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TG **C**. The third letter of the English alphabet, which has no equivalent in Hebrew except *Caph*, which see under K. PV **Cabahuil** (*Quiche*) “Heart of Heaven (and of Earth);” god-Seven or the Creator deity, having six hypostases; integrated by the three suns of the line of parallel (rising, at zenith, setting). Equated with god B of the Mayan codices. Corresponds to the sun at zenith. See **Gucumatz**

Cabala See **Cabbalah, Kabala, Kabalah, Kabbalah**

PV **Caban** (*Quiche*) Earth. As a goddess, a hypostasis of Hunrakan; as a cosmic plane, an unfoldment or reflection of the celestial or heavenly plane. The fertility of, likened to human fecundation. The four giants of the *Popol Vuh* personify the forces of Earth.

TG **Cabar Zio** (*Gnostic*) “The mighty Lord of Splendour” (*Codex Nazaraeus*), they who procreate *seven beneficent lives*, “who shine in their own form and light” to counteract the influence of the seven “badly-disposed” stellars or principles. These are the progeny of Karabtanos, the personification of concupiscence and matter. The latter are the seven physical planets, the former, their genii or Rulers.

TG **Cabeiri** or **Kabiri** (*Phoenecian*) Deities, held in the highest veneration at Thebes, in Lemnos, Phrygia, Macedonia, and especially at Samothrace. They were mystery gods, no profane having the right to name or speak of them. Herodotus makes of them Fire-gods and points to Vulcan as their father. The Kabiri presided over the Mysteries, and their real number has never been revealed, their occult meaning being very sacred.

TG **Cabletow** (*Masonic*) A Masonic term for a certain object used in the Lodges. Its origin lies in the thread of the Brahman ascetics, a thread which is also used for magical purposes in Tibet.

SI **Cadebat ut fulgar** II 230 (*Latin*) “Fell like lightning.”

TG **Cadmus** (*Greek*) The supposed inventor of the letters of the alphabet. He may have been their originator and teacher in Europe and Asia Minor; but in India the letters were known and used by the Initiates ages before him.

TG **Caduceus** (*Greek*) The Greek poets and mythologists took the idea of the Caduceus of Mercury from the Egyptians. The Caduceus is found as two serpents twisted round a rod, on Egyptian monuments built before Osiris. The Greeks altered this. We find it again in the hands of Aesculapius assuming a different form to the wand of Mercurius or Hermes. It is a cosmic, sidereal or astronomical, as well as a spiritual and even physiological symbol, its significance changing with its application. Metaphysically, the Caduceus represents the fall of primeval and primordial matter into gross terrestrial matter, the one Reality becoming Illusion. (See *The Secret Doctrine* I. 550.) Astronomically, the head and tail represent the points of the ecliptic where the planets and even the sun and moon meet in close embrace. Physiologically, it is the symbol of the restoration of the equilibrium lost between Life, as a unit, and the currents of life performing various functions in the human body.

WG **Caduceus** (*Greek*) The rod of Mercury, consisting of two serpents twined about a staff. Sometimes the staff also terminates in the head of a serpent.

TG **Caesar** A far-famed astrologer and “professor of magic,” i.e., an Occultist, during the reign of Henry IV. of France. “He was reputed to have been strangled by the devil in 1611,” as Brother Kenneth Mackenzie tells us.

TG **Cagliostro** A famous Adept, whose real name is claimed (by his enemies) to have been Joseph Balsamo. He was a native of Palermo, and studied under some mysterious foreigner of whom little has been ascertained. His accepted history is too well known to need repetition, and his real history has never been told. His fate was that of every human being who proves that he knows more than do his fellow-creatures; he was “stoned to death” by persecutions, lies, and infamous accusations, and yet he was the friend and adviser of the highest and mightiest of every land he visited. He was finally tried and sentenced in Rome as a heretic, and *was said* to have died during his confinement in a State prison. (See **Mesmer**) Yet his end was not utterly undeserved, as he had been untrue to his vows in some respects, had fallen from his state of chastity and yielded to ambition and selfishness.

TG **Cain** or **Kayn** (*Hebrew*) In Esoteric symbology he is said to be identical with Jehovah or the “Lord God” of the fourth chapter of *Genesis*. It is held, moreover, that Abel is not his brother, but his female aspect. (See *The Secret Doctrine*, sub voce.)

PV **Cajolom** (*Quiche*) One of six hypostases of Cabahuil, or god-Seven. Especially associated with the three other hypostases: Tzakol, Bitol, and Alom; these four are regent gods of the 4 cosmic angles; their mediation produces light.

OG **Cakra** See **Chakra**

TG **Calvary Cross** This form of cross does not date from Christianity. It was known and used for mystical purposes, thousands of years before our era. It formed part and parcel of the various Rituals, in Egypt and Greece, in Babylon and India, as well as in China, Mexico, and Peru. It is a cosmic, as well as a physiological (or *phallic*) symbol. That it existed among all the “heathen” nations is testified to by Tertullian. “How doth the Athenian

Minerva differ from the body of a cross?" he queries. "The origin of your gods is derived from figures moulded on a cross. All those rows of images on your standards are the appendages of crosses; those hangings on your banners are the robes of crosses." And the fiery champion was right. The *tau* or {diagram – T symbol without serifs and equal horizontal and vertical lines} is the most ancient of all forms, and the cross or the *tat* (**which see**) as ancient. The *crux ansata*, the cross with a handle, is in the hands of almost every god, including Baal and the Phoenician Astarte. The *croix cramponnee* is the Indian *Swastica*. It has been exhumed from the lowest foundations of the ancient site of Troy, and it appears on Etruscan and Chaldean relics of antiquity. As Mrs. Jamieson shows "The *ankh* of Egypt was the crutch of St. Anthony and the cross of St. Philip. The *Labarum* of Constantine...was an emblem long before, in Etruria. Osiris had the *Labarum* for his sign; Horus appears sometimes with the long Latin cross. The Greek pectoral cross is Egyptian. It was called by the Fathers 'the devil's invention before Christ'. The *crux ansata* is upon the old coins of Tarsus, as the Maltese upon the breast of an Assyrian king.... The cross of Calvary, so common in Europe, occurs on the breasts of mummies.... It was suspended round the necks of sacred Serpents in Egypt.... Strange Asiatic tribes bringing tribute in Egypt are noticed with garments studded with crosses, and Sir Gardner Wilkinson dates this picture B.C., 1500." Finally, "Typhon, the Evil One, is chained by a cross!" (*Egyptian Belief and Modern Thought*.)

PV Came, Hun (*Quiche*) "One Death." Lord of Xibalba, the equivalent of Cimi, the Second Regent in the Maya primary calendric series of regents or Ahau; assumes the regency from Ixmucane. God of Death.

PV Came, Vukup (*Quiche*) "Seven Death." A sevenfold entity (Hun Came) of false gods, Lords of Xibalba, the underworld. Antagonists of Vucup Hunahpu, the true gods, whom the Came challenge to a ball game in Xibalba where they defeat the Seven Ahpu and behead them. The Came are later vanquished by Hunahpu and Ixbalamque, the divine twins who are the offspring of the Seven Ahpu, for the deliverance of mankind from thralldom.

TG Campanella, Tomaso A Calabrese, born in 1568, who, from his childhood exhibited strange powers, and gave himself up during his whole life to the Occult Arts. The story which shows him initiated in his boyhood into the secrets of alchemy and thoroughly instructed in the secret science by a Rabbi-Kabbalist *in a fortnight* by means of *notaricon*, is a cock and bull invention. Occult knowledge, even when a heirloom from the preceding birth, does not come back into a new personality within fifteen days. He became an opponent of the Aristotelian materialistic philosophy when at Naples and was obliged to fly for his life. Later, the Inquisition sought to try and condemn him for the practice of magic arts, but its efforts were defeated. During his lifetime he wrote an enormous quantity of magical, astrological and alchemical works, most of which are no longer extant. He is reported to have died in the convent of the Jacobins at Paris on May the 21st, 1639.

TG Canarese The language of the Karnatic, originally called Kanara, one of the divisions of South India.

FY Canarese One of the Dravidian tongues, spoken in Southern India.

PV Caprakan (*Quiche*) "He of two feet." The theogonic antithesis of Hunrakan, son of Vukup Cakix and his wife, Chimalmat, and brother of Zipacna. With these three, one of the four primeval giants of the *Popol Vuh* who are vanquished by Hunahpu and Ixbalamque in the Third Age and become transformed into the four "world pillars." God of earthquakes, associated with his brother, Zipacna.

TG Capricornus (*Latin*) The 10th sign of the Zodiac (**Makara** in Sanskrit), considered, on account of its hidden meaning, the most important among the constellations of the mysterious Zodiac. It is fully described in *The Secret Doctrine*, and therefore needs but a few words more. Whether, agreeably with exoteric statements, Capricornus was related in any way to the wet-nurse Amalthea who fed Jupiter with her milk, or whether it was the god Pan who changed himself into a goat and left his impress upon the sidereal records, matters little. Each of the fables has its significance. Everything in Nature is intimately correlated to the rest, and therefore the students of ancient lore will not be too much surprised when told that even the seven steps taken in the direction of every one of the four points of the compass, or – 28 steps – taken by the new-born infant Buddha, are closely related to the 28 stars of the constellation of Capricornus.

TG Cardan, Jerome An astrologer, alchemist, kabbalist and mystic, well known in literature. He was born at Pavia in 1501, and died at Rome in 1576.

TG Carnac A very ancient site in Brittany (France) of a temple of cyclopean structure, sacred to the Sun and the Dragon; and of the same kind as Karnac, in ancient Egypt, and Stonehenge in England. (See the "Origin of the Satanic Myth" in *Archaic Symbolism*.) It was built by the prehistoric hierophant-priests of the Solar Dragon, or symbolized Wisdom (the Solar *Kumaras* who incarnated being the highest). Each of the stones was personally placed there by the successive priest-adepts in power, and commemorated in symbolic language the degree of power, status, and knowledge of each. (See further *The Secret Doctrine* II. 381, et seq., and also **Karnac**.)

SI Casta fove [fave] Lucina: tuus iam regnat Apollo I 401 (*Latin*) "Pure Lucina, be gracious: thine own Apollo now is king." — Virgil, *Eclagues* 4.10

TG Caste Originally the system of the four hereditary classes into which the Indian population was divided:

Brahman, Kshatriya, Vaisya, and Sudra (or descendants of Brahm/a, Warriors, Merchants, and the lowest or Agriculturalists). Besides these original four, hundreds have now grown up in India.

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

ST Castes:

Brahmanas – priests.

Kshatriyas – warriors, legislators.

Vaisyas – merchants.

Sudras – manual laborers.

TG Causal Body This “body,” which is no body either objective or subjective, but *Buddhi*, the Spiritual Soul, is so called because it is the direct cause of the *Sushupti* condition, leading to the *Turya* state, the highest state of *Samadhi*. It is called *Karanopadhi*, “the basis of the Cause,” by the Taraka Raja Yogis; and in the Vedanta system it corresponds to both the *Vignanamaya* and *Anandamaya Kosha*, 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 so in conjunction with *Manas*, the incarnating Entity or EGO.

KT 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 Kosha* (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.

WGa Causal Body The principle *Buddhi* in conjunction with *Manas*, as it thus is the cause for incarnation through its connection with *spirit* above and *matter* below. In this sense it is soul, thus with the other two bringing out the classification of *body, soul, spirit*.

OG Causal Body For a proper explanation of the doctrine connected with this term the student is referred to *karana-sarira* and *karanopadhi* as defined in this volume. Technically speaking, causal body is a misnomer, for, in fact, the element of man’s constitution here referred to and, *mutatis mutandis*, when reference is made to beings above and below man, is no body at all, properly speaking, but rather what one might call a soul, although strenuous objection could very logically be taken to the use of this word soul because of the many and often contradictory meanings that common usage has given to it.

Furthermore, the expression “causal body” refers to two different things. The meaning, therefore, is dual – a statement which will be explained under *karanopadhi*. It may be stated here, however, that the two meanings have reference, the first to a lower part of man’s septenary constitution, and the second to a higher part, both parts acting as causes, or instrumental causes, in producing reappearances, or new manifestations, of a reembodying monad or entity.

TG Cazotte, Jacques The wonderful Seer, who predicted the beheading of several royal personages and his own decapitation, at a gay supper some time before the first Revolution in France. He was born at Dijon in 1720, and studied mystic philosophy in the school of Martinez Pasqualis at Lyons. On the 11th of September 1791, he was arrested and condemned to death by the president of the revolutionary government, a man who, shameful to state, had been his fellow-student and a member of the Mystic Lodge of Pasqualis at Lyons. Cazotte was executed on the 25th of September on the Place du Carrousel.

TG Cecco d’Ascoli Surnamed “Francesco Stabili.” He lived in the thirteenth century, and was considered the most famous astrologer in his day. A work of his published at Basle in 1485, and called *Commentarii in Sphaeram Joannis de Sacrabosco*, is still extant. He was burnt alive by the Inquisition in 1327.

OG Cela See *Chela*

SI Ce qui manque a tous les deux, c’est l’intuition du mystique I 496 (*French*) “What both lack is the intuition of the mystic.”

PV Cerbatana (Quiche) “Blowgun.” The divine weapon of Hunahpu; emblem of the solar ray. It operates magically for Hunahpu.

TG Cerberus (Greek, Latin) Cerberus, the three-headed canine monster, which was supposed to watch at the threshold of Hades, came to the Greeks and Romans from Egypt. It was the monster, half-dog and half-hippopotamus, that guarded the gates of Amenti. The mother of Cerberus was Echidna – a being, half-woman, half-serpent, much honoured in Etruria. Both the (Egyptian) and the Greek Cerberus are symbols of Kamaloka and its uncouth monsters, the cast-off shells of mortals.

TG Ceres (Latin) In Greek *Demeter*. As the female aspect of Pater Aether, Jupiter, she is esoterically the

productive principle in the all-pervading Spirit that quickens every germ in the material universe.

SI **Certus sum, scio quod credidi** II 451 (*Latin*) “I am certain, I know what I have believed.”

TG **Chabrat Zereh Aur Bokher** (*Hebrew*) An Order of the Rosicrucian stock, whose members study the Kabbalah and Hermetic sciences; it admits both sexes, and has many grades of instruction. The members meet in private, and the very existence of the Order is generally unknown.

PV **Chac** Of Maya mythology; the four Chac are the equivalent of Tzakol, Bitol, Alom, and Cajolom of the *Popol Vuh*; the gods of the four sectors of heaven. The Chac are the owners of the wild plant and animal life of the earth.

TG **Chadayatana** (*Sanskrit*) Literally, the six dwellings or *gates* in man for the reception of sensations; thus, on the physical plane, the eyes, nose, ear, tongue, body (or touch) and mind, as a product of the physical brain and on the mental plane (esoterically), *spiritual* sight, smell, hearing, taste, touch and perception, the whole synthesized by the *Buddhi-atmic* element. Chadayatana is one of the 12 *Nidanas*, which form the chain of incessant causation and effect.

OG **Chain** See *Planetary Chain*

TG **Chaitanya** (*Sanskrit*) The founder of a mystical sect in India. A rather modern sage, believed to be an *avatar* of Krishna.

WG **Chaitanya** The Supreme Spirit considered as the essence of all being.

ST **Chaitanya** Cosmic intelligence.

SKs **Chaitanya** ‘Consciousness,’ ‘Intelligence;’ derived from the verb root *chit* – to think, to understand. Chaitanya is usually applied to the Cosmic Intelligence; hence it is the invisible source and underlying root of man’s consciousness and intelligence.

{NOTE: The Sanskrit words commencing with the letters **Tch** were, owing to faulty transliteration, misplaced, and now come under **C**.}

TG **Tchaitya** (*Sanskrit*) Any locality made sacred through some event in the life of Buddha; a term signifying the same in relation to gods, and any kind of place or object of worship.

TG **Tchakchur** (*Sanskrit*) The first *Vidjnana* (**which see**). Literally, “the eye,” meaning the faculty of sight, or rather, an occult perception of spiritual and subjective realities (*Chakshur*).

TG **Chakna-padma-karpo** (*Tibetan*) “He who holds the lotus,” used of *Chenresi*, the Bodhisattva. It is not a genuine Tibetan word, but half Sanskrit.

TG **Chakra** (*Sanskrit*) A wheel, a disk, or the circle of Vishnu generally. Used also of a cycle of time, and with other meanings.

TG **Tchakra** or **Chakra** (*Sanskrit*) A spell. The disk of Vishnu, which served as a weapon; the wheel of the Zodiac, also the wheel of time, etc. With Vishnu, it was a symbol of divine authority. One of the sixty-five figures of the *Sripada*, or the mystic foot-print of Buddha which contains that number of symbolical figures. The Tchakra is used in mesmeric phenomena and other abnormal practices.

WG **Chakra** Wheel, discus, center; in the body, centres of psychic energy; the weapon of Vishnu, symbolizing cyclic evolution; a cycle.

OG **Chakra** (**Cakra**, Sanskrit) A word signifying in general a “wheel,” and from this simple original meaning there were often taken for occult and esoteric purposes a great many subordinate, very interesting, and in some cases highly mystical and profound derivatives. Chakra also means a cycle, a period of duration, in which the wheel of time turns once. It also means the horizon, as being circular or of a wheel-form. It likewise means certain centers or pranic spherical loci of the body in which are supposed to collect streams of pranic energy of differing qualities, or pranic energies of different kinds. These physiological chakras, which are actually connected with the pranic circulations and ganglia of the auric egg, and therefore function in the physical body through the intermediary of the *linga-sarira* or astral model-body, are located in different parts of the physical frame, reaching from the parts about the top of the skull to the parts about the pubis. It would be highly improper, having at heart the best interests of humanity, to give the occult or esoteric teaching concerning the exact location, functions, and means of controlling the physiological chakras of the human body; for it is a foregone conclusion that were this mystical knowledge broadcast, it would be sadly misused, leading not only in many cases to death or insanity, but to the violation of every moral instinct. Alone the high initiates, who as a matter of fact have risen above the need of employing the physiological chakras, can use them at will, and for holy purposes – which in fact is something that they rarely, if indeed they ever do.

ST **Chakra(s)** Wheel, a cycle of time; also, ganglionic force-centers in the human body.

GH **Chakra** A word with a number of meanings: a wheel; a circle; a discus – the weapon of Vishnu (hence also a symbol of the deity); a cycle or period of time; also the physiological centers of pranic vitality in the human body. In

Buddhism the chakra is a favorite symbol, especially associated with Gautama the Buddha, for he is represented as setting a new chakra in motion: his disciples, in broadcasting his message are often referred to as ‘turning the wheel.’ As the weapon of Vishnu, the chakra means “the whirling wheel of spiritual will and power.” (W. Q. Judge, in footnote, *Bhagavad-Gita*, W. Q. Judge, p. 80.)

SP **Cakra** [chakra] Wheel, cycle of time, or energy center in the body.

TG **Chakshub** (*Sanskrit*) The “eye.” *Loka-chakshub* or “the eye of the world” is a title of the Sun.

WG **Chakshus** The eye.

TG **Chaldeans** or **Kasdim** At first a tribe, then a caste of learned Kabbalists. They were the *savants*, the magians of Babylonia, astrologers and diviners. The famous Hillel, the precursor of Jesus in philosophy and in ethics, was a Chaldean. Franck in his *Kabbala* points to the close resemblance of the “secret doctrine” found in the *Avesta* and the religious metaphysics of the Chaldees.

IU **Chaldeans** or **Kasdim** At first a tribe, then a caste of learned kabalists. They were the savants, the magians of Babylonia, astrologers and diviners. The famous Hillel, the precursor of Jesus in philosophy and in ethics, was a Chaldean. Franck in his *Kabbala* points to the close resemblance of the “secret doctrine” found in the *Avesta* and the religious metaphysics of the Chaldees.

TG **Chaldean Book of Numbers** A work which contains all that is found in the *Zohar* of Simeon Ben-Jochai, and much more. It must be the older by many centuries, and in one sense its original, as it contains all the fundamental principles taught in the Jewish Kabbalistic works, but none of their blinds. It is very rare indeed, there being perhaps only two or three copies extant, and these in private hands.

VS **Chamber** (I 23, p. 18) The *inner* chamber of the Heart, called in Sanskrit *Brahmapura*. The “fiery power” is Kundalini.

PV **Chan** “Serpent.” The name the Chorti Maya apply to themselves: “people of the serpent,” whose chief is called Hor chan (head of the serpent). The generic name of the Maya as a whole, whose cultural totem is the serpent, as a divine nahual. The equivalent of the Quiche word *cumatz*.

TG **Tchandalas** or **Chhandalas** (*Sanskrit*) Outcasts, or people without caste, a name now given to all the lower classes of the Hindus; but in antiquity it was applied to a certain class of men, who, having forfeited their right to any of the four castes – Brahmans, Kshatriyas, Vaisyas and Sudras – were expelled from cities and sought refuge in the forests. Then they became “bricklayers,” until finally expelled they left the country, some 4,000 years before our era. Some see in them the ancestors of the earlier Jews, whose tribes began with A-brahm or “No-Brahm.” To this day it is the class most despised by the Brahmans in India.

WG **Chandala** An outcast, a pariah.

TG **Chandra** (*Sanskrit*) The Moon; also a deity. The terms *Chandra* and *Soma* are synonyms.

WG **Chandra** The moon. (Literally, “glittering.”)

ST **Chandra** The moon. See *Planets*

TG **Chandragupta** (*Sanskrit*) The first Buddhist King in India, the grandsire of the *Sandracottus* of the all-bungling Greek writers who went to India in Alexander’s time. See *Asoka*

TG **Tchandragupta** or **Chandragupta** (*Sanskrit*) The son of Nanda, the first Buddhist King of the Morya Dynasty, the grandfather of King Asoka, “the beloved of the gods” (*Piyadasi*).

FY **Chandragupta** One of the kings of Magadha, an ancient province of India.

TG **Chandra-kanta** (*Sanskrit*) “The moon-stone,” a gem that is claimed to be formed and developed under the moon-beam is, which give it occult and magical properties. It has a very cooling influence in fever if applied to both temples.

TG **Chandramanam** (*Sanskrit*) The method of calculating time by the Moon.

FY **Chandramanam** The method of calculating time by the movements of the moon.

TG **Chandra-vansa** (*Sanskrit*) The “Lunar Race,” in contradistinction to *Suryavansa*, the “Solar Race.” Some Orientalists think it an inconsistency that Krishna, a *Chandravansa* (of the Yadu branch) should have been declared an Avatar of Vishnu, who is a *manifestation of the solar energy* in Rig-Veda, a work of unsurpassed authority with the Brahmans. This shows, however, the deep occult meaning of the Avatar; a meaning which only esoteric philosophy can explain. A glossary is no fit place for such explanations; but it may be useful to remind those who know, and teach those who do not, that in Occultism, man is called a *solar-lunar* being, solar in his higher triad, and lunar in his quaternary. Moreover, it is the Sun who imparts his light to the Moon, in the same way as the human *triad* sheds its divine light on the mortal shell of sinful man. Life celestial quickens life terrestrial. Krishna stands metaphysically for the *Ego* made one with Atma-Buddhi, and performs mystically the same function as the *Christos* of the Gnostics, both being “the inner god in the temple” – man. Lucifer is “the bright morning star,” a well known symbol in *Revelations*, and, as a planet, corresponds to the EGO. Now Lucifer (or the planet Venus) is the *Sukra-Usanas* of the Hindus; and Usanas is the Daitya-guru, i.e., the spiritual guide and instructor of the Danavas and the

Daityas. The latter are the giant-demons in the *Puranas*, and in the esoteric interpretations, the antetypal symbol of the man of flesh, physical mankind. The Daityas can raise themselves, it is said, through knowledge “austerities and devotion” to the rank of the gods and of the ABSOLUTE.” All this is very suggestive in the legend of Krishna; and what is more suggestive still is that just as Krishna, the Avatar of a great God in India, is of the race of *Yadu*, so is another incarnation, “God incarnate himself” – or the “God-man Christ,” also of the race *Iadoo* – the name for the Jews all over Asia. Moreover, as his mother, who is represented as Queen of Heaven standing on the crescent, is identified in Gnostic philosophy, and also in the esoteric system, with the Moon herself, like all the other lunar goddesses such as Isis, Diana, Astarte and others – mothers of the Logoi, so Christ is called repeatedly in the Roman Catholic Church, the Sun-Christ, the *Christ-Soleil* and so on. If the later is a metaphor so also is the earlier.

ST Chandra-Vansa Lunar race; a school of archaic esotericism.

TG Chandrayana (*Sanskrit*) The lunar year chronology.

TG Chantong (*Tibetan*) “He of the 1,000 Eyes,” a name of Padmapani or Chenresi (Avalokitesvara).

TG Chaos (*Greek*) The Abyss, the “Great Deep.” It was personified in Egypt by the Goddess Neith, anterior to all gods. As Deveria says, “the only God, without form and sex, who gave birth to itself, and without fecundation, is adored under the form of a Virgin Mother.” She is the vulture-headed Goddess found in the oldest period of Abydos, who belongs, accordingly to Mariette Bey, to the first Dynasty, which would make her, even on the confession of the time-dwarfing Orientalists, about 7,000 years old. As Mr. Bonwick tells us in his excellent work on *Egyptian Belief* – “Neith, Nut, Nepte, Nuk (her names as variously read!) is a philosophical conception worthy of the nineteenth century after the Christian era, rather than the thirty-ninth before it or earlier than that.” And he adds: “Neith or Nout is neither more nor less than the *Great Mother*, and yet the *Immaculate Virgin*, or female God from whom all things proceeded.” Neith is the “Father-mother” of the *Stanzas of The Secret Doctrine*, the *Swabhavat* of the Northern Buddhists, the *immaculate Mother* indeed, the prototype of the latest “Virgin” of all; for, as Sharpe says, “the Feast of Candlemas – in honour of the goddess Neith – is yet marked in our Almanacs as Candlemas day, or the Purification of the Virgin Mary;” and Beauregard tells us of “the Immaculate Conception of the Virgin, who can henceforth, as well as the Egyptian Minerva, the mysterious Neith, boast of having come from herself, and of having given birth to God.” He who would deny the working of cycles and the recurrence of events, let him read what Neith was 7,000 years ago, in the conception of the Egyptian Initiates, trying to popularize a philosophy too abstract for the masses; and then remember the subjects of dispute at the Council of Ephesus in 431, when Mary was declared Mother of God; and her Immaculate Conception forced on the World as by command of God, by Pope and Council in 1858. Neith is *Swabhavat* and also the Vedic *Aditi* and the Puranic *Akasa*, for “she is not only the celestial vault, or ether, but is made to appear in a tree, from which she gives the fruit of the Tree of Life (like another Eve) or pours upon her worshippers some of the divine water of life.” Hence she gained the favourite appellation of “Lady of the Sycamore,” an epithet applied to another Virgin (Bonwick). The resemblance becomes still more marked when Neith is found on old pictures represented as a Mother embracing the ram-headed god, the “Lamb.” An ancient stele declares her to be “Neut, the luminous, who has engendered the gods” – the Sun included, for Aditi is the mother of the Marttanda, the Sun – an Aditya. She is *Naus*, the celestial ship; hence we find her on the prow of the Egyptian vessels, like Dido on the prow of the ships of the Phoenician mariners, and forthwith we have the Virgin Mary, from *Mar*, the “Sea,” called the “Virgin of the Sea,” and the “Lady Patroness” of all Roman Catholic seamen. The Rev. Sayce is quoted by Bonwick, explaining her as a principle in the Babylonian *Bahu* (Chaos, or confusion) i.e., “merely the Chaos of Genesis...and perhaps also *Mot*, the primitive substance that was the mother of all the gods.” Nebuchadnezzar seems to have been in the mind of the learned professor, since he left the following witness in cuneiform language, “I built a temple to the Great Goddess, my Mother.” We may close with the words of Mr. Bonwick with which we thoroughly agree: “She (Neith) is the *Zerouana* of the Avesta, ‘time without limits’. She is the Nerfe of the Etruscans, half a woman and half a fish” (whence the connection of the Virgin Mary with the fish and *pisces*; of whom it is said: “From holy good Nerfe the navigation is happy. She is the *Bythos* of the Gnostics, the *One* of the Neoplatonists, the *All* of German metaphysicians, the *Anaita* of Assyria.”

OG Chaos (*Greek*) A word usually thought to mean a sort of helter-skelter treasury of original principles and seeds of beings. Well, so it verily is, in one profound sense; but it is most decidedly and emphatically not helter-skelter. It is properly the kosmic storehouse of all the latent or resting seeds of beings and things from former manvantaras. Of course it is this, simply because it contains everything. It means space, not the highest mystical or actual space, not the parabrahma-mulaprakriti, the Boundless – not that. But the space of any particular hierarchy descending into manifestation, what space for it is at that particular period of its beginning of development. The directive principles in chaos are the gods when they awaken from their pralayaic sleep. Chaos in one sense may very truly be called the condition of the space of a solar system or even of a planetary chain during its pralaya. When awakening to planetary action begins, chaos *pari passu* ceases.

WW Chaos (pp. 80-82) ...let us take the Greek word {*kaos*}, *chaos*. Hesiod, in his *Theogony*, says “*protidta kaos*

genet,” “first chaos was.” The singularity of this verb, {*genet*}, is that it signifies *to become*. Obviously enough, not to become from nothing; but Chaos first became in the sense of the first dawn of manifestation, the first flutter of awakening life on a plane below that of material homogeneity. As you will remember, last week we spoke of hierarchies, and of one common life running through all; the gods of one being the elementals of the next higher, and the elementals of one being the gods of the next lower. Now Chaos may be called the first material extension *in* (not *of*) space. Milton speaks of the “void and formless infinite” when he refers to chaos; and when we study the first verse in the Hebrew Bible, which I hope to take up today, we will see that “void” must not be taken in the sense of absolute vacuity, but as void of manifestation, void of what is here, void of heterogeneity. Milton again speaks of it as being “matter unformed and void;” and this is a typically Greek sense of the word chaos. Ovid speaks of “rudis indigestaque moles” (*Metamorphoses*, 1, 7), “the rude, confused mass.” This is the primal manifestation of matter conceived of from another viewpoint. Get the thought, the meaning, of the thing: the rude and unformed, inchoate mass of the Roman, conceived of as emptiness by the Greek. Gas may be conceived of from one point of view as being as thick and coarse and heavy as mud, but looked at from our material plane a gas is tenuous, invisible, thin. So Chaos, as it is often conceived of, may be called the yawning abyss, and this is the very translation given to a certain word in the Scandinavian *Eddas*. This word is *Ginungagap*, translated as the *yawning abyss*; the same meaning, the same conception, that is applied to chaos. The difference between chaos and space is finally this: that space is limitless boundlessness, limitless duration, whereas chaos is the conception of extension as applied to the dawn of a solar system, or of a universe. First, voidness, so far as condensed matter is concerned; then the first quiver of life runs through the homogeneity of that part, if I may use that term, of space; and, as H. P. Blavatsky so beautifully expresses it in *The Secret Doctrine*, “the mother awakens from her sleep after seven eternities.” Manifestation begins, and through ages upon ages of constant thickening and coarsening, matter is formed – first so subtle, thin, diaphanous that we have no conception of it, vastly more tenuous than our gas; then thickening, coarsening constantly, until we arrive at our own rocky sphere.

You see then that Chaos is the opposite of Kosmos; as Kosmos is that which is marshalled, arranged, set in order, the handiwork of the Lord, as the Hebrew Bible puts it, the handiwork of the gods, or the handiwork of the angels, as the Kabbalah puts it. So Chaos is the opposite of it, the lack of material shape, form, order – not disorder, though it is often conceived of by the ancient poets under that figure merely by force of contrast as compared with the word Kosmos. As I have said, when Ovid speaks of “the rude and unformed mass,” he looks at it from one point of view; he does not mean spiritual atoms floating about without law; it is a conception higher than that of atoms. To use a material symbol, we may speak of it as water. Water is colorless, we will say, transparent; and if we were marine or aquatic animals we could live in water as we now live in air. We will conceive of water as being infinitely fluid, instead of being only partially so, and as possessing no properties whatever except that of its own characteristic. Now the animals that dwell in water, the plants that have their being in water, we may conceive of as analogies to the divine beings in the waters of space, in the waters of chaos. “And the spirit of the Gods (Elohim) played upon the waters,” as the Hebrew Bible says; and every word of that is full of meaning, as we shall see when we come to it. When Milton talks of chaos as that “where eldest Night and Chaos, ancestors of Nature, hold *eternal anarchy*” (*Paradise Lost*, II, 95), he is partly right and partly wrong. It is true that the ancient poets speak of eldest night, and Hesiod, from whom Milton draws, speaks of Night and Chaos as the ancestors of nature, (*Theogony*, 123.) But there can be no anarchy where there is no manifestation; there can only be anarchy (which means a condition of being or society without a center or head, without a government) in manifestation. Homogeneity is oneness; and anarchy can only exist in heterogeneity, or, in other words, where there is conflict of wills. Were man perfect we would have no need of any government, or law. Man is not perfect, therefore law is imposed by man in self-protection. Man invents laws, finds out the way of governing himself and his fellows, studies to stimulate his own sense of duty, teaches the necessity of self-control, etc. But Milton is right if he uses “anarchy” as the opposite of “Kosmos.”

TG Charaka (*Sanskrit*) A writer on Medicine who lived in Vedic times. He is believed to have been an incarnation (*Avatara*) of the Serpent *Sesha*, i.e., an embodiment of divine Wisdom, since *Sesha-Naga*, the King of the “Serpent” race, is synonymous with *Ananta*, the seven-headed Serpent, on which Vishnu sleeps during the *pralayas*. *Ananta* is the “endless” and the symbol of eternity, and as such, one with Space, while *Sesha* is only periodical in his manifestations. Hence while Vishnu is identified with *Ananta*, Charaka is only the Avatar of *Sesha*. See *Ananta, Sesha*

FY Charaka The most celebrated writer on medicine among the Hindus.

TG Charnock, Thomas A great alchemist of the sixteenth century; a surgeon who lived and practiced near Salisbury, studying the art in some neighbouring cloisters with a priest. It is said that he was initiated into the final secret of transmutation by the famous mystic William Bird, who “had been a prior of Bath and defrayed the expense of repairing the Abbey Church from the gold which he made by the red and white elixirs” (*Royal Masonic Cyclopaedia*). Charnock wrote his *Breviary of Philosophy* in the year 1557 and the *Enigma of Alchemy*, in 1574.

TG Charon (*Greek*) The Egyptian *Khu-en-ua*, the hawk-headed Steersman of the boat conveying the Souls across the black waters that separate life from death. Charon, the Sun of Erebus and Nox, is a variant of *Khu-en-ua*. The dead were obliged to pay an *obolus*, a small piece of money, to this grim ferryman of the Styx and Acheron; therefore the ancients always placed a coin under the tongue of the deceased. This custom has been preserved in our own times, for most of the lower classes in Russia place coppers in the coffin under the head of the dead for *post mortem* expenses.

TG Tchatur Maharaja (*Sanskrit*) The “four kings,” Devas, who guard the four quarters of the universe, and are connected with Karma.

TG Charvaka (*Sanskrit*) There were two famous beings of this name. One a *Rakshasa* (demon) who disguised himself as a Brahman and entered Hastina-pura; whereupon the Brahmans discovered the imposture and reduced Charvaka to ashes with the fire of their eyes, – i.e., magnetically by means of what is called in Occultism the “black glance” or evil eye. The second was a terrible materialist and denier of all but matter, who if he could come back to life, would put to shame all the “Free thinkers” and “Agnostics” of the day. He lived before the Ramayanic period, but his teachings and school have survived to this day, and he has even now followers, who are mostly to be found in Bengal.

WG Charvaka A Hindu philosopher, founder of the Charvaka system of philosophy, which is considered by some to be materialistic.

TG Chastanier, Benedict A French mason who established in London in 1767 a Lodge called “The Illuminated Theosophists.”

TG Chaturdasa Bhuyanam (*Sanskrit*) The fourteen lokas or planes of existence. Esoterically, the dual seven states.

FY Chaturdasa Bhuvanam The fourteen lokas or states.

TG Tchatur Maharaja (*Sanskrit*) The “four kings,” Devas, who guard the four quarters of the universe, and are connected with Karma.

WG Chaturmasya Three sacrifices performed every four months, at the beginning of the three seasons.

TG Chatur mukha (*Sanskrit*) The “four-faced one,” a title of Brahm/a.

TG Chatur varna (*Sanskrit*) The four castes (literally, colours).

TG Chaturyoni (*Sanskrit*) Written also *tchatur-yoni*. The same as *Karmaya* or “the four modes of birth” – four ways of entering on the path of birth as decided by Karma: (a) birth from the womb, as men and mammalia; (b) birth from an egg, as birds and reptiles; (c) from moisture and air-germs, as insects; and (d) by sudden *self-transformation*, as Bodhisattvas and Gods (*Anupadaka*).

TG Chava (*Hebrew*) The same as Eve: “the Mother of all that lives;” “Life.”

TG Chavigny, Jean Aime de A disciple of the world-famous Nostradamus, an astrologer and an alchemist of the sixteenth century. He died in the year 1604. His life was a very quiet one and he was almost unknown to his contemporaries; but he left a precious manuscript on the pre-natal and post-natal influence of the stars on certain marked individuals, a secret revealed to him by Nostradamus. This treatise was last in the possession of the Emperor Alexander of Russia.

GH Chekitana An ally of the Pandavas: a son of Dhrishtaketu (or Kaikeya), the father-in-law of Krishna and Raja of the Kekayas, (one of the chief nations in the war of the *Mahabharata*). (*Bhagavad-Gita*, W. Q. Judge, p. 2)

TG Chela (*Sanskrit*) A disciple, the pupil of a Guru or Sage, the follower of some adept of a school of philosophy (literally, child).

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

FY Chela A pupil of an adept in occultism; a disciple.

WG Chela Pupil, disciple. See *Lanoo*

OG Chela (Cela) An old Indian term. In archaic times more frequently spelled and pronounced cheta or cheda. The meaning is “servant,” a personal disciple attached to the service of a teacher from whom he receives instruction. The idea is closely similar to the Anglo-Saxon term *learning-cneht*, meaning “learning servant,” a name given in Anglo-Saxon translations of the Christian New Testament to the disciples of Jesus, his “chelas.” It is, therefore, a word used in old mystical scriptures for a disciple, a pupil, a learner or hearer. The relationship of teacher and disciple is infinitely more sacred even than that of parent and child; because, while the parents give the body to the incoming soul, the teacher brings forth that soul itself and teaches it to be and therefore to see, teaches it to know and to *become* what it is in its inmost being – that is, a divine thing.

The chela life or chela path is a beautiful one, full of joy to its very end, but also it calls forth and needs everything noble and high in the learner or disciple; for the powers or faculties of the higher self must be brought into activity in order to attain and to hold those summits of intellectual and spiritual grandeur where the Masters themselves live.

For that, masterhood, is the end of discipleship – not, however, that this ideal should be set before us merely as an end to attain to as something of benefit for one’s own self, because that very thought is a selfish one and therefore a stumbling in the path. It is for the individual’s benefit, of course; yet the true idea is that everything and every faculty that is in the soul shall be brought out in the service of all humanity, for this is the royal road, the great royal thoroughfare, of self-conquest. The more mystical meanings attached to this term chela can be given only to those who have irrevocably pledged themselves to the esoteric life.

WS Chela (cheta) (*Sanskrit*) “Servant;” one who serves a guru; a disciple.

ST Chela A disciple.

SKv Chela In archaic times Chela was spelled *Cheta* or *Cheda*, a word meaning ‘servant.’ A chela has come to mean a disciple or a devoted servant and pupil of one who gives spiritual instruction. To become an accepted Chela of the Masters of Wisdom, qualifications of a very high order are necessary: unselfishness, generosity of heart and mind, courage, fidelity, purity of mind and body, love of spiritual things, and an awakened intuition and acceptance of universal laws and their workings.

SP Cela [chela] (student or disciple) Is actually a Hindi word, *cela*, derived from a Sanskrit word for servant, with variant forms ceta, cetaka, ceda, and cedaka. The usual Sanskrit word for student is *sisya*.

TG Chemi (*Egyptian*) The ancient name of Egypt.

WG Chemi The land of Egypt.

TG Chenresi (*Tibetan*) The Tibetan Avalokitesvara, The Bodhisattva Padmapani, a divine Buddha.

ST Chenrezi (*Tibetan*) Avalokitesvara.

TG Tchernobog (*Slavonic*) Literally, “black god;” the chief deity of the ancient Slavonian nations.

TG Tchernchen An oasis in Central Asia, situated about 4,000 feet above the river Tchernchen Darya; the very hot-bed and centre of ancient civilization, surrounded on all sides by numberless ruins, above and below ground, of cities, towns, and burial-places of every description. As the late Colonel Prjevalski reported, the oasis is inhabited by some 3,000 people “representing the relics of about a hundred nations and races now extinct, the very names of which are at present unknown to ethnologists.”

TG Cheru (*Scandinavian*) Or Heru. A magic sword, a weapon of the “sword-god” Heru. In the *Edda*, the Saga describes it as destroying its possessor, should he be unworthy of wielding it. It brings victory and fame only in the hand of a virtuous hero.

TG Cherubim (*Hebrew*) According to the Kabbalists, a group of angels, which they specially associated with the Sephira Jesod. In Christian teaching, an order of angels who are “watchers.” *Genesis* places Cherubim to guard the lost Eden, and the O.T. frequently refers to them as guardians of the divine glory. Two winged representations in gold were placed over the Ark of the Covenant; colossal figures of the same were also placed in the Sanctum Sanctorum of the Temple of Solomon. Ezekiel describes them in poetic language. Each Cherub appears to have been a compound figure with four faces – of a man, eagle, lion, and ox, and was certainly winged. Parkhurst, in voc. *Cherub*, suggests that the derivation of the word is from K, a particle of similitude, and RB or RUB, greatness, master, majesty, and so an image of godhead. Many other nations have displayed similar figures as symbols of deity; e.g., the Egyptians in their figures of Serapis, as Macrobius describes in his *Saturnalia*; the Greeks had their triple-headed Hecate, and the Latins had three-faced mages of Diana, as Ovid tells us, *ecce procul ternis Hecate variata figuris*. Virgil also describes her in the fourth Book of the *Aeneid*. Porphyry and Eusebius write the same of Proserpine. The Vandals had a many-headed deity they called Triglaf. The ancient German races had an idol Rodigast with human body and heads of the ox, eagle, and man, The Persians have some figures of Mithras with a man’s body, lion’s head, and four wings. Add to these the Chimaera, Sphinx of Egypt, Moloch, Astarte of the Syrians, and some figures of Isis with Bull’s horns and feathers of a bird on the head.

TG Chesed (*Hebrew*) “Mercy,” also named *Gedulah*, the fourth of the ten Sephiroth; a masculine or active potency.

WGa Chesed (*Hebrew*) Mercy. The fourth of the ten Sephiroth of the Kabbalah. A masculine potency, sometimes called *Gedulah*.

WG Chetana Knowledge of right and wrong; the thinking principle. See *Chaitanya*

TG Tchhanda Riddhi Pada (*Sanskrit*) “The step of desire,” a term used in Raja Yoga. It is the final renunciation of all desire as a *sine qua non* condition of phenomenal powers, and entrance on the direct path of Nirvana.

TG Chhandoga (*Sanskrit*) A *Samhita* collection of Sama Veda; also a priest, a chanter of the Sama Veda.

TG Chhanmuika (*Sanskrit*) A great Bodhisattva with the Northern Buddhists, famous for his ardent love of Humanity; regarded in the esoteric schools as a *Nirmanakaya*.

TG Chhannagarikah (*Tibetan*) Literally, the school of six cities. A famous philosophical school where Chelas are prepared before entering on the Path.

TG Chhassidi or **Chasdim** In the Septuagint *Assidai*, and in English *Assideans*. They are also mentioned in *Maccabees* I., vii., 13, as being put to death with many others. They were the followers of Mattathias, the father of

the Maccabeans, and were all initiated mystics, or Jewish adepts. The word means: “skilled; learned in all wisdom, human and divine.” Mackenzie (*Royal Masonic Cyclopaedia*) regards them as the guardians of the Temple for the preservation of its purity; but as Solomon and *his* Temple are both allegorical and had no real existence, the Temple means in this case the “body of Israel” and its morality.” Scaliger connects this Society of the Assideans with that of the Essenes, deeming it the predecessor of the latter.”

TG **Chhaya** (*Sanskrit*) “Shade” or “Shadow,” The name of a creature produced by Sanjna, the wife of Surya, from herself (astral body). Unable to endure the ardour of her husband, Sanjna left Chhaya in her place as a wife, going herself away to perform austerities. Chhaya is the astral image of a person in esoteric philosophy.

WG **Chhaya** A reflected image, shadow, shade; the astral image projected as a model for material man.

OG **Chhaya** (**Chaya**, *Sanskrit*) Literally, a “shade,” “simulacrum,” or “copy.” In the esoteric philosophy, the word signifies the astral image of a person, and with this idea are bound up some of the most intricate and recondite teachings of human evolution. *The Secret Doctrine* of H. P. Blavatsky contains many invaluable hints as to the part played by the chhayas of the pitris in human development.

It is a word also which is applied with similar meaning to kosmical matters, for the esoteric student should never forget the ancient maxim of Hermes: “What is above is the same as what is below; what is below is the same as what is above.”

Briefly, then, and so far as human evolution is concerned, the chhaya may be called the astral body (*which see*) or image.

ST **Chhaya** A shade, astral body or image.

SKs **Chhaya** A ‘shade or shadow’; the lower astral form or Lingasarira. The term Chhaya is often used in connexion with those human astral forms of the First Race around which the physical bodies of the following Races were built. In the early days of humanity on this Globe the outer man was astral in substance; later this astral form became the inner form and the physical body became the outermost vehicle. This early Race of men was called by the ancients the ‘Shadow Race’ or Race of Chhayas.

SP **Chaya** [**cchaya**] A shade or shadow.

IN **Chhaya** (*Sanskrit*) A “shade, shadow,” the astral or model body.

TG **Chhaya loka** (*Sanskrit*) The world of Shades; like Hades, the world of the *Eidola* and *Umbae*. We call it *Kamaloka*.

IN **Chhaya-loka** (*Sanskrit*) Shadow of cosmic spirit; also the sphere of shades, kama-loka.

TG **Chiah** (*Hebrew*) Life; *Vita*, *Revivificatio*. In the Kabbala, the second highest essence of the human soul, corresponding to Chokmah (Wisdom).

TG **Chichhakti** (*Sanskrit*) **Chih-Sakti**; the power which generates thought.

FY **Chichakti** The power which generates thought.

TG **Chidagnikundum** (*Sanskrit*) Literally, “the fire-hearth in the heart the seat of the force which extinguishes all individual desires.

FY **Chidagnikundum** (Literally, “The fireplace in the heart.”) The seat of the force which extinguishes all individual desires.

ST **Chidagnikunda** Literally, the fire-hearth in the heart; seat of the force which extinguishes individual desire.

SKf **Chidagnikunda** The *Agni-kunda* is the ‘fire-hearth’ of *Chit* or Pure Consciousness and Thought. When one becomes a Mahatman or a Great-Self he raises his ego-consciousness to that innermost heart of his being, to the Chid-agni-kunda, where all personality disappears and universality is realized.

TG **Chidakasam** (*Sanskrit*) The field, or basis of consciousness.

FY **Chidakasam** The field of consciousness.

WG **Chidatma** The Logos – that is, the unitary soul and intelligence in one aspect (*chit*, intelligence; *atma*, soul.)

TG **Chifflet, Jean** A Canon-Kabbalist of the *XVIII*th century, reputed to have learned a key to the Gnostic works from Coptic Initiates; he wrote a work on Abraxas in two portions, the esoteric portion of which was burnt by the Church.

TG **Chiim** (*Hebrew*) A Plural noun – “lives;” found in compound names Elohim Chiim, the gods of lives, Parkhurst translates “the living God;” and Rach Chiim, Spirit of lives or of life.

TG **Tchikitsa Vidya Shastra** (*Sanskrit*) A treatise on occult medicine, which contains a number of “magic” prescriptions. It is one of the *Pancha Vidya Shastras* or Scriptures.

PV **Chilam Balam, Books of** Manuscripts written in the Mayan language but in Roman letters by native Mayans during the late 17th and early 18th centuries, after Spanish conquest of the Yucatan Peninsula and suppression of the native religion. The principal ones among these manuscripts, the Chumayel, Tizimin, and Mani, are named after the towns in Yucatan where they were found. About nine other manuscripts are known at the present time; it is likely that more are preserved in secrecy. The so-called Books of Chilam Balam are the sacred books of the Yucatan

Mayas, and probably very many of them existed in towns and villages during the Colonial period.

PV **Chimalmat** (*Quiche*) Wife of Vukup Cakix, and mother of Zipacna and Caprakan. Together, these are the four giants of Quiche-Maya theogony.

TG **Tchina** (*Sanskrit*) The name of China in Buddhist works, the land being so called since the Tsin dynasty, which was established in the year 349 before our era.

TG **China, The Kabbalah of** One of the oldest known Chinese books is the *Yih King*, or *Book of Changes*. It is reported to have been written 2850 B.C., in the dialect of the Accadian black races of Mesopotamia. It is a most abstruse system of Mental and Moral Philosophy, with a scheme of universal relation and divination. Abstract ideas are represented by lines, half lines, circle, and points. Thus a circle represents YIH, the Great Supreme; a line is referred to YIN, the Masculine Active Potency; two half lines are YANG, the Feminine. Passive Potency. KWEI is the animal soul, SHAN intellect, KHIEH heaven or Father, KHWAN earth or Mother, KAN or QHIN Son; male numbers are odd, represented by light circles, female numbers are even, by black circles. There are two most mysterious diagrams, one called, "HO or the River Map," and also associated with a Horse; and the other called "The Writing of LO;" these are formed of groups of white and black circles, arranged in a Kabbalistic manner. The text is by a King, named Wan, and the commentary by Kan, his son; the text is allowed to be older than the time of Confucius.

FY **Chinmatra** The germ of consciousness, abstract consciousness.

WG **Chinmatra** Pure intelligence.

TG **Chit** (*Sanskrit*) Abstract Consciousness.

FY **Chit** The abstract consciousness.

WG **Chit** Intelligence, perception; the element of immaterial and eternal spirit in each human being, the individual soul; intelligent force; potential understanding; one of the aspects of Parabrahmam. It is held that chit and achit do not exist without Parabrahmam, but, like substance and quality, are in inseparable union with one another and with Parabrahmam.

OG **Chit** See *Sat*

ST **Chit** Pure thought, abstract consciousness.

SP **Cit [chit]** Pure consciousness.

TG **Chitanuth our** (*Hebrew*) *Chitons*, a priestly garb; the "coats of skin" given by *Java Aleim* to Adam and Eve after their fall.

TG **Chitkala** (*Sanskrit*) In Esoteric philosophy, identical with the Kumaras, those who first incarnated into the men of the Third Root-Race. (See *The Secret Doctrine*; Vol. I. p. 288n.)

WS **Chitkara** (*Sanskrit*) "Thought-worker;" spiritual self; guardian angel.

TG **Chitra Gupta** (*Sanskrit*) The deva (or god) who is the recorder of Yama (the god of death), and who is supposed to read the account of every Soul's life from a register called *Agra Sandhani*, when the said soul appears before the seat of Judgment. See *Agra Sandhani*

WG **Chitra-Gupta** Name of one of the beings recording the vices and virtues of mankind in Yama's world. (*chitra*, visible, ether; *gupta*, guarded, preserved; preserved in the ether.)

GH **Chitraratha** The king of the Gandharvas (*which see*). (Meaning of the word itself: having a fine car. *Bhagavad-Gita*, W. Q. Judge, p. 74)

TG **Chitra Sikkandinas** (*Sanskrit*) The constellation of the great Bear; the habitat of the seven Rishis (*Sapta-Riksha*). Literally, "bright-crested."

WG **Chitta** Thought, mind, reason; the heart considered as the seat of intellect; notice (in the sense of observation).

ST **Chitta** Thinking, filled with wisdom.

TG **Tchitta Riddhi Pada** (*Sanskrit*) "The step of memory." The third condition of the mystic series which leads to the acquirement of adeptship; i.e., the renunciation of physical memory, and of all thoughts connected with worldly or personal events in one's life – benefits, personal pleasures or associations. Physical memory has to be sacrificed, and recalled by *will power* only when absolutely needed. The *Riddhi Pada*, literally, the four "Steps to Riddhi," are the four modes of controlling and finally of annihilating desire, memory, and finally meditation itself – so far as these are connected with any effort of the physical brain – meditation then becomes absolutely *spiritual*.

TG **Tchitta Smriti Upasthana** (*Sanskrit*) One of the four aims of *Smriti Upasthana*, i.e., the keeping ever in mind the transitory character of man's life, and the incessant revolution of the wheel of existence.

FY **Chitta suddhi** (*Chitta*, mind, and *Suddi*, purification.) Purification of the mind.

TG **Chnouphis** (*Greek*) *Nouf* in Egyptian. Another aspect of Ammon, and the personification of his generative power *in actu*, as Kneph is of the same *in potentia*. He is also ram-headed. If in his aspect as Kneph he is the Holy Spirit with the creative ideation brooding in him, as Chnouphis, he is the angel who "comes in" into the Virgin soil and flesh. A prayer on a papyrus, translated by the French Egyptologist Chabas, says; "O Sepui, Cause of being,

who hast formed thine own. body! O only Lord, proceeding from Nourn! O divine substance, created from itself! O God, who hast made the substance which is in him! O God, who has made his own father and impregnated his own mother.” This shows the origin of the Christian doctrines of the Trinity and in immaculate conception. He is seen on a monument seated near a potter’s wheel, and forming men out of clay. The fig-leaf is sacred to him, which is alone sufficient to prove him a phallic god – an idea which is carried out by the inscription: “he who made that which is, the creator of beings, the first existing, he who made to exist all that exists.” Some see in him the incarnation of Ammon-Ra, but he is the latter himself in his phallic aspect, for, like Ammon, he is “his mother’s husband,” i.e., the male or impregnating side of Nature. His names vary, as Cnoupthis, Noum, Khern, and Khnum or Chnoumis. As he represents the Demiurgos (or Logos) from the material, lower aspect of the Soul of the World, he is the Agathodaemon, symbolized sometimes by a Serpent; and his wife Athor or Maut (Mot mother), or Sate, “the daughter of the Sun,” carrying an arrow on a sunbeam (the ray of conception), stretches “mistress over the lower portions of the atmosphere,” below the constellations, as Neith expands over the starry heavens. See **Chaos**
TG **Chnournis** (*Greek*) The same as Chnoupthis and Kneph. A symbol of creative force; Chnoumis or Kneph is “the unmade and eternal deity” according to Plutarch. He is represented as blue (ether), and with his ram’s head with an asp between the horns, he might be taken for Ammon or Chnoupthis (*which see*). The fact is that all these gods are solar, and represent under various aspects the phases of generation and impregnation. Their ram’s heads denote this meaning, a ram ever symbolizing generative energy in the abstract, while the bull was the symbol of strength and the creative function. All were one god, whose attributes were individualised and personified. According to Sir G. Wilkinson, Kneph or Chnoumis was “the idea of the Spirit of God;” and Bonwick explains that, as *Av*, “matter” or “flesh,” he was criocephalic (ramheaded), wearing a solar disk on the head, standing on the Serpent Mehen, with a viper in his left and a cross in his right hand, and bent upon the function of creation in the underworld (the earth, esoterically). The Kabbalists identify him with Binah, the third Sephira of the Sephirothal Tree, or “Binah, represented by the Divine name of Jehovah.” If as Chnoumis-Kneph, he represents the Indian Narayana, the Spirit of God moving on the waters of space, as *Eichton* or Ether he holds in his mouth an Egg, the symbol of evolution; and as *Av* he is Siva, the Destroyer and the Regenerator; for, as Deveria explains: “His journey to the lower hemispheres appears to symbolize the evolutions of substances, which are born to die and to be reborn.” Esoterically, however, and as taught by the Initiates of the inner temple, Chnoumis-Kneph was pre-eminently *the god of reincarnation*. Says an inscription: “I am Chnoumis, Son of the Universe, 700,” a mystery having a direct reference to the reincarnating EGO.

TG **Chohan** (*Tibetan*) “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.

WGa **Chohan** Lord and Master. Spiritual beings. See *The Secret Doctrine* for fuller explanations.

ST **Chohan** (*Tibetan*) Lord, master, or chief.

IN **Chohan(s)** “Lord,” superior chief, divine or human.

TG **Chokmah** (*Hebrew*) Wisdom; the second of the ten Sephiroth, and the second of the supernal Triad, A masculine potency corresponding to the *Yod* (I) of the Tetragrammaton IHVH, and to *Ab*, the Father.

WGa **Chockmah** (*Hebrew*) Wisdom. The second of the ten Sephiroth in the Kabbalah. The second of the supernal triad. A masculine potency.

PV **Chorti** A Maya people, direct descendants of the builders of classical Copan, the apogee of Maya culture. The Chorti now live in a number of villages and hamlets on the border territory of Honduras and Guatemala, not far from the ruins of Copan.

TG **Chrestos** (*Greek*) The early Gnostic form of Christ. It was used in the fifth century B.C. by Aeschylus, Herodotus, and others. The *Manteumata pythochresta*, or the “oracles delivered by a Pythian god” through a pythoness, are mentioned by the former (*Choeph.* 901). *Chresterion* is not only “the seat of an oracle,” but an offering to, or for, the oracle. *Chrestes* is one who explains oracles, “a prophet and soothsayer,” and *Chresterios* one who serves an oracle or a god. The earliest Christian writer, Justin Martyr, in his first *Apology*, calls his co-religionists *Chrestians*. “It is only through ignorance that men call themselves Christians instead of *Chrestians*,” says Lactantius (lib. iv., cap. vii.). The terms Christ and Christians, spelt originally *Chrest* and *Chrestians*, were borrowed from the Temple vocabulary of the Pagans. *Chrestos* meant in that vocabulary a disciple on probation, a candidate for hierophantship. When he had attained to this through initiation, long trials, and suffering, and had been “*anointed*” (i.e., “rubbed with oil,” as were Initiates and even idols of the gods, as the last touch of ritualistic observance), his name 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 *Chrestes*,” the *Purifier*, and the union once accomplished, the Chrestos, 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 ye form the Christos within yourselves." But the profane who knew only that *Chrestes* was in some way connected with priest and prophet, and knew nothing about the hidden meaning of Christos, insisted, as did Lactantius and Justin Martyr, on being called *Chrestians* instead of Christians. Every good individual, therefore, may find Christ in his "inner man" as Paul expresses it (*Ephesians iii. 16, 17*), whether he be Jew, Mussulman, Hindu, or Christian. Kenneth Mackenzie seemed to think that the word *Chrestos* was a synonym of *Soter*, "an appellation assigned to deities, great kings and heroes," indicating "Saviour," – and he was right. For, as he adds: "It has been applied redundantly to Jesus Christ, whose name Jesus or Joshua bears the same interpretation. The name Jesus, in fact, is rather a title of honour than a name – the true name of the Soter of Christianity being Emmanuel, or God with us (*Matthew i., 23.*) ... Great divinities among all nations, who are represented as expiatory or self-sacrificing, have been designated by the same title." (*Royal Masonic Cyclopaedia*) The Asklepios (or Aesculapius) of the Greeks had the title of *Soter*.

KT Chrestos (*Greek*) The early gnostic term for Christ. This technical term was used in the fifth century B.C. by Aeschylus, 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 *Pythocrestos* is derived from *chrao*. *Chresterion* is not only "the test of an oracle," but an offering to, or for, the oracle. *Chrestes* is one who explains oracles, a "prophet and soothsayer," and *Chresterios*, one who serves an oracle or a God. The earliest Christian writer, Justin Martyr, in his first Apology, calls his co-religionists *Chrestians*. "It is only through ignorance that men call themselves Christians, instead of Chrestians," says Lactantius (*lib. IV., cap. VII.*). The terms Christ and Christians, spelt originally *Chrest* and *Chrestians*, were borrowed from the Temple vocabulary of the Pagans. *Chrestos* 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 Chrestos, 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 *Chrestians* 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.

KT Christ See *Chrestos*

WS Christ "Anointed;" early Gnostic term for an initiate.

WW Christianity (pp. 97-103) The Christian religion, ...is, as I have said, an evolution. Its most important doctrines, the Trinity, the Incarnation of the Logos, the Virgin Birth of the Savior of men, the Angelical Governance of the World – all these we have seen to be archaic pagan doctrines. I wish to emphasize one fact before we go further, that while it is undoubtedly true that everything that is in Christianity is based upon a Theosophical foundation – that is, everyone of these doctrines, at least – there is no question that these doctrines have been so modified, so stultified, so strangled in the effort to hold them, to explain them and expound them to critics, sceptics, and religious iconoclasts, that they have lost their true life. The Church has lost the key. It never had it beyond the first 75 or 100 years. It would seem as if scarcely 50 years had passed from the accepted time of birth of the founder of Christianity before disagreement and dissention began to creep in. The Christian brotherhood, which seems in its original to have been a kind of Theosophical sodality, the Theosophical Society of its day, suffered the same disintegration that we see to be almost inherent in human affairs unless indeed great men, great minds, are at the head of society. Some man of an inquiring mind, quick intellect, ambitious character, will spring up. Sincerely or insincerely, it is hard to say, perhaps both, he founds a society within the mother society, by drawing together sympathetic spirits. He is following his own desires, possibly sincere ones. He is not intellectual enough, keen enough, to see and feel the meaning, the necessity, the beauty of harmony, of the unity which makes strength. His society grows, it may separate itself from the mother society, it may start on a career of its own. If it grows, indeed, another man similar to the first one springs up in it, and we find it like the branches of a tree splitting into other branches, every little society following its own leader. Some have more real life than others. In some cases these innovations may be for the good. Many of the Christian sects seem to have been founded on a desire to get back to the original Theosophical aspect of the Christian faith from which it had so largely departed. We have thus Arianism, founded by Arius, a presbyter of Alexandria, which nearly split the Christian Church in twain, and whose

doctrines were condemned at the General Council at Nicaea in 325, when the Nicene Creed, which we examined in our first and second studies, was set forth. He (Arius) thought, for instance, (and he had a great following) that Jesus was not the second person of the Trinity, which idea seemed then to be growing in Christian faith, but that he was divine in the sense of being the first creature, the first creation, of God, hence the Logos, but he was not one of the Trinity. He in fact denied the Trinity; and it was largely to condemn these doctrines of Arius that the orthodox Church, that is, those who accepted the current ideas of the day, met by order of the Emperor Constantine in 325 A.D. at Nicaea and set forth the Nicene Creed, its declaration of faith.

There is a very interesting historical record about Isis (Neith). In the town of Sais, which is on the Canopic mouth of the Nile, in the Delta, in Egypt, there was a magnificent temple, and in it a statue, on which it is said there was this written, which has come down to us in Greek. (Probably it was not originally in Greek, but in the native language. It reads: "I am Isis, all which has been, which is, and shall be; and no one of mortals has ever revealed (or removed) my garment – and the fruit that I brought forth became the sun." This line "the fruit that I brought forth became the sun," is only reported to us by Proclus, the Neo-Platonic philosopher, though the rest of the inscription has come down to us from both Plutarch and Proclus.

Now it is a very interesting fact, which has its own value, that the fruit of the womb of Mary called Virgin was Jesus, and in the Christian writers, particularly in the writers of the earlier centuries, he is connected very closely in symbology and in philosophical thought with the sun. There is a Christian hymn to Jesus Christ, to Jesus as the Christ, dating from the 6th or 7th century, which runs as follows in Latin:

Verusque Sol, illabere,
Micans nitore perpeti,
Jubarque Sancti Spiritus
Infunde nostris sensibus!

[Cf. the metrical hymn of the *Rig-Veda* (iii, 62, 10), Tat savitur varenyam bhargo devasya dhimai dhiyo yo nah prachodayat. Literally, *Let us meditate on that most excellent light of the divine Sun, that it may illumine our minds.*— PLP Eds.]

I ask your close attention to this:

"O true Sun, go down," – (that is, fall as the afternoon sun does; it is evidently sung to the afternoon sun) – "O thou true Sun, go down!, shining with perpetual light! Radiance of the Holy Spirit, infill our minds!" A beautiful thought. You see the sun here is called *true* sun, evidently marking a distinction between a true sun and lesser sun. "Shining with perpetual light; O glory of the Holy Spirit" – (the sun is the glory or radiance of the Holy Spirit, or the third person of the Trinity –), "infill our minds." It is an invocation, a prayer, and a hymn to the Sun, as typical an example of sun-worship as could be found in any one of the so-called sun worshiping religions. The thought is very beautiful, and to a philosophical mind is perfectly clear. So we see that Jesus as late as the 6th and 7th centuries was spoken of as the true Sun and the glory of the Holy Spirit; and the Sun was looked upon as being the representative or prototype in the sky of what Jesus was among men.

Now there is another curious fact which before we go on I would like to advert to. It is very little known, and unquestionably the Christian theologians did as little as they could to have it known. You will remember that in one of the chapters of *Matthew* it states that when Jesus was brought before Pilate, the Roman governor, he said (at least the writer called Matthew says), that there was a robber in jail called Barabbas, and that he asked the people "Who will you have, Jesus or Barabbas?" – ("Therefore when they were gathering together, Pilate said unto them, Whom will ye that I release unto you? Barabbas or Jesus who is called Christ?" (*Matthew*, 27, 17) And then in verse 21: "The governor answered and said unto them, 'Which of the twain will ye that I release unto you?' They said 'Barabbas'".)

Now one of the greatest, most learned, sincerest, and wisest of the Christian fathers was Origen. He lived in Alexandria at the beginning of the third century, and wrote voluminous works. He was a man of philosophical mind and his writings are very valuable for the information on early Christianity which they contain. In one of his works, a commentary on *Matthew*, we learn that the Bible in his day, at least Matthew in his day, tells us that the name of this Barabbas was Jesus – Jesus Barabbas. You will remember that one of the titles of Jesus, or rather one of the ways in which he is described, was "Son of the Father." Barabbas is Syrian for "Son of the Father;" and the interesting point about that is this: that here we have one, the supposed founder of Christianity (accused of blasphemy and insurrection, according to the New Testament tale, by the Jews who sought his death at the hands of the Roman Procurator), whose name was Jesus, frequently referred to as the Son of the Father; and at the same time there was a man in jail called Jesus surnamed the Son of the Father, or insurrectionist; and for some reason for which neither legend nor history has a record, Pilate is said to have offered to give Jesus, the Son of the Father, for Jesus the Son of the Father. And he said: "Which will you have, Jesus the Son of the Father or Jesus the Son of the Father *called Christ*;" and they said: "Jesus, the Son of the Father." The point to notice here is the extreme confusion

which in the early days must have existed – the wheels within wheels as is shown in the variation in the Gospels, thus making their composite nature. [For further clarification of the esoteric interpretation of this passage readers are referred to G. de Purucker's *Clothed With the Sun: The Mystery-Tale of Jesus the Avatara*. – PLP Eds.]

Now Origen, from whom we have this knowledge, wishes to efface the word Jesus on the ground that “the word Jesus should not be applied to a malefactor” against the testimony of the Bible itself. He says it is improper that an evildoer should have the same name as the founder of the Christian faith. Origen was clearly disturbed – for reasons not hard to divine. Of course the name is a Hebrew name, and means “savior;” Joshua, and Jehoshua are merely variants; it is Latinized as “Jesus.” This one little fact gives a glimpse of the critical chaos into which at so early a time as Origen the Christian writings such as then existed had fallen, and of the seeming lack of knowledge which the Christians then possessed. Origen was a learned man, and Bishop Marsh, an eminent English theologian in his translation of Michaelis's (a German writer) *Introduction to the New Testament*, long ago pointed out that so great was the authority of this early Christian writer Origen in the Church at that time that many of the changes he made were adopted in all subsequent editions of the Christian scriptures, and unquestionably we owe the originals of the best known of the present Greek manuscripts to Origen. You will remember that there was no printing in those days, that manuscripts were copied laboriously by hand by a class of people commonly spoken of as scribes or writers, and papyrus or parchment was costly, and therefore it required the combination of an educated man and a man of some means to issue copies or recensions of any book. So naturally when a man of such authority as Origen, a man also of means and a man of learning, set forth that such and such a thing should be, and had it copied in his own manuscripts which he spread about, we see how easy it was for any changes or emendations which Origen proposed to have taken place.

WW Christianity (pp. 122-158) There are a number of further points I want to cover. As regards the Virgin Birth we touched upon...: one may merely say that it is a mystical theory based upon a certain philosophical principle which we will deal with later on, and which is found in different countries. We may mention Perseus, the son of the virgin Danae; and the story of Plato being the son of Perictione supposedly by the God Apollo, before she was wife in fact to her husband. Around the lives of founders of religions there are legends of many kinds. Reverence misplaced, idealism misunderstood, the attempts to make an ideal figure, all work very strongly in the human mind. The lives of all great founders of religions, even the lives of founders of philosophies, or the founders of political systems, as time goes on, become enshrouded and enveiled in marvelous tales, wondrous traditions about the way they were born, or the acts they did, or the miracles they accomplished, so that the story of Jesus as regards these is nothing singular.

The Roman Church has always gone to extremes. It is said that it is the most logical of the churches, and that may perhaps be true if we can admit the premises, but the premises are frequently impossibilities, and therefore it is the most illogical in fact of the churches. For instance, its Virgin, instead of being the mythical ideal type of the ancients, was a woman, a human. So eager, apparently were the early founders of the church to have something definite, strong, appealing to set before those whom they wished to convert, that they could think of nothing better than to have an ideal figure of the type of the many ideal figures both of mother and son of antiquity. The difference was that the ancient idea was spiritual, the Christian grossly materialistic.

The ‘miracles’ similar to them or different, have been treasured up by the followers of many other men. History and legend are replete with them. All the Greek heroes, all the Greek gods and demi-gods were supposed to have worked miracles of many kinds. In India, the miracles ascribed to Krishna and to the Buddha, who was also supposed to have been born of the virgin Maya (illusion – a very philosophical idea), and the miracles ascribed in ancient America to the wonderful type-figures of the New World so called, all have the same general outline: frequently also the Virgin Birth, or the immaculate birth; the legends clustering about the deliverer or savior, etc.; and the miracles he worked when he grew up and started upon his mission. Often he is rejected; frequently he is accepted; but the rule of parallelism holds good. All Heathendom, so-called, to use a Christian term, looked forward to a regeneration, to the return of the reign of Saturn, the Golden Age of Innocence, of purity, and of joy. Besides the Jews who expected this Messiah, the Persians looked forward to the coming of their Sosiosh, and the Hindus to the coming of their Kali-avatara; while the Mexicans longed for the return of their Quetzalcoatl, bringing peace, joy, and plenty in his train.

The marvels of Jesus as contrasted with the miracles or wonderworkings of other saviors have one singular point; that is, they are not particularly wonderful. There were miracles worked by some of the Christian saints which were far more startling. For instance, they say that Saint Columba walked from St. Denis, a town near Paris, to Paris, carrying his head in his hand; but that cannot equal what St. Patrick did, because they say that he swam the Shannon with his head in his mouth! That certainly makes the miracles of Jesus pale into insignificance. A man who can swim a river with his head in his mouth is certainly a very wonderful thaumaturge.

At the time of the beginning of the Christian era there lived another wonderworker, a remarkable man, called

Apollonius of Tyana (a town in Asia Minor), whose miracles, so called, were so great and so similar to those of Jesus that it has frequently been supposed that his whole story was a forgery made by the ancients to discredit the life and work of Jesus. His life has come down to us written by Philostratus, a philosopher; and one has but to read Philostratus' work to see the analogy. Apollonius is attended by wonders at his birth; wonders attend his upbringing; he raises the dead; he heals the sick; he vanishes out of sight when accused and on trial before the Emperor Domitian, and appears a few hours later to his disciples at Puteoli, a long distance from Rome, more than three days' journey. Why do we hear so little of Apollonius of Tyana, why he did not also have a following, why he did not also found a religion, is one of the facts in his favor, I was going to say, but perhaps that is a little harsh. But certain it is that at the time the Christian era began the world was agape for the wonderful. New religions were springing up everywhere; the worship of Isis the virgin and of her son Horus had spread, as you will remember we said last week, all over the Roman Empire, which at that time (at the beginning of this era) included all the land from Britain to the frontiers of the Parthian Empire, and from the Scandinavian fiords to the Cataracts of Assuan (Syene, as it was then called). Any religion or philosophy which could talk long enough and insist strongly enough and clamor loud enough could not fail to get a following.

It is a remarkable thing that we have no contemporary reports of Jesus whatsoever, except one (and that a forgery) in Josephus, to which I shall allude in a moment. We are told that at the crucifixion of Jesus – (if indeed there was a crucifixion, which is, as I suggested at the beginning of our study, merely one of the events belonging to the type-figure) – we are told in *Matthew*, xvii, 45, that from the sixth hour there was darkness all over the land until the ninth hour – but not a word of this marvel can be found anywhere in any contemporary writer. We are also told that the veil of the temple in Jerusalem (Jerusalem of course is not in the text) was rent in twain from the top to the bottom, and the earth did quake and the rocks rent and the graves were opened and many bodies of the saints which slept arose and came out of the graves and went into the holy city and appeared unto many. (*Matthew*, XVII, 51, 53.) These are wonderful things, but not a word has come down to us outside the Christian records.

Josephus was a Jew living shortly after that time, a voluminous writer, a learned man, very intimate with the Emperors Vespasian and Titus, with friends at court. He wrote the *Antiquities of Judea* and a *History of Jewish Wars*, but he makes no mention of these marvels whatsoever. Philo was another Jew of whom we have spoken, a Platonist, also a learned man, devoted to literature. Born a little before the Christian era and living for forty or fifty years afterward, he writes not a word concerning these wonders. Nor are these miracles or even the existence of Jesus mentioned by Justus of Tiberias [See *Jewish Encyclopedia*], a contemporary Jewish historian. Nor in any of the so-called pagan writers is there anything about them. We are told in *St. Luke*, XXIII, 44-46: "it was about the sixth hour and there was darkness over all the earth until the ninth hour, and the sun was darkened, and the veil of the Temple was rent in the midst." That is all that *Luke* says.

Now concerning what Josephus has to say about Jesus. It was for long supposed by Christians – and they quoted it as one of the rare proofs of the actuality of the life of Jesus and his mission – that this passage I am going to quote from Josephus was genuine. But the good sense of Christian critics and the impossible nature of this passage have resulted in causing it to be completely given up as testimony, and to be pronounced by the most cautious of Christian historians today as an out and out forgery. This is the passage: "Now about this time lived Jesus, a wise man, if indeed it be lawful to call him a man, for he was a doer of wonderful works, a teacher of men, who received the truth with pleasure. He drew over many among the Jews and many of the Gentiles. He was the Christ, and when Pilate at the information of the leading men among us had condemned him to the cross, those who had loved him at first did not cease to do so, for he appeared to them alive again the third day, as the divine prophets had foretold this and ten thousand other wonderful things concerning him. And the tribe of Christians was named from him, and are not extinct at this day." (*Antiquities of the Jews*, Ch. III, Par. 3.)

Now if you can imagine an orthodox Jew, belonging to the sect of the Pharisees, calling him the Christ whom, according to the Christian records, these Jews punished with death for blasphemy, speaking of this blasphemer as the Messiah, you will see immediately that as a record this passage as it now stands, is an impossibility. It has, besides, the note of exaggeration that we also find in *John*, Chap. 21, last verse: "And there are also many other things which Jesus did, which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen." So much for Josephus.

Pliny was a learned Roman gentleman, a friend of the Emperor Trajan. He was governor of Bithynia, 103-105 A.D., and he thus lived during the first and part of the second centuries. He was born in the year 62, but the probability is that when he issued the work which has come down to us – a collection of his letters and correspondence with the Emperor and with his friends – he was a man of some age, fifty or sixty years old; possibly about the year 110. This is only a little later than the date of Josephus. He writes in Letter No. 97, to the Emperor Trajan, a long epistle, quite unlike his usual style, about the Christians in Bithynia, and how he is dealing with them; because the Roman government was always very jealous of unauthorized associations, unauthorized sodalities, fraternities, guilds,

associations of any kind. The Emperor Trajan himself had shortly before issued a rescript, that is a mandate, forbidding such associations, and endorsing to a large extent what his predecessors had done along the same line. This Letter begins by his saying that he had never been present at any trial concerning those who professed Christianity, and was unacquainted with the nature of their crime and the measure of their punishment, and how far it was proper to enter into an examination concerning them, etc. He says that certain people were accused before him as being Christians – and you will remember that the Romans cared not a rap what religion their fellow-citizens, or the countries they had conquered, had, provided they obeyed the laws – and he says he examined them, and “If they admitted it I repeated the question...and if they persisted I ordered them to be at once punished... They repeated before me an invocation to the gods and other religious rites, and offered wine and incense into the censer before the statue of the Emperor – [which would be equivalent to the gentleman of the present day bowing before the king, or kissing the hand of the Queen – nothing more than a recognition of the Imperial majesty] – and they even reviled the name of Christ; whereas there is no forcing, it is said, those who are really Christians, into any of these compliances – [This has a Christian flavor.] – “I thought it proper therefore to discharge them.” Then he goes on and gives this as their form of meeting and worship: “They all worship your statue and the images of the gods, uttering the imprecations at the same time against the name of Christ. They affirmed that the whole of their guilt or error was that they met on a stated day before dawn and addressed a form of prayer or invocation to Christ, as to a divinity – [evidently a form of solar worship] – binding themselves by a solemn oath, not for the purpose of any wicked design, but never to commit any fraud, theft, or adultery; never to falsify their word, nor to deny a trust when they should be called upon to deliver it up; after which it was their custom to separate, and then reassemble to eat in common a harmless meal.” Then Pliny goes on to say that after putting two female slaves to the question, all he could discover was “evidence of an absurd and extravagant superstition.” That is a Christian’s phrase, although found in one or two other Roman writers, because the Christians were very fond of pointing out how the ancients looked upon their religion as a superstition. Then he continues: “In fact, this contagious superstition is not confined to the cities only, but has spread its infection among the neighboring towns and country. Nevertheless, it still seems possible to restrain its progress. The temples, at least, which were once almost deserted, begin now to be frequented, and the sacred rites after a long intermission are again living, while there is a general demand for the victims which until lately found very few purchasers. From all this it is easy to conjecture what numbers might be reclaimed if a general pardon be granted to those who shall repent of their error.”

Now the point in all this is the following: This Roman governor writes, only 60 or 70 years after the supposed death of Jesus as a malefactor, that in his province the temples of the gods are deserted, victims were scarcely ever purchased, and all the towns and neighboring country were infected with the Christian superstition, and that it is possible to restrain its progress; and yet we know by contemporary history that later years show no such wonderful dissemination of the Christian religion in that district. If this is based upon a genuine letter of Pliny to Trajan, I feel convinced that it has either been grossly changed and meddled with, or that there is some other explanation at present unknown to me, different from the sense of the letter. Were these people followers of elithroism? The style is different from the rest of Pliny’s letters; the elegance, the literary terseness, the large mindedness of the Roman gentleman are all absent. He is addicted in this letter to strong adjectives; he takes an attitude of partisanship against something which on the face of it to him was nothing but a superstition, etc. It is interesting, therefore, to see that Trajan’s answer to Pliny would go to show that this letter (how much of it is genuine we know not) is probably a change or modification of some original, because Trajan in answering it says: “You have taken the right course, my dearest Secundus, in investigating the charges against the Christians who were brought before you. It is not possible to lay down any general rule for all such cases. Do not go out of your way to look for them. If indeed they should be brought before you and the crimes proved – [you will remember that it was a criminal act under Roman law to hold private, secret meetings – not the crime of their being Christians but the crime of their disobeying the law] – they must be punished, with the restriction, however, that where the party denied he is a Christian and shall make it evident that he is not by invoking our gods – [this again has a Christian touch] – let him, notwithstanding any former suspicion, be pardoned, upon his repentance. Anonymous information ought not to be accepted in any trials, under any circumstances. It is introducing a very dangerous precedent and is entirely foreign to the spirit of our age.” (Letter 98)

Later we may have to go into this subject more profoundly, and we shall see that these tales of diabolical persecution by the pagans, and of such sweet-spirited serenity and willing martyrdom by the Christians are largely, like so much else, faked testimony.

Now as regards the crucifixion of Jesus. You will probably recollect that crucifixion was a Roman form of punishment for malefactors of a certain class: the lowest class of malefactors only were crucified. We may look upon it as a barbarous and horrid form of punishment for an enlightened people to have, but I doubt if it be worse than our barbarous method of hanging a man by the neck until he be dead, or the other barbarous punishments which

in the most Christian era of Europe were too common, such as boiling a man in oil.

The cross had many forms, but the usual form was what is called the Roman cross an upright stake with a transverse board; and frequently, where the crotch of the man would be, there was a projection, on which the criminal would rest or ride, or towards the foot of the cross there was a horizontal piece set into it, so that he would stand on it. Sometimes the hands were nailed, sometimes they were merely tied, and he was left to die of starvation, which in itself is not a particularly fearful death. Guards were stationed around the cross of punishment to see that the friends of the criminal did not carry him off, and there was strong probability to suppose, from instances in the writings of the Romans which have come down to us, that soporific draughts were given to the criminals before the crucifixion to dull the pain and send them to sleep. If Jesus, according to the story, had been tried for blasphemy, by Jewish law he would have been stoned to death and then perhaps hanged upon a tree, (See the Talmud) as had happened before, and in this stoning to death also the victim was probably given an opiate of some kind, a soporific drink, possibly not always, but it was doubtless frequently so.

The whole story of the crucifixion in the Christian Gospel does not bear the stamp of truth. We cannot conceive of a Roman procurator – proud of his nation, filled with the pride of his birth and his training, looking upon the Syrians as all the Romans did with a feeling akin to contempt – acting as Pilate did, if indeed Pilate was the Roman magistrate at the time Jesus died, and if indeed Jesus died as it is said he did. This very Pilate is supposed to have aroused an insurrection among the Jews by his contemptuous treatment of them. Pilate is said to have washed his hands and said: “What is truth?” A natural question enough, showing him a philosopher, possibly of the New Academy, or of the Epicurean sect, if indeed he made the remark. It is a question which is asked by men today and always will be asked, I suppose, as long as men think.

Jesus is supposed to have lived 33 years. The early Christians, or at least some of them, gave the time of his ministry as one year, which Irenaeus (*Refutation*, II, XXIII, 5-6) condemns; and the accepted opinion today among pious Christians is that his mission lasted three years, and that he was crucified in his 33rd year. The idea of the early Christians (*Clementine Homilies*, XVII, 9; also of the Gnostics) that his mission lasted 12 months and that he died in the 12th month is evidently a form of the work or destiny of the solar god through the twelve months of the year. It has an analogy, mystical perhaps, with the twelve labors of Hercules, he being connected with the sun, as is well known. Now Irenaeus was an early Christian Father living in the 2nd century, and he tells us in his work which has come down to us called *The Refutation of all Heresies* (II, XXII, 5-6) that those people who say that Jesus perished as a young man, 30 odd years of age, are all wrong, because he came as a type-figure, a symbol, of perfect man; and as he was a child to little children and a youth to youth and man to man, so he must have been an old man to the aged. And he declares on the testimony of John, the disciple of Jesus, and of the Presbyters, who heard it from John in Asia Minor, that Jesus’ ministry lasted twenty years, and that he lived to be at least 50 years old. This statement of Irenaeus has caused a great deal of discussion, and it is usually pronounced – being a very unwelcome kind of Christian testimony – to be ‘a tradition’, and you will often read, when learned and pious Christian writers discuss Irenaeus’ statement, ‘how easy it is for traditions to be misunderstood,’ etc. Yet this one-year tradition is one of the very earliest.

Now Jesus shortly before his death established what the Christians call the sacrament of the Last Supper. This is considered, and has been for ages, one of the greatest mysteries of the Christian faith. The Roman Catholics take the extreme view, as always, and claim that they receive their ideas of the celebration of the Communion straight down the ages from Jesus himself. The form in which the Roman Catholics accept the Communion is called transubstantiation – *trans*, *across*, *substantiation*, from *substance*, meaning that the elements of the Eucharist, that is, the bread and wine, are transformed, their *substance* is transformed, into the actual body and blood of Jesus Christ. Now when Luther in the 15th and 16th century started his controversial writings, he aroused a great storm. The Roman Catholic Church in those days was in a state which seriously needed medicine. It was corrupt, in some senses; the Christian spirit had gone, perhaps fortunately, one can hardly say; but such was the outbreak, such was the clamor of discontent, that this, occurring at the time of the revival of learning, made things very precarious for the Roman Catholic See. So they finally called a Council which they claimed to be Ecumenical, or general, and which assembled at the little town not far from the Italian frontier today and on the line of the railroad running over the Brenner Pass. This Council assembled on December 13th, 1545, and lasted with intermissions until December 4, 1563. It was several times suspended, one suspension lasting nine years. And at this Council were condemned the leading doctrines of the Reformation concerning the Bible, original sin, etc. The decrees of this Council were confirmed by Pope Pius IV in January, 1564. It was composed, according to one reckoning, of 3 patriarchs, 7 cardinals, 33 archbishops, 35 bishops – 278 in all. Others give the number in all as 4 cardinal legates, 2 other cardinals, 25 archbishops, 166 bishops, 7 abbots, 7 generals of order, 39 proxies of bishops – 252. Now the decrees of this Council gave a definite and set form to the doctrines of the Roman Church for future time; gave them a firm ground to stand upon. Among them was the question of the celebration of the Communion or

Eucharist, in connection with which the word *transubstantiation* is used. The word itself first occurs in the 11th century, and was used in the controversy about the nature of the Eucharist between La France, who was Archbishop of Canterbury and Italian born in Padua, and Berengarius, a Latinized form of the French Berenger, Canon of Tours, in France. Berengarius denied the real presence of the actual body and blood of Jesus Christ in the Eucharist; La France, the Italian Englishman, asserted it. Berengarius was born in 998, and died at Tours in 1088. He was condemned on account of his opposition to the real presence in the Eucharist by several Synods, and he several times recanted these views. La France was born in 1005 and died at Canterbury in 1085. He was a friend and counsellor of William the Conqueror. The *discussion* concerning the nature of the real presence of Jesus in the Eucharist began in the 9th century.

Now transubstantiation as a doctrine was approved by the Council of Rome in 1079. At the Fourth Lateran Council in Rome under Pope Innocent III, this doctrine was declared to be an article of faith. The Greek Church accepted an identical or closely similar doctrine to transubstantiation at the Council of Jerusalem in 1672. The Swiss Zwingli, much later, about the time of Calvin and Luther in the 15th and 16th centuries, taught that the Eucharist was merely in commemoration of the Supper of the Lord Jesus, that there was no real presence and that the bread and the wine were merely symbols of the partaking of the divine nature of Jesus by the pure in heart. Luther taught the real presence, as it is called: that the body and blood of Jesus Christ existed in the Eucharist, but in some unexplained way. He denied that the elements of the Eucharist became the body and blood of Jesus. Calvin taught that by faith the true believer received Jesus Christ's body and blood; merely receiving as it were the heavenly power from the glorified body of Jesus in Heaven; and Calvin's views were generally admitted by the reformed Churches.

The Roman Catholics believe what is set forth in the decrees of the Council of Trent, and I will quote parts of them verbatim: "In the sacrament of the Holy Eucharist, after the consecration of the bread and wine, our Lord Jesus Christ, true God and man, is truly, really and substantially contained in the species [that is to say, the appearance] of these sensible things." (*Canons and Decrees of the Church Council at Trent*, Section XIII, Chap. 1.) Again: "By the consecration of the bread and wine the whole substance of the bread is changed into the body of Christ and the whole substance of the blood; which change is truly and fitly called transubstantiation by the Holy Catholic Church." (Section XIII, chap. IV). Again: "Under each species [that is to say, under the bread or under the wine], and under each particle of each substance, [that is, under any crumb or fragment which may be partaken of], Christ is contained, whole and entire." In other words, the Roman Catholics believe that in the bread and in the wine which compose the Eucharist they eat the body of Jesus and drink his blood. Therefore they are theophagists – they eat their god and drink his blood. So strongly do they feel the nature of this sacrament that, perhaps unconsciously, they have a defiant attitude and call it the "holiest and greatest mystery of their faith." It certainly is.

Now Angelican views are divided into the High Church and the Low Church. Generally speaking they follow the line of Calvin. So does the Presbyterian Church, which is also the Scottish Church. But the High Churchmen of the Anglicans have a view which approximates rather closely to that of the Roman Catholics. For instance, Blunt, in his *Dictionary of Theology*, p. 761, says as follows: "That the body and blood of Christ exists in those elements [that is to say, in the bread and wine] is as much the belief of the English Church as of the Latin and Greek Churches." And Pusey, who was a famous High Churchman of the Angelican Communion, in his *Eirenicon*, p. 229, says that "the difference between Anglicans and Romanists is more a dispute about words than a difference in things." That is the extreme High Church view, but it may be said that the general Angelican view is fairly that of Calvin, to wit: that by faith the true believer receives spiritually the body and blood of his Savior, not that the bread and wine become actually the body and blood of Jesus Christ. The Romanists say that the reason the bread does not look and taste and smell like flesh, and the wine does not look and smell and taste like blood, is because while the *substances* are changed into the body and blood, yet what are called the *accidents*, that is, the form and shape and taste and smell of the bread and wine, remain.

Now in the early Christian church there seems to have always been a form of the celebration of the Eucharist. In the primitive church, as far as can be known, it was very simple. Almost anybody seems to have been permitted to celebrate, as in the case of friends leaving on a journey from home, and in case of marriages or deaths, possibly; on almost any unusual event happening, they broke bread and drank wine with a prayer. But as time went on, the craving for marvels and the degeneration of the age, the going to sleep of the intellectual nature of man, and the strong development of the love of wonder, worked so forcefully that gradually there grew up a view, an opinion, a feeling, that when Jesus Christ made his last supper, according to the Gospels, with his disciples, he meant it as a type for all good Christians to follow afterwards, and at all times, and that where bread was broken and wine was drunk with a prayer or consecration by the deacon, it partook of a spiritual, divine character or nature; and this view developed more and more until it has now blossomed out into what we see to be the doctrine of the Roman Catholic Church.

The mere fact of the partaking of bread and wine (or water) in the name of a god, was not uncommon. The worship

of Mithras originated in Persia, or at least became known to the Greeks as from Persia, after the wars of Alexander. It possessed among its other more common rites a Eucharist consisting of bread and water, and a great many of the early Christians also celebrated their Eucharist with bread and water, or bread and water mixed with wine, which latter continued later in the Middle Ages of the Western Church. Mithraism extended all over the Roman Empire, so much so that at one time it might readily have become the dominating religion and have ousted Christianity in the same way that Christianity ousted Mithraism. Medallions or remains of the worship of Mithra have been found in France, Germany, Ireland, England, Egypt, Italy, Spain, Greece, Asia Minor, everywhere. The followers of Mithraism taught that their God was closely connected with the sun, the spiritual force of the sun, as it were, the great light of the world, enlightening the intellects and spirits of men as the sun lighted the material abode of men, the earth. They had a mystical system of initiation, divided into seven degrees; they had a baptism with water in the name of God; they had a Eucharist as I have said, celebrated with bread and water. Justin the Martyr, of whom I have spoken previously today, says it must have been the devil that did all this, so closely 'copying' the Christian rites. As Mithraism existed several hundred years before Christianity was born, possibly the Devil did it by anticipation. But as far as we know, Mithraism could never have been said to have taught that the bread was the body of the sun and the water his solar force. We see, therefore, that so far as regards the "greatest mystery of the Christian faith," in other words, the Eucharist, it was celebrated by Persians, by Greeks, by Romans, Egyptians, Syrians, Germans, Gauls, Britons, Irishmen, followers of Mithraism at the time of the Christian era. And there is strong reason to believe that in the Mysteries celebrated at Eleusis, bread and wine were used as symbolical, bread of the Goddess Ceres, wine of the God Bacchus, celebrated mystically. And we also know from the writings of the Christian priests who accompanied the Spanish soldiery who conquered Mexico under Cortes the Bandit, that the Mexicans celebrated a Eucharist in the name of their God Huitzilpochtli. [Quetzalcoatl] As the Spanish soldiers could not pronounce his name, they called him "Ocho Lobos" (Eight Wolves) – not a bad name for so sanguinary a god. Huitzilpochtli was a god of war, and of the sun, and while the gory rites of human sacrifice undoubtedly existed in an abhorrent degree in Mexico, nevertheless there was a side of the religion which demanded great purity and asceticism among those who followed it. Its Eucharist was partaken of by people, and consisted of a human figure made of maize, Indian corn (a bread), mixed with the blood of the victim slain to the god – a singular analogy with the other victim slain on the cross of the Christians whose blood is drunk in the Eucharist. So great was the resemblance that the Spanish padres did not know how to explain it. The Mexicans had their Eucharist, and their Savior; they had their Virgin Birth. So the Spaniards ascribed it either to the wiles of the devil or to the pious labors of Saint Tomas – a great traveller; and whenever they came across anything like this they said it was due to the hard-working Saint.

It is interesting to remember that when the Spanish banditti arrived in Mexico, although they did put a stop to the terrible custom of human sacrifice, they found a civilization there which was more advanced than their own in some ways. The cities were well policed and kept clean, and in those days the cities of France and Italy were in a shocking state, with mud ankle-deep in the principal streets of the capitals of Europe; it was a common custom to throw sewage and night-soil out of the windows on to the head of any unfortunate traveller who might be passing below. The Mexican cities, on the other hand, were well lighted at night, and the Spaniards found a system of religion, comprising, as I have said, all the essential principles, considered from the mystical standpoint, that they could find in their own, and a priesthood devoted to study, not merely to masses and orisons, but to study and teaching. They found a legal system composed of judges administering justice in the name of the King; they found a calendar correct to within a day or two; where as at the time of the arrival of the Spaniards in Mexico the common calendar as used by them was eleven or twelve days in advance of the true date. Truly, "wonderful are the ways of Karman!" It seems to me that when we are present together here, in a sense we are on holy ground. In ancient days, when the subjects which we are now studying were taken up, there was observed, as we said in opening this series of studies, an attitude of reverence and devotion not only towards the higher beings in nature, which were called gods or spirits, as the occasion may be, but also by the students towards each other, a sense of reverence towards our very selves, as being incarnations of divine beings, sleeping gods, gods asleep in the flesh, for according to Oriental methods of study the students assembled with a mind filled with thankfulness and a species of joy, by putting themselves in the proper state of mind, come nearer to the beings from whom we draw our higher principles.

In ancient days all initiations were held in the temples or groves [Groves in Hebrew is ASHR, *asher*, [See *Zohar* (Wizards Bookshelf, 1979) p. 211] meaning happy or blessed. *The Secret Doctrine* references thereon. – J. D.], or, in the northern countries, under the spreading boughs of some majestic oak; or they might have been held as sometimes in India, for instance, under the sky, the roof of the world as it was expressed. They saw in that a symbol of the encompassing life, and themselves types or symbols of the hierarchy of beings which move things in nature. And so we, in our way, according to the methods of this century and according to the evolution or rather according to the status of evolution which we have, approach these majestic studies, or at least we should do so, with the same

reverence for them and for each other. And these studies do not mean only the Theosophical studies strictly speaking, but also the different religions or religious philosophies of the earth, which contain or enshrine the aspirations of those who have gone before us, who are or rather have been, ourselves; and in studying them we come with the thoughts which we thought and the aspirations which we had, and I dare say that there is no religion and no religious philosophy and no science which in itself could be unfamiliar to us, to our higher natures. Memory...is the fountain of recollection or remembrance of the things stored in our higher natures. So therefore, in taking up a study apparently, as it may seem to some, so untheosophical as the one we studied last week, we really are studying a branch of the activities of the human mind, and we get back into the ideas and ideals which brought about the fabric which is called Christianity now.

With this preface I would like to continue...our study of Jesus the man and Jesus the type-figure, taking up the Jewish historical or semi-historical records of the Syrian sage, and touching lightly upon the Mohammedan teachings regarding him, and still more lightly, because they will come up later, on the apocryphal Christian writings conveyed to us about him. Of course the Jews rejected and reject the Christian claims that Jesus the Nazarene, so called, was their Messiah. They have done so consistently, and the conversions from Judaism to Christianity have not been many. You will remember that we spoke...of the rather extraordinary fact that there were no contemporary records either of Jesus or of the works which he was supposed to have done – except one, which was found in Josephus, and was a forgery. There is a personal description of Jesus, formerly usually printed at the beginning of most of the editions of the Gospels, and often printed by itself, purporting to be a letter from a Roman called Lentulus, who was supposed to have been the predecessor of Pontius Pilate as the governor of the Roman province of Judea; but this also is now completely given up as a pious forgery probably dating from some time in the early Middle Ages. The language is very poetic, rather enthusiastic; so much so that that has been one of the arguments against its authenticity, because no Roman official would write that way to the Senate. He must either have been a Christian, or the letter a forgery, and as he was not a Christian, the letter is *de facto* called spurious.

The Jews have a number of written traditions of Yeshu, refusing to give him the full spelling of the Hebrew word for Savior, *Yeshua*, because, so they said, that being the name of the Savior, it should not be applied to a blasphemer. The Talmud is the great repository in which is found the general rule of life for the Jews. It contains ordinances of conduct, ethical precepts, paraphrases and explanations of obscure passages in the law, that is to say, in the Pentateuch, and other matters. It seems to have first originated in the 5th century before this era, and to have been carried on until the 3rd century. The original writings of the Talmud were called the *Mishnah*. These were the oldest writings, but taking the writings *Mishnah* as a text the Jewish doctors, that is to say the learned men of the Jews, have written *Gemaras*, (a word which means *complement* or *completion*). There are two *Gemaras*, the Babylonian Gemara and the so-called Jerusalem Gemara, because after the taking and destruction of Jerusalem, the Jews carried the sacred writings of their schools to two principal places, Babylon on the Euphrates, and Tiberias in Palestine. Each of these schools had a patriarch, so-called, who was the head of it, and each school, by the efforts of its own commentators and learned men built up a Gemara on the Mishnah common to both. You will frequently hear the Babylonian Talmud spoken of, or the Jerusalem Talmud; that means, as you have seen, that the Mishnah is common to both, but that the Gemara comes from one or the other of the schools respectively.

From the Babylonian Gemara – (I have made some notes here which I will thread together) – to the Mishnah of the Tractate Sabbath says: “They stoned the son of Stada [Satda] [“Satda” from Aramaic STDA related to the Hebrew root STH or STA, to be faithless, to deviate from the proper path. – J. D.] in Lud, and then they crucified him on the evening before the Passover. This son of Stada was the son of Pandirah [Stada means ‘unfaithful’]; Rabbi Chasda has said that the husband of Stada was the master of Pandirah, that is, Paphes, the son of Yehudah. Now how could Stada become his mother? His mother was a hairdresser for women. As is said in Pumbeditha [a Babylonian school] she was unfaithful to her husband.” There is a gloss or paraphrase of this, which says, “How came it to be that Stada [or Satda, as it is sometimes written] was his mother? This way, says Rabbi Chasda: Miriam [which is the same as Mary], mother of Pandirah, dressed Satda’s hair.... Stada became a mother by Pandirah, Miriam’s son. As said in Pumbeditha ‘Stada by name, and Stada [which means “unfaithful”] by nature.’” Here Pandirah in this paraphrase is the son of Mary, who is thus Yeshu’s or Jesus’ grandmother. Again, the Babylonian Gemara on the Mishnah of Tractate Sanhedrin, folio 43, remarks that there was a tradition that they crucified Jesus, Yeshua, on the eve of the Sabbath. Again in Mishnah tractate Sabbath, folio 104, a rule exists against making marks on the skin. On this the Babylonian Gemara says: “The son of Stada made the marks of magic on his skin, and brought them thus out of Egypt.”

In the Babylonian Gemara, tractate Sanhedrin, folio 107, it is recorded that when King Alexander Jannaeus persecuted the rabbis, Rabbi Jehosua ben Perahhia [that is, Jehoshua, son of Perahhia] fled with his disciple Yosho or Jesus to Egypt, where both learned magic. Alexander Jannaeus, son of John Hyrcanus, was king of the Jews from 104 to 77 B.C. Now Jehoshua ben Perahhia is a historical character, and was a member of the Sanhedrin under

Alexander Jannaeus. This is all that the Talmud says directly about this character called Yeshua the son of Stada. There are a number of other allusions to him in the Talmud, but it is not needful to quote them for our present purpose. I have threaded these allusions together and when you get the report of our study today you will be able to see the connection more easily than you can now, my object being to show that in the Talmud there was a Jesus called the son of Stada and the son of Pandirah, who is supposed to have gone to Egypt under the Rabbi Jehoshua ben Perahhia, and to have studied magic there.

Now about the 13th century of this era it began to be known among the bigoted Christians of the day that the Jews had certain writings in which Jesus was spoken of, and it naturally excited no little interest and a large amount of harsh feelings. It soon became known that these writings spoke in no complimentary terms of the Jesus the Son of Stada connected with the Mary of the Christians. There are two versions of the general subject, the subject being called "The Birth of Jesus," commonly known under the Hebrew name "*Toledoth Yeshu*." These were published and I believe translated into Latin by two learned scholars. The first one was Wagenseil's edition in 1681, printed at Altdorf, and the other was Huldreich's, printed at Leyden in 1705. Wagenseil, whose edition we will very briefly consider today, because the two versions, while differing very greatly in details are based upon the same general theme, gives a subtitle to his edition as follows: "The Fiery Darts of Satan, that is to say, secret and horrible tales of the Jews against Christ God, and the Christian Religion." Wagenseil's edition commences as follows: "In the year of the world 4761 [that is, according to Jewish reckoning, 910 B.C.!!] under King Jannaeus, a misfortune befell Israel. A profligate named Joseph Pandirah then arose. He was handsome, strong, well-made, but spent his time in robbery and hurt to others. He lived in Bethlehem, in Judaea. A widow lived near him who had a daughter, named Miriam [or Mary]. This Miriam dressed women's hair, and is spoken of in the Talmud." It then goes on to say that she became the mother of Yeshu [of Jesus] by Pandirah. Yeshu after a number of years goes into the temple, in search of the Incommunicable Name, cuts open his flesh and places therein the Unutterable Name which he has written on a piece of parchment. He works miracles through his possession of knowledge of the Incommunicable Name. Throughout the *Toledoth* he is called "The Fatherless," doubtless an allusion to his birth. Now there was one Judas, an Elder of Israel; he goes also into the Temple, in search of the Wonderful Name, so that he may overthrow the Fatherless, and he gets it and he works counter miracles against Yeshua or Jesus, to overthrow him. He does overthrow Yeshua or Jesus, who is finally seized and incarcerated. He escapes through the connivance of his disciples, of whom he had gained a following, washes himself in the Jordan, upon which his magic power returns to him. He then works more miracles; he causes milestones to float on the water, upon one of which he places himself and teaches; he feeds multitudes with fishes, and works many other wonderful miracles. Judas again lays a trap for him and catches him in sleep, and cuts out of his flesh the parchment upon which the Wonderful Name had been written. This of course deprives the Fatherless of his magical power, and he finally comes to so bad a pass that he has to wear a crown of thorns. He thirsts and is given vinegar to drink, and utters the exclamation "My God, My God, why hast thou forsaken me?" He is sentenced finally to be stoned and hanged on a tree. It was the eve of the Passover. He is taken out of the city and stoned until dead. Judas hides his body under a running stream by first diverting the waters and then allowing them to return into their channel. But his disciples take immediate advantage of this move of Judas, the Jewish Elder, by saying exactly as Yeshu had said, "He is now risen to Heaven, because his body cannot be found." Great excitement prevails, and to still it Judas draws the body from the bed of the brook, attached to a horse's tail, through the streets. Finally Simon Peter, one of Jesus' disciples in his turn gets into the Temple and gets the Wonderful Name, and gives himself out as speaking for Yeshu; he gets a following and finally dies highly respected in a tower built for him in the city, six years later. The *Toledoth Yeshu* ends here.

The second *Toledoth Yeshu*, edited by Huldreich, is possibly more full of marvels than the first, but agrees, in all principal points, as for instance, that Yeshu was the son of Miriam by Pandirah. It is of course unnecessary to point out that these tales are full of absurdities and anachronisms; as for instance the birth of the son of Stada is given in the year 4671 [See above, viz. 4761. The year 1980 A.D. is 5700 on the Hebrew calendar. Therefore 910 B.C. is 2750 in the Hebrew. *Toledoth Yeshu* is unavailable; consequently this discrepancy could not be clarified. – J. D.], which corresponds to 910 B.C., and at the same time "Queen Helena," the wife of Alexander Jannaeus of the 1st century, B.C. is supposed to have seen and spoken with Yeshu during his life. Now these tales, with the exception of the Talmud itself, which is a sober work, could be dismissed as mere fabrication of feeling, if it were not for the fact that so far back in the Christian era as the 2nd Century we find Origen, the Christian Father, alluding to them. In his work against Celsus, the philosopher, whom you will remember we adverted to last week as having written a work against the Christian religion called *The True Word*, Origen quotes (Book 1, Chapter 32) Celsus as saying that a certain soldier named Panthera, which is merely the Grecized form of Pandirah, committed adultery with Mary, upon which the carpenter turned her out of doors. And again, (1, LXIX) Celsus argues that one Panthera corrupted Mary, and he further says "the body of God would not have generated as you were." This shows that as early as the first or second century these rumors were current not only among the Jews but among the Greeks and the early

Christians.

Three or four centuries later there lived and wrote a Christian saint called Epiphanius, and in his work against heresies (the early Christians were particularly fond of writing against heresies, which included every belief that was not their own) he actually gives a genealogy of Jesus as believed in by Christians, at least some Christians – in which Jacob Panthera is the father – of two sons, Joseph and Cleophas. Joseph married Mary, and from Mary was born Jesus. So even as late, then, as the 4th century, we find that Christians had accepted the fact that in some way this man Pandirah was connected with, or was a relation in some fashion of, their Savior. To sum up: from what we have said it would seem that however much the *Toledoth Yeshu* of the Middle Ages may have been based on visionary theorizing, possibly dictated by hatred of the Christians, at whose hands the Jews had suffered so greatly, nevertheless taking into consideration the fact that the Talmud does mention the fact that the son of Stada and Pandira was called Jesus, and lived somewhere about the time of the beginning of this era, possibly a hundred years before in the reign of King Alexander Jannaeus; and in view of the fact that Origen in the 2nd century finds it of sufficient importance to go to the pains of arguing against it, quoting the statement twice, as if uneasy at its circulating in the world; and in view of the fact that in the 4th century another Christian saint, Epiphanius, gives a Christian genealogy in which this man Pandirah is given as the grandfather of Jesus, it would seem that there must be some basis of fact. What that basis of fact may be no one can say, but it is not the baseless fabric of a vision to believe that Joseph Pandirah was in some fashion connected with the story of Jesus the Man. Of course the name Jesus was a common enough name in Judaea; Joshua and Jehoshua were merely variants. It is thought by some Christian scholars that there unquestionably did live a Pandirah who was a lover or husband or grandmother of a Mary (because the name Pandirah is a feminine form which has led to his being considered a woman.)

Before we dismiss the subject of the birth of Jesus, I would like to call your attention again to two or three things as recorded or rather spoken of in the canonical gospels (canonical, of course, from “canon,” an accepted rule.) In Chapter 3 of *Mark*, verses 13 and on, there is a great deal of interesting matter. For instance, 3, 13: “And he goeth up into a mountain, and calleth unto him whom he would; and they came unto him. And he ordained twelve that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils.” That ends verse 15. Then he changes the names of his disciples. “Then they went into a house, and the multitude was so great that they could not so much as eat bread.” (Verse 20.) Now verse 21: “And when his relations heard of this they went out to lay hold of him: for they said, ‘He is mad’.” And in verse 31 we have: “There came then his brethren and his mother, and standing without, sent unto him, calling him. And he answered, Who is my mother, or my brethren?” (Verse 33.) Now is it conceivable that him of whom it had been announced to the Virgin through the angel of God that he was God himself, the son of God, they should seek to restrain from pursuing the course which it was natural that he should pursue, gathering around himself disciples and sending them out to preach? Inconsistency No. 1.

In Chapter 2 of *Luke*, verse 33, we have this: “And Joseph and his mother marvelled at those things which were spoken of him.” The best manuscripts do not say Joseph, they have the words “his father,” which imports a sense tremendously different: “And his father and *his mother* marvelled at those things which were spoken of him.” In verse 41, same chapter: “Now his parents went to Jerusalem every year at the feast of the Passover.” And in verse 43, “...and Joseph and his mother knew not of it.” In other manuscripts they have: “...*his parents* knew not of it.” These readings, differing from the accepted version of King James, have been adopted by the eminent English scholars Westcote and Hort, and the readings “Joseph and his mother” are put in an appendix under the heading “Noteworthy rejected readings.”

Now in *Matthew*, I, verse 16, the genealogy to which we referred last week ends: “And Jacob begat Joseph, the husband of Mary, of whom was born Jesus who is called Christ.” In the best Greek manuscript we have, one of the oldest and the only complete uncial, the Sinaitic, manuscript, taken from the name of the mountain Sinai where it was found, this verse ends as follows: “Joseph, to whom was betrothed Mary, the virgin, begat Jesus, who is called the Christ.” That, of course, makes Jesus the seed of David, and while it is contrary to the accepted canonical Gospels, which both in the originals and in the translations have been accepted as inspired both in text and words, nevertheless it proves, if it be accepted as a standard of authority, that Jesus called the Christ was not born of a Virgin but was born of Mary and Joseph. I may, therefore, call your attention to a quotation which I have taken from Prof. J. Estlin Carpenter, Oxford, in his book *The Bible in the 19th Century*, p. 494, where he says: “Those who believe that Joseph was the father of Jesus have the authority of the Gospels as fully as those who ascribe his birth to the direct intervention of the Holy Spirit.” And we may dismiss the subject of Jesus’ birth by referring to a remarkable inscription cut on one of the inner walls of the temple of Luxor, in which the god Amen, one of the mightiest, greatest, and oldest of the Gods in the Egyptian pantheon, is represented as standing by the side of a virgin, wife of the king or betrothed of the king, and telling her that that thing which was in her womb was himself, filled with his own soul. The circumstances [I have seen it myself] are written out with rather a singular

elaborateness. Amenhotep III, of the 18th dynasty, is the king to whom this virgin birth is ascribed. Now it may interest you to know that about the middle of the last century, the discontent both among continental and American Protestant churches at the constant attacks which were made on the translation of the various versions – that is the version of King James, both of the New Testament and the Old – was so strong that it eventuated in an assembling of some of the most learned biblical scholars of Great Britain and of this country to get out an improved translation of the Bible, both of the Old Testament and the New. Co-operation was invited by the originators of the movement from eminent scholars in all parts of the world, and the British and American revisers sat, I believe, at the same time. The British scholars were divided into two companies, one for the Old Testament and one for the New, sitting in London; and the Americans of course, sitting in this country. Later the American translation and suggestions were sent to England and a large number of the suggestions were placed, I believe, as an appendix to the new translation when published. Now the number of manuscripts upon which the translators had to work (that is, manuscripts of the New Testament) numbered some 3,000, but very few of them were complete. Some of them only consisted of portions of the New Testament, and the Sinaitic manuscript is the only uncial which shows no gaps. Now as regards the age of the manuscripts, the latest date only from the 4th or 5th centuries, that is to say from 300 to 400 years after the time that Jesus is supposed to have lived and carried out his mission. There are only two dating from the 4th century: that is to say, the Vatican manuscript of Rome, and the Sinaitic at Petersburg; and there are but two which date from the 5th century, the Alexandrine in the British Museum, and the Codex of Ephraem in the Library National at Paris. The large majority of the balance of the manuscripts date from the 9th century, 800 years after the time of Jesus.

With regard to the manuscripts of the Old Testament, there are none older than the 10th century, and there is a difference of some 500 or 600 years between the oldest Hebrew and the oldest Greek manuscripts. The reason for that seems to be that according to Jewish custom, in fact, I believe, law, every manuscript or roll, as soon as it began to show wear or the letters to become in the slightest degree illegible or torn, was immediately destroyed, the idea being thus to guarantee the full integrity of the text. It is remarkable that this being the case, a manuscript even so old as the 10th century should have been extant. Naturally enough, the manuscripts of the Old Testament would be written in Hebrew, although it was a dead language even at the time that Jesus lived, just as Latin is a dead language among us now. The language spoken when Jesus lived and worked, no matter who he was and no matter how he worked and lived the language spoken in Palestine at the time of the beginning of this era, was one of the Syriac dialects, or Aramaic, that is to say, a word coming from *Aram*, found in the Bible and signifying very much what is now called Syria, the land south of the Euphrates to the borders of Phoenicia. There are a number of Aramaic dialects, the Syriac Chaldes, and one or two others. The Semitic languages, of which Hebrew was one, Arabian another, and the Aramaic family of tongues a third branch, seem to have been restricted to the country bounded on the north by the Tigris, on the south by Egypt, on the west by the Mediterranean, and on the east by the Indian Ocean.

If Jesus lived and spoke to his disciples as supposed, he must have used, as I have said, one of the Aramaic dialects then spoken, the common tongue of the people; and there are some interesting facts in connection with this which will come up later. He certainly could hardly have spoken Hebrew to the people, it being practically a dead tongue. Now why was it that the manuscripts of the New Testament have come down to us in Greek? If Jesus lived in Palestine, why is it that our manuscripts are not in Aramaic, in Syriac, or even in Hebrew? Some manuscripts are in Syriac, but they are of comparatively late date. There was a tradition quoted by a number of the Church Fathers that Matthew, the tax gatherer, one of Jesus' supposed disciples, wrote his Gospel in Hebrew, whatever that may have meant, and that everyone interpreted it as he was able. It would seem from the critical labors of scholars, that from some such distant ancestor all the manuscripts we now have, have been derived, suffering great variation and distortion in the process of constant copying and translation. When Christianity spread from the immediate scene of the labors of the supposed founder, Greek being the tongue then spoken by the learned, the polite, the literary, it took that form, and if the traditions believed in by the early Christians are based on fact, the translations from the original were first made in Alexandria; at any rate, they bear an Alexandrine stamp. The language, the Greek, seems more closely allied to the Alexandrian Greek dialect than to any other; and it is fair to say that the translations themselves, show by a certain staccato style, a certain abruptness and terseness, that the early Christian tradition of their having been derived from some Semitic tongue may be true, because the Semitic tongues are built upon a less developed scheme than the Aryan tongues are; they are shorter in expression, more obscure.

Now it would seem as if Christianity originated in Alexandria, from legends and traditions about a Palestine sage called Jesus; and it is certainly the fact that Alexandria, being a great melting pot of learning of the age, the second city of the Roman Empire in size, was frequented by the most learned men of all nations; Greeks, Romans, Jews, Persians, Egyptians, outlanders – all gathered there. It would seem that most of the theories which we have studied before, such as the Logos, the Trinity, the Virgin Birth, the Savior idea, and many others, originated so far as

Christianity is concerned, of course, in Alexandria.

The revision of the Bible began on June 22nd, 1870. There were two companies, so called, one from the New Testament and one from the Old Testament, the Old Testament being composed of 27 members, the New Testament comprising 26. The New Testament was completed in 1880 and issued in 1881, and the Old Testament was completed in 1884 and published in 1885. The changes in the New Testament in text (that is, in the original) in translation, and in punctuation, amounted to 36,191; and how many more might have been made may be judged from the fact that no correction was accepted which did not have a majority vote of 2 to 1. In other words, taking the New Testament members as 26, there had to be a majority of 2 to 1, or 16, say 17 to 8, to carry the point. You have heard the first three gospels, *Matthew*, *Mark*, and *Luke*, spoken of as 'synoptics'. It may be of interest to remember that this word so commonly used, and meaning *those who saw the thing together*, or *eyewitnesses*, who saw the events described together, originated with the German Griesbach, a learned professor, who in 1776 published a *Synopsis* as he called it, of the first three gospels, to show, as he supposed, their identity of view. John was so obviously different in many points from the others that it could not be called one of the synoptics.

In the early Christian ages there were writings without number. The Christian Fathers and saints seem to have had inexhaustible fecundity in emitting writings of many kinds, Acts, Gospels, memoirs, works against heretics, writings of encouragement, letters, translations, etc. But why or how these four Gospels and the other writings which compose our New Testament came to be accepted as canonical is practically unknown. There are a number of marvellous tales which it would be absurd to refer to because not even the most rigorous opponent of Christianity quotes them otherwise than with a laugh, but the first definite fact to which we can point as showing an established New Testament, is in the third Council of Carthage, held in the year 397, and we there find the New Testament comprising practically the same books that we now have.

Our time is so short, that I must cut down what I want to say about the Apocryphal Gospels (from a Greek word meaning hidden, recondite, or obscure; and the word apocryphal is used in the church writings to signify something which is not accepted; so that the apocryphal gospels will be those gospels which are not accepted by the Church, not canonical). It will be proper to say that in the early days of Christianity, however, a great number of these apocryphal gospels were accepted as fully as any others; were daily read and studied for spiritual benefit. Some of them are very interesting for the subject matter they contain, as showing the state of mind and spirit of the Christians of the early ages. Some of them contain very extraordinary miracles, which are interesting from a psychological standpoint, as a psychological study; and others report traditions of Jesus and his acts, which are also valuable; one of them showing Jesus as flying into a passion with some boy and striking him and killing him. He then resuscitated the boy, on his mother's prayer, by kicking the boy's hinderparts – Gospel of *Matthew*, 26. There are 13 apocryphal *Acts*; and a number of *Revelations*, 5 or 6, as I remember. All belong to the literature of the early Christian centuries. No one can say how much more of the literature has perished, because so great was the hatred of the different sects of Christians for each other that they never hesitated to destroy the writings of their opponents when they could come upon them.

It is popularly supposed that the Mohammedans reject Jesus. This seems to be the common belief of all Christians; and that they look upon Christians as heretics (and so they do), infidels (and so they do), and that they speak of Mary the Virgin, his mother, in terms of which would bring the flush of shame to the cheek of the pious Christian. During the Middle Ages, at the time of the Crusades (or shortly before) and the wars against the gallant Saladin, the common way the Moslems were spoken of, was infidels, cursed infidels, beastly men-dogs, and various other names of similar character. The Mohammedans, however, accept Jesus as the Messiah; they accept him as the logos of God; but they deny that he was the son of God, and that he was the second person of the Trinity. In fact, they deny the Trinity, as we noticed in our first study. They teach, among many other things, that there has been a succession of 124,000 prophets, or, as it is sometimes given, 224,000; 313 of them of special importance; and out of these, six are of more particular importance; and these six are: Adam, Abraham, Moses, Jesus Christ, and Mohammed, who was the last prophet and the greatest of them all. Mohammedanism is largely based on parts of the Hebrew Bible, combined with a large amount of Persian traditions and religious thought, and with a certain substratum of the native beliefs which were current before Mohammed taught. They believe in the resurrection of the body and of the soul: that the good will be saved, and the bad will be punished; that when a man dies, two angels, *Munkar* and *Nakir*, sit, one at his head and one at his feet, and question him as to his good deeds, and if he can be proved to have been a bad man, they punish him with iron maces, but if he can prove himself to have been a good man, obedient to the established laws of the prophet, and to natural morality, he goes to a place of peace, to await the judgment trumpet of God. They believe that when men die the body decays and goes to its elements, but that the coccyx bone, the last bone of the spinal column, contains the seeds of vitality, and that at the time of the resurrection, there will fall a tremendous flood of rain upon the earth, lasting for 40 days, and that the earth will be covered with some 22 feet with water, and that then these bones will sprout like plants, and that these plants will be the bodies of all –

Mohammedans, Jews, pagans, everybody, even the animals. Then men will be judged finally according to their desserts; both good and bad will have to pass across the bridge Al-Sirat, that is finer than hair and sharper than a sword; the evil will be precipitated to one of the seven hills, and the good will pass lightly and swiftly over and will then go to Paradise, which is above the seven heavens. Paradise is a wonderful place. Its soil is composed of the purest wheaten flour, or of musk, or of saffron; accounts differ. Mohammed himself seems not sure to have known. Its stones are the brightest gems, and its walls are of gold and silver. In it grows the wonderful Tuba tree, which produced everything that the faithful need; raiment, horses, food, drink. The faithful will pass their time in the company of the blackeyed women of Paradise, called the *Khur-al-Uyum*, the ‘houris’ or women of Paradise. These blackeyed nymphs have none of the imperfections of mortal women, nor any of the unpleasantness common to flesh. They are made of pure musk. They are immortal; they live in hollow pearls, 60 miles long and 60 miles wide. The faithful who dwell in Paradise will be as men are at 30 years of age; suffering nothing, in the fullest enjoyment of health and life; they will have the stature of Father Adam, 110 feet high, and they will live in the bliss of Paradise eternally. The Christian Heaven varies according to the way we look at it, from singing hymns to the Eternal, to contemplating the agony of the damned. It is doubtful if the rather gross imagery of the Mohammedan is worse than the imbecility or ferocity of the Christian scheme.

We are speaking of the Holy Spirit (I am clearing up a number of points now, so that we can continue our regular studies in our next meeting) – we were speaking of the Holy Spirit on other occasions, and you may remember that we alluded to the fact that a number of the early Christians considered the Holy Spirit as feminine. This seems to have been very common in the early ages of Christianity. In the gospel supposedly written by Matthew [*Gospel of the Hebrews*], to which we alluded a little while ago, there occurs this verse which is found in the Christian Father Origen. He quotes it twice in his Homily 15: once on *Jeremiah* and once on *John*. I will give you the original Greek, as you may care to study it yourself.

{Arti elabe me meter mou to agion pneuma, en mia ton trichon mou, kai anenegke me eis to oros to mega thabor.}
“Then took my mother, the Holy Spirit, in one of my hairs and brought me up to the mountain, the great Thabor.” It is also quoted by the Latin Father Jerome (*Michaeas*, vii, 6), and he puts it naturally in Latin: “*Modo tulit me mater mea Spiritus Sanctus in uno capilorum meorum*” – “Then took me my mother, the Holy Spirit, in one of my hairs.” The point to notice is that the Holy Spirit is spoken of in this gospel of the Hebrews as “my mother,” and she speaks of Jesus as “my son.” Origen also speaks of the Holy Ghost, that is the Holy Spirit, in the following fashion:

{Padiske de kurias tou agiou pneumatou e psuche.}

The soul is handmaiden to her mistress, the Holy Spirit.

TG Christian Scientist A newly-coined term for denoting the practitioners of an art of healing 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. The “Mental Scientists” are 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 ailings 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 no wise both Christian and Mental Scientists from succumbing to disease, and nursing chronic diseases in their own bodies just like ordinary mortals.

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WG Christos (*Greek*) The Higher Self, Isvara.

OG Christos (*Greek*) Christos or “Christ” is a word literally signifying one who has been “anointed.” This is a direct reference, a direct allusion, to what happened during the celebration of the ancient Mysteries. Unction or anointing was one of the acts performed during the working of the rites of those ancient Mysteries in the countries surrounding the Mediterranean Sea. The Hebrew word for an anointed one is *mashiah* – “messiah” is a common way of misspelling the Hebrew word – meaning exactly the same thing as the Greek word Christos.

Each human being is an incarnation, an imbodiment, of a ray of his own inner god – the divinity living in the core of the core of each one. The modern Christians of a mystical bent of mind call it the Christ Immanent, the immanent Christos, and they are right as far as they go, but they do not carry the thought far enough. Mystically speaking, the Christos is the deathless individuality; and when the striving personal ego becomes united permanently with this

stainless individuality, the resultant union is the higher ego, “the living Christ” – a Christ among men, or as the Buddhists would say, a human or manushya-buddha.

WS **Christos spirit** The inner god; the Father within.

SI **chrosophaes Hermes** II 28 (*Greek*) “Golden-colored Hermes.”

TG **Chthonia** (*Greek*) Chaotic earth in the Hellenic cosmogony.

TG **Chuang** A great Chinese philosopher.

TG **Chubilgan** (*Mongolian*) Or *Khubil Khan*. The same as *Chutuktu*.

PV **Chuen** Third in the Maya primary calendric series of regents or Ahau, equated with Hun Chouen of the *Popol Vuh*; god C of the Maya codices, who symbolizes the Third Regent, and has the face of a monkey. Associated with the sign Chuen and the Third Age of the *Popol Vuh*.

TG **Chutuktu** (*Tibetan*) An incarnation of Buddha or of some Bodhisattva, as believed in Tibet, where there are generally five manifesting and two *secret* Chutuktus among the high Lamas.

FY **Chutuktu** The five chief Lamas of Tibet.

TG **Chyuta** (*Sanskrit*) Means, “the fallen” *into generation*, as a Kabbalist would say; the opposite of *achyuta*, something which is not subject to change or differentiation; said of deity.

WG **Chyuta** “The fallen,” a term applied to those Dhyanis who, incarnating in human form, “fell” into generation.

PV **Cib** “Light, torch.” Fourth in the Maya primary calendric series of regents or Ahau, equated with Hunahpu of the *Popol Vuh* as Regent of the Fourth Age or Age of Quiche-Maya culture.

PV **Cimi** Second in the Maya primary calendric series of regents or Ahau, equated with the Came of the *Popol Vuh*.

TG **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 “Rebirth” or “Reincarnation.”

OG **Circulations of the Kosmos** Also Circulations of the Universe. This is a term used in the ancient wisdom or esoteric philosophy to signify the network, marvelously intricate and builded of the channels or canals or paths or roads followed by peregrinating or migrating entities as these latter pass from sphere to sphere or from realm to realm or from plane to plane. The pilgrim monads, however far advanced or however little advanced in their evolution, inevitably and ineluctably follow these circulations. They can do nothing else, for they are simply the spiritual, psychomagnetic, astral, and physical pathways along which the forces of the universe flow; and consequently, all entities whatsoever being indeed imbodiments of forces must of necessity follow the same routes or pathways that the abstract forces themselves use.

These circulations of the kosmos are a veritable network between planet and planet, and planet and sun, and between sun and sun, and between sun and universe, and between universe and universe. Furthermore, the circulations of the kosmos are not restricted to the material or astral spheres, but are of the very fabric and structure of the entire universal kosmos, inner as well as outer. It is one of the most mystical and suggestive doctrines of theosophy.

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

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

OG **Clairaudience** In its largest sense the word means simply “clear-hearing.” True clairaudience is a spiritual faculty, the faculty of the inner spiritual ear, of which the psychical clairaudience is but a distorted and therefore deceptive reflection; neither is it hearing with the physical ear, so imperfect and undeveloped a sensory organ as the latter is. The power to hear with the inner ear enables you to hear anything you will, and at whatever distance, whether on Mars, or on the Sun, or on the Moon, or on Jupiter, or perhaps even on some distant star, or easily anywhere on Earth. Having this spiritual clairaudience, you can hear the grass grow, and that hearing will be to you like a symphonic musical poem. You can hear the celestial orbs singing their songs as they advance along their orbits through space, because everything that is, is in movement, producing sound, simple or composite as the case may be. Thus in very truth every tiny atom sings its own note, and every composite entity, therefore, is an imbodiment musical poem, a musical symphony. (See *Music of the Spheres*)

TG **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.

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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.

OG Clairvoyance In its largest sense the word simply means “clear-seeing,” insight behind the veils, inner visioning. Genuine clairvoyance is a spiritual faculty and is the ability to see and to see aright; and in seeing to know that your seeing is truth. This is no psychical faculty. The clairvoyance commonly called the psychical clairvoyance is very deceptive, because it is a mere moonlight reflection so to speak, and this moonlight reflection is uncertain, deceiving, and illusory. Genuine spiritual clairvoyance, of which the psychical clairvoyance so called is but a feeble ray, will enable one to see what passes at immense distances. You can sit in your armchair and see, with eyes closed, all that you care to see, however far away. This can be done not only in this exterior world, but one can penetrate into the interior and invisible worlds with this spiritual vision, and thus know what is going on in the worlds spiritual and ethereal. This vision is not physical vision, nor that which, on the astral plane, manifests itself as psychical clairvoyance; but true vision is spiritual clairvoyance – seeing through the inner spiritual eye.

TG Clemens Alexandrinus A Church Father and a voluminous writer, who had been a Neo-Platonist and a disciple of Ammonius Saccas. He lived between the second and the third centuries of our era, at Alexandria.

KT 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.

TG Cock A very occult bird, much appreciated in ancient augury and symbolism. According to the *Zohar*, the cock crows three times before the death of a person; and in Russia and all Slavonian countries whenever a person is ill on the premises where a cock is kept, its crowing is held to be a sign of inevitable death, unless the bird crows at the hour of midnight, or immediately afterwards, when its crowing is considered natural. As the cock was sacred to Aesculapius, and as the latter was called the *Soter* (Saviour) who raised the dead to life, the Socratic exclamation “We owe a cock to Aesculapius,” just before the Sage’s death, is very suggestive. As the cock was always connected in symbology with the Sun (or solar gods), Death and Resurrection, it has found its appropriate place in the four Gospels in the prophecy about Peter repudiating his Master before the cock crowed thrice. The cock is the most magnetic and sensitive of all birds, hence its Greek name *alectruon*.

TG Codex Nazaraeus (*Latin*) The “Book of Adam” – the latter name meaning *anthropos*, Man or Humanity. The Nazarene faith is called sometimes the Bardesanian system, though Bardesanes (B.C. 155 to 228) does not seem to have had any connection with it. True, he was born at Edessa in Syria, and was a famous astrologer and Sabian before his alleged conversion. But he was a well-educated man of noble family, and would not have used the almost incomprehensible Chaldeo-Syriac dialect mixed with the mystery language of the Gnostics, in which the *Codex* is written. The sect of the Nazarenes was pre-Christian. Pliny and Josephus speak of the Nazarites as settled on the banks of the Jordan 150 years B.C. (*Ant. Jud.* xiii. p. 9); and Munk says that the “Naziareate was an institution established before the laws of Musah” or Moses. (Munk p. 169.) Their modern name is in Arabic – *El Mogtasila*; in European languages – the Mendaeans or “Christians of St. John.” (See *Baptism*) But if the term Baptists may well be applied to them, it is not with the Christian meaning: for while they were, and still are Sabians, or pure astrolaters, the Mendaeans of Syria, called the Galileans, are pure polytheists, as every traveller in Syria and on the Euphrates can ascertain, once he acquaints himself with their mysterious rites and ceremonies. (See *Isis Unveiled* ii. 290, et seq.) So secretly did they preserve their beliefs from the very beginning, that Epiphanius who wrote against the Heresies in the 14th century confesses himself unable to say what they believed in (I. 122); he simply states that they never mention the name of Jesus, nor do they call themselves Christians (loc. cit. 190). Yet it is undeniable that some of the alleged philosophical views and doctrines of Bardesanes are found in the codex of the Nazarenes. (See Norberg’s *Codex Nazaraeus*, or the “Book of Adam,” and also “Mendaeans.”)

WGa Codex Nazaraeus The *Codex* of the Nazarenes; the Book of Adam. See Norberg’s *Codex Nazaraeus*.

TG Coeur, Jacques A famous Treasurer of France, born in 1408, who obtained the office by black magic. He was reputed as a great alchemist and his wealth became fabulous; but he was soon banished from the country, and retiring to the Island of Cyprus, died there in 1460, leaving behind enormous wealth, endless legends and a bad reputation.

TG Coffin-Rite, or Pastos This was the final rite of Initiation in the Mysteries in Egypt, Greece and elsewhere. The last and supreme secrets of Occultism could not be revealed to the Disciple until he had passed through this allegorical ceremony of *Death and Resurrection* into new light. “The Greek verb *teleutao*,” says Vronsky, “signifies in the active voice ‘I die’, and in the middle voice ‘I am initiated.’” Stobaeus quotes an ancient author, who says, “The mind is affected in *death*, just as it is in the *initiation* into the Mysteries and word answers to word, as well as thing to thing; for *telutan* is ‘to die’, and *teleisthai* ‘to be initiated.’” And thus, as Mackenzie corroborates, when the

Aspirant was placed in the *Pastos*, Bed, or Coffin (in India on the *lathe*, as explained in *The Secret Doctrine*), “he was symbolically said to die.”

SI **Cogito ergo sum** II 242 (*Latin*) “I think, therefore I am.” — Descartes, *Principes ...* 1.7

TG **Collanges, Gabriel de** Born in 1524. The best astrologer in the XVIth century and a still better Kabbalist. He spent a fortune in the unravelling of its mysteries. It was rumoured that he died through poison administered to him by a Jewish Rabbin-Kabbalist.

TG **College of Rabbis** A college at Babylon; most famous during the early centuries of Christianity. Its glory, however, was greatly darkened by the appearance in Alexandria of Hellenic teachers, such as Philo Judaeus, 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 thaumaturgy were not regarded as sinners or impostors when orthodox Jews were at the head of such schools of “*hazim*.” These 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.

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TG **Collemann, Jean** An Alsatian, born at Orleans, according to K. Mackenzie; other accounts say he was a Jew, who found favour owing to his astrological studies, with both Charles VII. and Louis XI., and that he had a bad influence on the latter.

TG **Collyridians** A sect of Gnostics who, in the early centuries of Christianity, transferred their worship and reverence from Astoreth to Mary, as Queen of Heaven and Virgin. Regarding the two as identical, they offered to the latter as they had done to the former, buns and cakes on certain days, with sexual symbols represented on them.

VS **Compassion Absolute** (III 31, p. 70) This “compassion” must not be regarded in the same light as “God, the divine love” of the Theists. Compassion stands here as an abstract, impersonal law whose nature, being absolute Harmony, is thrown into confusion by discord, suffering and sin.

Communion – See *Christianity*

OG **Consciousness** In all its forms and protean manifestations, consciousness is spirit-matter – force and matter, or spirit and substance, are one – hence consciousness is the finest and loftiest form of energy, is the root of all things, and is coextensive with cosmic space. It is, therefore, the foundation and the essence of gods, of monads, and of atoms – the three generalized degrees, kosmically speaking, of the universe. A natural corollary from this is that the universe therefore is imbodied consciousness, or much more correctly we should call it a quasi-infinite aggregate of imbodied consciousnesses.

ST **Constellations:**

Mesha	Aries the Ram
Rishabha	Taurus the Bull
Mithuna	Gemini the Twins
Karkataka	Cancer the Crab
Simha	Leo the Lion
Kanya	Virgo the Virgin
Tula	Libra the Scales
Vrischika	Scorpio the Scorpion
Dhanus	Sagittarius the Archer
Makara	Capricorn the Sea Goat
Kumbha	Aquarius the Watering Man
Mina	Pisces the Fish

TG **Continents** In the Buddhist cosmogony, according to Gautama Buddha’s exoteric doctrine, there are numberless systems of worlds (or *Sakwala*) all of which are born, mature, decay, and are destroyed periodically. Orientalists translate the teaching about “the four great continents which do not communicate with each other,” as meaning that “upon the earth there are four great continents” (See Hardy’s *Eastern Monachism*, p. 4), while the doctrine means simply that around or *above* the earth there are on either side four worlds, i.e., the earth appearing as

the fourth on each side of the arc.

PV Copal The sap from various Central American trees which is used by Mayan natives for incense for purificative and other purposes. Equated with blood and rain as a divine substance or exudation in nature.

WW Correspondence (pp. 75-76) We saw that the term {hierarchies} was generally applied to those institutions in human affairs whereby authority is deputed or delegated from higher to lower, and that each step, on the hierarchical theory, required another one above it and another one below it. While we saw that this applied to human affairs, nevertheless we also saw that it was a *correspondence*, to use Swedenborg's term, of what exists in the cosmos. And if we could get a proper, clear, concise, intelligible view of what hierarchy means in man, or rather, in the affairs of mankind, we have thereby a key by which we may understand the operations that take place in nature – these operations, being the working of intelligence and will upon matter. This takes place according to what H. P. Blavatsky called *the doctrine of analogy*. Now analogy itself is a science. There are such things as false analogies in logic, and there are manifestations in nature which one can perceive, see, study, and yet they are not, properly speaking, analogies with some set standard. They are apparent analogies, false analogies. To use our own terms, they are *Mayavic*, that is, illusionary (from the Sanskrit, *Maya*, illusion.)

“As it is above, so it is below” is the great Hermetic axiom, which you will find all through our literature. The *Kabalists* had a similar doctrine, i.e. that in the manifestation of the unnameable Deity – this manifestation being accomplished through hierarchies of angelical beings, each angel or each entity, or each god as a Greek would say, Deva as a Hindu or Buddhist would say – each of these entities is impressed as the wax takes the impress of the seal, with the characteristic of its hierarchical head. Therefore, ...every series of entities proceeding from a hierarchical head bears the stamp or characteristic of that fountain, that source.

TG Corybantes, Mysteries of the These were held in Phrygia in honour of Atys, the youth beloved by Cybele. The rites were very elaborate within the temple and very noisy and tragic in public. They began by a public bewailing of the *death* of Atys and ended in tremendous rejoicing at his *resurrection*. The statue or image of the victim of Jupiter's jealousy was placed during the ceremony in a *pastos* (coffin), and the priests sang his suffering. Atys, as Visvakarma in India, was a representative of Initiation and Adeptship. He is shown as being born impotent, because chastity is a requisite of the life of an aspirant. Atys is said to have established the rites and worship of Cybele, in Lydia. (See *Pausan.*, vii., c. 17.)

TG Cosmic Gods Inferior gods, those connected with the formation of matter.

TG Cosmic ideation (*Occultism*) Eternal thoughts impressed on substance or spirit-matter, in the eternity; thought which becomes *active* at the beginning of every new life-cycle.

TG Cosmocrates (*Greek*) “Builders of the Universe,” the “world architects,” or the Creative Forces personified.

IN Cosmogensis (from *Greek kosmos* “world” + *genesis* “birth”) Genesis and evolution of the cosmos.

OG Cosmos Whenever a theosophist speaks of the cosmos or the universe, he by no means refers only to the physical sphere or world or cross section of the boundless All in which we humans live, but more particularly to the invisible worlds and planes and spheres inhabited by their countless hosts of vitalized or animate beings. In order to avoid redundancy of words and often confusing repetitions in the midst of an explanation dealing with other matters, since H. P. Blavatsky's time it has been customary among careful theosophical writers to draw a distinction of fact between cosmos and kosmos. The solar universe or solar system is frequently referred to as cosmos or solar cosmos; and the galactic universe or our own home-universe it has been customary to refer to as the kosmos. This distinction, however, does not always hold, because sometimes in dealing with abstract questions where the application of the thought can be indifferently made either to the galactic or to the solar universe, the two forms of spelling may be used interchangeably. See *Kosmos, Kosmic Life*

TG Cow-worship The idea of any such “worship” is as erroneous as it is unjust. No Egyptian worshipped *the cow*, nor does any Hindu worship this animal now, though it is true that the cow and bull were sacred then as they are today, but only as the natural physical symbol of a metaphysical ideal; even as a church made of bricks and mortar is sacred to the civilized Christian because of its associations and not by reason of its walls. The cow was sacred to Isis, the Universal Mother, Nature, and to the Hathor, the female principle in Nature, the two goddesses being allied to both sun and moon, as the disk and the cow's horns (crescent) prove. (See *Hathor, Isis*) In the *Vedas*, the Dawn of Creation is represented by a cow, This dawn is Hathor, and the day which follows, or Nature already formed, is Isis, for both are one except in the matter of time. Hathor the elder is “the mistress of the seven mystical cows” and Isis, “the Divine Mother,” is the “cow-horned,” *the cow of Plenty* (or Nature, Earth), and, as the mother of Horns (the physical world) – the “mother of all that lives.” The *outa* was the symbolic eye of Horns, the right being the sun, and the left the moon. The right “eye” of Horus was called “the cow of Hathor,” and served as a powerful amulet, as the dove in a nest of rays or glory, with or without the cross, is a talisman with Christians, Latins and Greeks. The *Bull* and the *Lion* which we often find in company with Luke and Mark in the frontispiece of their respective Gospels in the Greek and Latin texts, are explained as symbols – which is indeed the fact. Why not admit

the same in the case of the Egyptian sacred Bulls, Cows, Rams, and Birds?

SI Credat Judaeus Apella II 451 (*Latin*) “Apella the Jew may believe that...” — Horace, *Satires* 1.5.100

TG Cremer, John An eminent scholar who for over thirty years studied Hermetic philosophy in pursuance of its practical secrets, while he was at the same time Abbot of Westminster. While on a voyage to Italy, he met the famous Raymond Lully whom he induced to return with him to England. Lully divulged to Cremer the secrets of the stone, for which service the monastery offered daily prayers for him. Cremer, says the *Royal Masonic Cyclopaedia*, “having obtained a profound knowledge of the secrets of Alchemy, became a most celebrated and learned adept in occult philosophy...lived to a good old age, and died in the reign of King Edward III.”

TG Crescent *Sin* was the Assyrian name for the moon, and *Sin-ai* the Mount, the birth-place of Osiris, of Dionysos, Bacchus and several other gods. According to Rawlinson, the moon was held in higher esteem than the sun at Babylon, because *darkness preceded light*. The crescent was, therefore, a sacred symbol with almost every nation, before it became the standard of the Turks. Says the author of *Egyptian Belief*, “The crescent.....is not essentially a Mahometan ensign. On the contrary, it was a Christian one, derived through Asia from the Babylonian Astarte, Queen of Heaven, or from the Egyptian Isis....whose emblem was the crescent. The Greek Christian Empire of Constantinople held it as their palladium Upon the conquest of the Turks, the Mahometan Sultan adopted it for the symbol of his power. Since that time the *crescent* has been made to oppose the idea of the cross.”

TG Crioccephale (*Greek*) Ram-headed, applied to several deities and emblematic figures, notably those of ancient Egypt, which were designed about the period when the Sun passed, at the Vernal Equinox, from the sign Taurus to the sign Aries. Previously to this period, bull-headed and horned deities prevailed. Apis was the type of the Bull deity, Ammon that of the ram-headed type: Isis, too, had a Cow’s head allotted to her. Porphyry writes that the Greeks united the Ram to Jupiter and the Bull to Bacchus.

TG Crocodile “The great reptile of Typhon.” The seat of its worship “was Crocodilopolis and it was sacred to Set and Sebak – its alleged creators. The primitive Rishis in India, the *Manus*, and Sons of Brahm/a, are each the progenitors of some animal species, of which he is the alleged “father;” in Egypt, each god was credited with the formation or creation of certain animals which were sacred to him. Crocodiles must have been numerous in Egypt during the early dynasties, if one has to judge by the almost incalculable number of their mummies. Thousands upon thousands have been excavated from the grottoes of Moabdeh, and many a vast *necropolis* of that Typhonic animal is still left untouched. But the Crocodile was only worshipped where his god and “father” received honours. Typhon (*which see*) had once received such honours and, as Bunsen shows, had been considered a great god. His words are, “Down to the time of Ramses B.C. 1300, Typhon was one of the most venerated and powerful gods, a god who pours blessings and life on the rulers of Egypt.” As explained elsewhere, Typhon is the material aspect of Osiris. When Typhon, the Quaternary, *kills* Osiris, the triad or divine Light, and cuts it metaphorically into 14 pieces, and separates himself from the “god,” he incurs the execration of the masses; he becomes the evil god, the storm and hurricane god, the burning sand of the Desert, the constant enemy of the Nile, and the “slayer of the evening beneficent dew,” because Osiris is the ideal Universe, Siva the great Regenerative Force, and Typhon the material portion of it, the evil side of the god, or the Destroying Siva. This is why the crocodile is also partly venerated and partly execrated. The appearance of the crocodile in the Desert, far from the water, prognosticated the happy event of the coming inundation – hence its adoration at Thebes and Ombos. But he destroyed thousands of human and animal beings yearly – hence also the hatred and persecution of the Crocodile at Elephantine and Tentyra.

WG Crore 10,000,000.

IN Crore (from *Hindu karor*) Ten million.

TG Cross Mariette Bey has shown its antiquity in Egypt by proving that in all the primitive sepulchres “the plan of the chamber has *the form of a cross*.” It is the symbol of the Brotherhood of races and men; and was laid on the breast of the corpses in Egypt, as it is now placed on the corpses of deceased Christians, and, in its *Swastica* form (*croix cramponnee*), on the hearts of the Buddhist adepts and Buddhas. See **Calvary Cross**

TG Crux Ansata (*Latin*) The handled cross, {symbol shaped like a sans serif T with equal length lines}; whereas the *tau* is {same as last description}, in this form, and the oldest Egyptian cross or the *tat* is thus +. The *crux ansata* was the symbol of immortality, but the *tat*-cross was that of spirit-matter and had the significance of a sexual emblem. The *crux ansata* was the foremost symbol in the Egyptian Masonry instituted by Count Cagliostro; and Masons just have indeed forgotten the primitive significance of their highest symbols, if some of their authorities still insist that the *crux ansata* is only a combination of the *cteis* (or yoni) and *phallus* (or lingham). Far from this. The handle or *ansa* had a double significance, but never a phallic one; as an attribute of Isis it was the mundane circle; as a symbol of law on the breast of a mummy it was that of immortality, of an endless and beginningless eternity, that which descends upon and grows out of the plane of material nature, the horizontal feminine line, surmounting the vertical male line – the fructifying male principle in nature or spirit. Without the handle the *crux ansata* became the *tau* {same as description above}, which, left by itself, is an androgyne symbol, and becomes

purely phallic or sexual only when it takes the shape +.

WG Crux Ansata (*Latin*) The ansated cross. See *Svastika*

TG Crypt (*Greek*) A secret subterranean vault, some for the purpose of initiation, others for burial purposes. There were crypts under every temple in antiquity. There was one on the Mount of Olives, lined with red stucco, and built before the advent of the Jews.

PV Culebra Spanish, “snake,” a pejorative term for the Seven Came, their hellish nahuals, and the *brujos* or black magicians who represent them on earth See *Sierpe*

TG Curetes The Priest-Initiates of ancient Crete, in the service of Cybele. Initiation in their temples was very severe; it lasted twenty-seven days, during which time the aspirant was left by himself in a crypt, undergoing terrible trials. Pythagoras was initiated into these rites and came out victorious.

TG Cutha An ancient city in Babylonia after which a tablet giving an account of “creation” is named. The “Cutha tablet” speaks of a “temple of Sittam,” in the sanctuary of Nergal, the “giant king of war, lord of the city of Cutha,” and is purely esoteric. It has to be read symbolically, if at all.

TG 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 influences and their correlations between men and gods – a fact entirely lost sight of by modern astrologers.

KT Cycle (*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 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.

WGa Cycle a ring or turn, from the Greek *Kuklos*; more properly a spiral; a day and night are a cycle; a year is another. The returning again of any time or any impression. The subject of cycles is of the greatest importance, as it includes all history and all evolution. The best known large cycle is the *sidereal*, a little over 25,000 years.

OG Cycles or **Law of Cycles** An exceedingly interesting branch of theosophical study, and one dealing with a fact which is so obviously manifest in the worlds surrounding us that its existence can hardly be denied, except by the willfully blind, is what may be called the law of cycles, or nature’s repetitive operations.

We find nature repeating herself everywhere, although such repetition of course is not merely a running in the same old ruts on each recurrence of the cyclic activity; for each recurrence is of course the expression of a modification, more or less great, of what has preceded. Day succeeds night, winter succeeds summer, the planets circulate around the suns in regular and periodical courses; and these are but familiar examples of cyclical activity.

Cycles in nature show the time periods of periodic recurrence along and in which any evolving entity or thing expresses the energies and powers which are itself, so that cycles and evolution are like the two sides of a coin: the one shows the time periods or cycles, and the other side manifests the energetic or substantial qualities appearing in manifestation according to these cyclical time-periods; but back of this apparently double but actually single process always lie profound karmic causes.

TG Cynocephalus (*Greek*) The Egyptian *Hapi*. There was a notable difference between the ape-headed gods and the “Cynocephalus” (*Simia hamadryas*), a dog-headed baboon from upper Egypt. The latter, whose sacred city was Hermopolis, was sacred to the lunar deities and Thoth-Hermes, hence an emblem of secret wisdom-as was Hanuman, the monkey-god of India, and later, the elephant-headed Ganesha. The mission of the Cynocephalus was to show the way for the Dead to the Seat of Judgment and Osiris, whereas the ape-gods were all phallic. They are almost invariably found in a crouching posture, holding on one hand the *outa* (the eye of Horus), and in the other the sexual cross. Isis is seen sometimes riding on an ape, to designate the fall of divine nature into generation.