati or 'progenitors.' They are called in contradistinction to the five physical and the seven superphysical, the 'elementary senses.' In Occultism they are closely allied with various forces of nature, and with our *inner* organisms.

SEPHIROTH.—(*Heb.*) The ten emanations of Deity; the highest is formed by the concentration of the Ain Soph Aur, or the Limitless Light, and each Sefhira produces by emanation another Sefhira. The names of the ten Sephiroth are: (1) Kether—The Crown; (2) Chokmah—Wisdom; (3) Binah—Understanding; (4) Chesed—

Mercy; (5) Geburah—Power; (6) Tiphereth—Beauty; (7) Netzach—Victory; (8) Hod—Splendour; (9) Jesod—Foundation; and (10) Malkuth—the Kingdom. The conception of Deity embodied in the Ten Sephiroth is a very sublime one, and each Sephira is a picture to the Kabbalist of a group of exalted ideas, titles and attributes, which the name but faintly represents. Each Sephira is called either active or passive, though this attribution may lead to error; passive does not mean a return to negative existence; and the two words only express the relation between individual Sephiroth, and not any absolute quality.

SIDDHI.—Abnormal power obtained by spiritual development.

SIDEREAL.—Anything relating to the stars, but also, in Occultism, to various influences emanating from such regions, such as 'sidereal force,' as taught by Paracelsus, and sidereal (luminous) ethereal body, etc.

SINGHA.—(*Sk.*) The constellation of Leo; Singh meaning 'lion.'

SHIVA.—(*Sk.*) The first person of the Hindu Trinity (the Trimurti). He is a god of the first order, and in his character of Destroyer higher than Vishnu, the Preserver, as he destroys only to regenerate on a higher plane. He is born as Rudra, the Kumara, and is the patron of all the Yogis, being called, as such, Maha-Yogi, the great ascetic. His titles are significant: *Trilochana*, 'the three eyed,' *Mahadeva*, 'the great god,' *Sankara*, Vishnu is the second person, and Brahma the third, etc.

SKANDHA.—*Lit.*, 'bundles,' or groups of attributes; everything finite, inapplicable to the eternal and the absolute. There are five—esoterically, *seven*—attributes in every human living being, which are known as the *Pancha Skandhas*. These are: (1) form, *rupa*; (2) perception, *vidana*; (3) consciousness, *sanjna*; (4) action, *sanskara*; (5) knowledge, *vidyana*. These unite at the birth of man and constitute his personality. After the maturity of these Skandhas, they begin to separate and weaken, and this is followed by *Jaramarana* or decrepitude and death. (*Ref. NIDANAS.*)

SOMNAMBULISM.—*Lit.*, 'Sleep-walking,' or moving, acting, writing, reading and performing every function of waking consciousness in one's sleep, with utter oblivion of the fact on awakening. This is one of the great psycho-physiological phenomena, the least

understood as it is the most puzzling, to which alone Occultism holds the key.

SOUL.—The vital principle or the breath of life, which every animal down to the infusoria, shares with man. In the translated Bible it stands indifferently for *life*, blood and soul. 'Let us not kill his *nephesh*,' says the original text: 'let us not kill *him*,' translate the Christians. (Refer SPIRIT.)

SPACE.—Akasha.

SPIRIT.—The lack of any mutual agreement between writers in the use of this word resulted in dire confusion. It is commonly made synonymous with *soul*; and the lexicographers countenance the usage. In Theosophical teachings the term 'Spirit' is applied solely to that which *belongs directly to Universal Consciousness*, and which is its homogeneous and unadulterated emanation. Thus, the Higher Mind in man or his *Ego* (Manas) is, when linked indissolubly with Buddhi, a spirit; while the term 'Soul,' human or even animal (the lower Manas acting in animals instinct), is applied only to Kama-Manas, and qualified as the *living* soul. This is *nephesh*, in Hebrew, the 'breath of life.' Spirit is formless and *immaterial*, being, when individualised, of the highest spiritual substance—*Suddasatwa*, the divine essence, of which the body of the manifesting *highest* Dhyanis are formed. Therefore, the Theosophists reject the appellation 'Spirits' for those phantoms which appear in the phenomenal manifestations of the Spiritualists, and call them 'shells,' and various other names. Spirit in short is no *entity* in the sense of having form; for, as Buddhist philosophy has it, *where there is a form, there is a cause for pain and suffering*. But each *individual* spirit—this individuality lasting only throughout the manvantaric life-circle—may be described as a *centre of consciousness*, a self-sentient and self-conscious centre; a state, not a conditioned individual. This is why there is such a wealth of words in Sanskrit to express the different States of Beings, Beings and Entities, each appellation showing the philosophical difference, the plane to which such *unit* belongs, and the degree of its spirituality or materiality. Unfortunately these terms are almost untranslatable into our Western tongues.

STHULA SHARIRA.—The gross physical body. Refer LINGA SHARIR.

SUBSTANCE.—Theosophists use the word in a dual sense, qualifying

substance as perceptible and imperceptible ; and making a distinction between the material psychic and spiritual substances into ideal (*i.e.*, existing on higher planes) and *real* substance.

SUKSHMA SHARIRA.—The subtile body.

SURYA.—The Sun.

SYMBOLISM.—The pictorial expression of an idea or a thought. Primordial *writing* had at first no characters, but a symbol generally stood for a whole phrase or sentence. A symbol is thus a recorded parable, and a parable a spoken symbol. The Chinese written language is nothing more than symbolical writing, each of its several thousand letters being a symbol.

TAIJASI.—The radiant, flaming—from *tejas* 'fire' ; used sometimes to designate the *Manasa-rupa*, the thought-body, and also the stars.

TANHA.—Thirst ; desire for life ; that which produces re-birth.

TANMATRAS.—The subtle elements, the abstract counterpart of the five elements, earth, water, fire, air and ether, consisting of smell, taste, feeling, sight and sound.

TATTVAS.—The abstract principles of existence, or categories, physical and metaphysical. The subtle elements—five exoterically, seven in esoteric philosophy—which are correlative to the five and the seven senses on the physical plane ; the last two senses are as yet latent in man, but will be developed in the two last root races.

TAURUS.—A most mysterious constellation of the zodiac, one connected with all the 'first-born' solar gods. Taurus is under the asterisk A, which is its figure in the Hebrew Alphabet, that of Aleph ; and therefore that constellation is called the 'one,' the 'First,' after the said letter. Hence, the 'first-born,' to all of whom it was made sacred. The *Bull* is the symbol of force and procreative power—the Logos. Hence, also, the horns on the head of Isis, the female aspect of Osiris and Horns. Ancient mystics saw the ansated cross, in the horns of Taurus (the upper portion of the Hebrew Aleph) pushing away the Dragon, and Christians connected the sign and constellation with Christ. St Augustine calls it 'the great City of God,' and the Egyptians called it the 'interpreter of the divine voice,' the *Apis-Pacis* of Hermothis.—See ZODIAC.

THEOSOPHY.—The Wisdom. Religion taught in all ages by the sages of the world.

TRIGUNAS.—(*Sk.*) The three divisions of the inherent qualities of differentiated matter, *i.e.* of pure quiescence (*satva*), of activity and desire (*rajas*), of stagnation and decay (*tamas*). They correspond with Vishnu, Brahma and Shiva.—See also TRINITY.

[The three 'Gunas' correspond to the three quadruplicities in Astrology, namely, Fixed (*tamas*), Mutable (*satva*), and Cardinal (*rajas*). Also to the three modes of motion, rotary, vibratory, and translatory; and to many other trinities in thought and action.]

TRINITY.—Everyone knows the Christian dogma of the 'three in one' and 'one in three'; therefore it is useless to repeat that which may be found in every catechism. Athanasius, the Church Father, who defined the Trinity as a dogma, had little necessity of drawing upon inspiration or his own brain-power; he had but to turn to one of the innumerable trinities of the heathen creeds, or to the Egyptian priests, in whose country he had lived all his life. He modified slightly only one of the three 'persons.' All the triads of the Gentiles were composed of the Father, Mother and the Son. By making it 'Father, Son and Holy Ghost,' he changed the dogma only outwardly, as the Holy Ghost had always been feminine, and Jesus is made to address the Holy Ghost as his 'Mother' in every Gnostic Gospel.

The three persons of the Hindu Trinity are Brahma, Vishnu, and Shiva (*q.v.*). See TRIGUNAS.

UPANISHADS.—Brahmanical Scriptures appended to the Vedas containing the esoteric doctrine of the Brahmans.

VARNA.—(*Sk.*) Caste; *lit.*, 'colour.' The four chief castes named by Manu—the Brahmin, Kshatriya, Vaisya and Sudra—are called *Chatur-varua*.

VIJNANAMAYA KOSHA.—The sheath of knowledge; the fourth sheath of the divine monad; the fifth principle in man (*Vedanta*).

VISHNU.—The second God of the Hindu Trinity, the principle of Preservation.

WATER.—The first principle of things, according to Thales and other ancient philosophers. Of course this is not water on the material plane, but in a figurative sense for the potential fluid contained in boundless space. This was symbolised in ancient Egypt by *Kneph*, the 'unrevealed' god, who was represented as the serpent—the emblem of eternity—encircling a *water-urn*, with his head hovering over

the waters, which he incubates with his breath. 'And the Spirit of God moved upon the face of the waters' (Gen. i.). The honeydew, the food of the gods and of the *creative bees* on the Yggdrasil, falls during the night upon the tree of life from the 'divine waters, the birthplace of the gods.' Alchemists claim that when pre-Adamic earth is reduced by the Alkahest to its first substance, it is *like clear water*. The Alkahest is 'the one and the *invisible*, the water, the first principle, in the *second* transformation.'

WILL.—In metaphysics and occult philosophy, Will is that which governs the manifested universes in eternity. *Will* is the one and sole principle of abstract eternal MOTION, or its ensouling essence. 'The Will,' says Van Helmont, 'is the first of all powers . . . The will is the property of all spiritual beings and displays itself in them the more actively the more they are freed from matter. And Paracelsus teaches that 'determined will is the beginning of all magical operations. It is because men do not perfectly imagine and believe the result, that the (occult) arts are so uncertain, while they might be perfectly certain.' Like all the rest, the Will is *septenary* in its degrees of manifestation. Emanating from the one, eternal, abstract, and purely quiescent Will (Atma in Layam), it becomes Buddhi in its Alaya state, descends lower as (Mahat Manas), and runs down the ladder of degrees until the divine Eros becomes, in its lower, animal manifestation, *erotic* desire. Will as an eternal principle is neither spirit nor substance but everlasting ideation. As well expressed by Schopenhaur in his *Parerga*, 'in sober reality there is neither *matter* nor *spirit*. The tendency to gravitation in a stone is as inexplicable as thought in the human brain . . . If matter can—no one knows why—fall to the ground, then it can also—no one knows why—think . . . As soon, even in mechanics, as we trespass beyond the purely mathematical, as soon as we reach the inscrutable adhesion, gravitation and so on, we are faced by phenomena which are to our senses as mysterious as the WILL.'

WISDOM RELIGION.—The one religion which now underlies all the now-existing creeds. That 'faith' which, being primordial, and revealed directly to human kind by their *progenitors* and informing Egos (though the Church regards them as the 'fallen angels'), required no 'grace,' nor *blind* faith to believe, for it was *knowledge*. (See

'Gupta Vidya,' Hidden Knowledge.) It is on this Wisdom Religion that *Theosophy is based*.

WORLDS.—*Inferior and Superior*. The Occultists and the Kabbalists agree in dividing the universe into superior and inferior worlds, the worlds of *Idea* and the worlds of *Matter*. 'As above so below,' states the Hermetic philosophy. This lower world is formed on its prototype—the higher world; and 'everything in the lower is but an image (a reflection) of the higher' (*Zohar*, ii, fol. 20 a).

YOGA.—(*Sk.*) (1) One of the six Darshanas or schools of India; a school of philosophy founded by Patanjali, though the real Yoga doctrine, the one that is said to have helped to prepare the world for the preaching of Buddha, is attributed with good reasons to the more ancient sage Yajñawalkya, the writer of the *Shatapatha Brahmana*, of *Yajur Veda*, the *Brihad Araynaka*, and other famous works. (2) The practice of meditation as a means of leading to spiritual liberation. Psycho-spiritual powers are obtained thereby, and induced ecstatic states leads to the clear and correct perception of the eternal truths, in both the visible and invisible universe.

YOGA VIDYA.—The science of Yoga; the practical method of uniting one's own spirit with the universal spirit.

YOGIS.—Mystics, who develop themselves according to the system of Patanjali's Yoga Philosophy.

YUGA.—(*Sk.*) A 1,000th part of a Kalpa. An age of the world of which there are four, and the series of which proceed in succession during the manvantaric cycle. Each Yuga is preceded by a period called in the *Puranas* Sandhya, twilight, or transition period, and is followed by another period of like duration called Sandhyansa, 'portion of twilight.' Each is equal to one-tenth of the Yuga. The group of four Yugas is first computed by the *divine* years, or 'years of the gods'—each such year being equal to 360 years of mortal men. Thus we have in divine years:

1.	Krita or Satya Yuga	...	...	4,000	
	Sandhya	...	...	400	
	Sandhyansa	...	...	400	
				—————	4,800
2.	Treta Yuga	...	...	3,000	
	Sandhya	...	...	300	
	Sandhyansa	...	...	300	
				—————	3,600

3.	Dwapara Yuga	...	...	2,000	
	Sandhya	...	...	200	
	Sandhyansa	...	...	200	
				<hr/>	2,400
4.	Kali Yuga	...	...	1,000	
	Sandhya	...	...	100	
	Sandhyansa	...	...	100	
				<hr/>	1,200
					<hr/>
					12,000

This rendered in years of mortals equals :

4,800 × 360	...	...	1,728,000
3,600 × 360	...	...	1,296,000
2,400 × 360	...	...	864,000
1,200 × 360	...	...	432,000
			<hr/>
	Total		4,320,000
			<hr/>

The above is called a Mahayuga or Manvantara; 2,000 such Mahayugas, or a period of 8,640,000,000 years, made a kalpa: the latter being only a 'day and a night,' or twenty-four hours, of Brahma. Thus an 'age of Brahma,' or one hundred of his *divine* years, must equal 311,040,000,000,000 of our mortal years. The old Mazdeans or Magi (the modern Parsis) had the same calculation, though the Orientalists do not seem to perceive it, for even the Parsi mobeds themselves have forgotten it. But their 'Sovereign time of the Long Period' (*Zervan Daregho Hvadata*) lasts 12,000 years, and these are the 12,000 *divine* years of a Mahayuga as shown above, whereas the *Zervan Akarana* (Limitless Time), mentioned by Zarathustra, is the *Kala*, out of space and time, of Parabrahm. See GOLDEN AGE.

ZODIAC.—(*Gr.*) From the word *zodion*, a diminutive of *zoon*, animal. This word is used in a dual meaning; it may refer to the fixed and intellectual Zodiac, or to the movable and natural Zodiac. 'In astronomy,' says Science, 'it is an imaginary belt in the heavens sixteen or eighteen degrees broad, through the middle of which passes the sun's path (the ecliptic).' It contains the twelve constellations which constitute the twelve signs of the Zodiac, and from which they are named. As the nature of the *zodiacal light*—that elongated, luminous, triangular figure which, lying almost in the ecliptic, with its base on the horizon, and its apex at greater and smaller altitudes, is to be seen only during the morning and evening twilights—is entirely unknown to science, the origin and real

significance and occult meaning of the zodiac were, and are still, a mystery, to all save the Initiates. The latter preserved their secrets well. Between the Chaldean star-gazer and the modern astrologer there lies to this day a wide gulf indeed; and they wander, in the words of Albumazar, 'twixt the poles, and heavenly hinges, 'mongst eccentricals, centres, concentricks, circles and epicycles,' with vain pretence to more than *profane* human skill. Yet, some of the astrologers from Tycho Brahe and Kepler of astrological memory, down to the modern Zadkiels and Raphaels, have contrived to make a wonderful science from such scanty occult materials as they have had in hand from Ptolemy downwards.

To return to the astrological Zodiac proper, however, it is an imaginary circle passing round the earth in the plane of the ecliptic, its first point being called Aries, 0 degrees; (this is measured from the point where the ecliptic and equatorial circles intersect). It is divided into twelve equal parts called 'Signs of the Zodiac,' each containing thirty degrees of space, and on it is measured the right ascension of celestial bodies. The movable or natural Zodiac is a succession of constellations forming a belt of forty-seven degrees in width, lying north and south of the plane of the ecliptic. The procession of the Equinoxes is caused by the 'motion' of the Sun through space, which makes the constellations appear to move forward against the order of the signs at the rate of $50\frac{1}{3}$ seconds per year. A simple calculation will show that at this rate the constellation Taurus (Heb. *Aleph*) was in the first sign of the zodiac at the beginning of the Kali Yuga, and consequently the Equinoctial point fell therein. At this time, also, Leo was in the summer solstice, Scorpio in the autumnal equinox, and Aquarius in the winter solstice; and these facts form the astronomical key to half the religious mysteries of the world—the Christian scheme included. The Zodiac was known in India and Egypt for incalculable ages, and the knowledge of the sages (magi) of these countries, with regard to the occult influence of the stars and heavenly bodies on our earth, was far greater than profane astronomy can ever hope to reach to. If, even now, when most of the secrets of the Asuramāyas and the Zoroasters are lost, it is still amply shown that horoscopes and judiciary astrology are far from being based on fiction, and if such men as Kepler and even Sir

Isaac Newton believed that stars and constellations influenced the destiny of our globe and its humanities, it requires no great stretch of faith to believe that men who were initiated into all the mysteries of nature, as well as into astronomy and astrology, knew precisely in what way nations and mankind, whole races as well as individuals, would be affected by the so-called 'signs of the Zodiac.'

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