

# Z

TG **Z**. The 26th letter of the English alphabet. It stands as a numeral for 2,000, and with a dash over it thus {Z with a horizontal line above}, equals 2,000,000. It is the seventh letter in the Hebrew alphabet – *zayin*, its symbol being a kind of Egyptian sceptre, a weapon. The *zayin* is equivalent to number seven. The number twenty-six is held most sacred by the Kabbalists, being equal to the numerical value of the letters of the Tetragrammaton – thus:

$$\begin{array}{l} \text{he} \quad \text{vau} \quad \text{he} \quad \text{yod} \\ 5 + 6 + 5 + 10 = 26. \end{array}$$

TG **Zabulon** (*Hebrew*) The abode of God, the tenth Devachan in degree. Hence Zabulon, the tenth son of Jacob.

TG **Zacchai** (*Hebrew*) One of the deity-names.

TG **Zadok** (*Hebrew*) According to Josephus (See *Antiquities*, x, 8, Sec. 6), Zadok was the first High-Priest Hierophant of Solomon's High Temple. Masons connect him with some of their degrees.

TG **Zalmat Gaguadi** (*Akkadian*) Literally, "the dark race," the first that fell into generation in the Babylonian legends. The *Adamic* race, one of the two principal races that existed at the time of the "Fall of Man" (hence our *third* Root-race), the other being called *Sarku*, or the "light race." (*The Secret Doctrine*, II., 5.)

TG **Zampun** (*Tibetan*) The sacred tree of life, having many mystic meanings.

TG **Zarathustra** (*Zend-Avestian*) The great lawgiver, and the founder of the religion variously called Mazdaism, Magism, Parseism, Fire-worship, and Zoroastrianism. The age of the last Zoroaster (for it is a generic name) is not known, and perhaps for that very reason. Xanthus of Lydia, the earliest Greek writer who mentions this great lawgiver and religious reformer, places him about six hundred years before the Trojan War. But where is the historian who can now tell when the latter took place? Aristotle and also Eudoxus assign him a date of no less than 6,000 years before the days of Plato, and Aristotle was not one to make a statement without a good reason for it. Berosus makes him a king of Babylon some 2,200 years B.C.; but then, how can one tell what were the original figures of Berosus, before his MSS. passed through the hands of Eusebius, whose fingers were so deft at altering figures, whether in Egyptian synchronistic tables or in Chaldean chronology? Haug refers Zoroaster to at least 1,000 years B.C.; and Bunsen (*God in History*, Vol. I., Book III., ch. vi., p. 276) finds that Zarathustra Spitama lived under the King Vistaspa about 3,000 years B.C., and describes him as "one of the mightiest intellects and one of the greatest men of all time." It is with such *exact* dates in hand, and with the utterly extinct language of the Zend, whose teachings are rendered, probably in the most desultory manner, by the Pahlavi translation – a tongue, as shown by Darmsteter, which was itself growing obsolete so far back as the Sassanides – that our scholars and Orientalists have presumed to monopolise to themselves the right of assigning hypothetical dates for the age of the holy prophet Zurthust. But the Occult records claim to have the correct dates of each of the thirteen Zoroasters mentioned in the *Dabistan*. Their doctrines, and especially those of the last (*divine*) Zoroaster, spread from Bactria to the Medes; thence, under the name of Magism, incorporated by the Adept-Astronomers in Chaldea, they greatly influenced the mystic teachings of the Mosaic doctrines, even before, perhaps, they had culminated into what is now known as the modern religion of the Parsis. Like Manu and Vyasa in India, Zarathustra is a generic name for great reformers and law-givers. The hierarchy began with the divine Zarathustra in the *Vendidad*, and ended with the great, but mortal man, bearing that title, and now lost to history. There were, as shown by the *Dabistan*, many Zoroasters or Zarathustras. As related in *The Secret Doctrine*, Vol. II., the last Zoroaster was the founder of the Fire-temple of Azareksh, many ages before the historical era. Had not Alexander destroyed so many sacred and precious works of the Mazdeans, truth and philosophy would have been more inclined to agree with history, in bestowing upon that Greek Vandal the title of "the Great."

TG **Zarpanitu** (*Akkadian*) The goddess who was the supposed mother, by Merodach, of *Nebo*, god of wisdom. One of the female "Serpents of Wisdom."

TG **Zelator** The lowest degree in the exoteric Rosicrucian system; a kind of probationer or low chela.

FY **Zend** The sacred language of ancient Persia.

TG **Zend-Avesta** (*Pahlavi*) The general name for the sacred books of the Parsis, fire or sun worshippers, as they are ignorantly called. So little is understood of the grand doctrines which are still found in the various fragments that compose all that is now left of that collection of religious works, that Zoroastrianism is called indifferently Fire-worship, Mazdaism, or Magism, Dualism, Sun-worship, and what not. The *Avesta* has two parts as now collected together, the first portion containing the *Vendidad*, the *Visperad* and the *Yasna*; and the second portion, called the *Khorda Avesta* (Small Avesta), being composed of short prayers called Gah, Nyayish, etc. *Zend* means "a commentary or explanation," and *Avesta* (from the old Persian *abashta*, "the law.") (See *Darmsteter*.) As the translator of the *Vendidad* remarks in a foot note (See *Int.* xxx.): "what it is customary to call 'the Zend language', ought to be named 'the Avesta language', the Zend being no language at all; and if the word be used as the

designation of one, it can be rightly applied only to the Pahlavi.” But then, the Pahlavi itself is only the language into which certain original portions of the *Avesta* are translated. What name should be given to the old *Avesta* language, and particularly to the “special dialect, older than the general language of the *Avesta*” (Darmsteter), in which the five Gathas in the *Yasna* are written? To this day the Orientalists are mute upon the subject. Why should not the Zend be of the same family, if not identical with the *Zen-sar*, meaning also the speech *explaining the abstract symbol*, or the “mystery language,” used by Initiates?

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

**TG Zervana Akarna** or **Zrvana Akarna** (*Pahlavi*) As translated from the *Vendidad* (Fargard xix), literally, “Boundless,” or “Limitless Time”, or “Duration in a Circle.” Mystically, the Beginningless and the Endless One Principle in Nature; the *Sat* of the Vedanta; and esoterically, the Universal Abstract Space synonymous with the Unknowable Deity. It is the Ain-Soph of the Zoroastrians, out of which radiates Ahura Mazda, the eternal Light or Logos, from which, in its turn, emanates everything that has being, existence and form.

**TG Zeus** (*Greek*) The “Father of the gods.” *Zeus-Zen* is Aether, therefore Jupiter was called Pater Aether by some Latin races.

**FY Zhing** (*Chinese*) Subtle matter; Kama Rupa, or fourth principle.

**TG Zicu** (*Akkadian*) Primordial matter, from *Zi*, spirit-substance, *Zikum* and *Zigarum*.

**TG Zio** (*Scandinavian*) Also Tyr and Tius. A god in the *Eddas* who conquers and chains Fenris-Wolf, when the latter threatened the gods themselves in Asgard, and lost a hand in the battle with the monster. He is the god of war, and was greatly worshipped by the ancient Germans.

**PV Zipacna** (*Quiche*) Son of Vukup Cakix, brother of Caprakan. His mother is Chimalmat. These four are the primeval giants of the *Popol Vuh*, transformed into the four cosmic bearers after being vanquished by Hunahpu and Ixbalamque. Zipacna causes the death of the Four Hundred Boys (associated with the Pleiades), who are resuscitated by the divine twins.

**TG Zipporah** (*Hebrew*) Literally, the shining, the radiant. In the Biblical allegory of *Genesis*, Zipporah is one of the *seven* daughters of Jethro, the Midianite priest, the Initiator of Moses, who meets Zipporah (or spiritual *light*) near the “well” (of occult knowledge) and marries her.

**TG Zirat-banit** (*Chaldean*) The wife of the great, divine hero of the Assyrian tablets, Merodach. She is identified with the Succoth Benoth of the Bible.

**TG Ziruph** (*Hebrew*) More properly Tziruph, a mode of divination by Temura, or permutation of letters, taught by the mediaeval Kabbalists. The school of Rabbis Abulafia and Gikatilla laid the most stress on the value of this process of the Practical *Kabalah*.

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

**TG Zodiac** (*Greek*) From the word *zodion*, a diminutive of *zoon*, animal. This word is used in a dual meaning; it may refer to the fixed and intellectual Zodiac, or to the movable and natural Zodiac. “In astronomy,” says Science, “it is an imaginary belt in the heavens 16 degrees or 18 degrees broad, through the middle of which passes the sun’s path (the ecliptic).” It contains the twelve constellations which constitute the twelve signs of the Zodiac, and from which they are named. As the nature of the *zodiacal light* – that elongated, luminous, triangular figure which, lying almost in the ecliptic, with its base on the horizon and its apex at greater and smaller altitudes, is to be seen only during the morning and evening twilights – is entirely unknown to science, the origin and real significance and occult meaning of the Zodiac were, and are still, a mystery, to all save the Initiates. The latter preserved their secrets well. Between the Chaldean star-gazer and the modern astrologer there lies to this day a wide gulf indeed; and they wander, in the words of Albumazar, ‘twixt the poles, and heavenly hinges, ‘mongst eccentricals, centres, concentricks, circles and epicycles,” with vain pretence to more than *profane* human skill. Yet, some of the astrologers, from Tycho Brahe and Kepler of astrological memory, down to the modern Zadkiels and Raphaels, have contrived to make a wonderful science from such scanty occult materials as they have had in hand from Ptolemy downwards. (See *Astrology*.) To return to the astrological Zodiac proper, however, it is an imaginary circle passing round the earth in the plane of the equator, its first point being called Aries 0 degrees. It is divided into twelve equal parts called “Signs of the Zodiac,” each containing 30 degrees of space, and on it is measured the right ascension of celestial bodies. The movable or natural Zodiac is a succession of constellations forming a belt of 47 degrees in width, lying north and south of the plane of the ecliptic. The precession of the Equinoxes is caused by the “motion” of the sun through space, which makes the constellations appear to move forward against the order of the signs at the rate of 50 1/3 seconds per year. A simple calculation will show that at this rate the constellation Taurus (Hebrew *Aleph*) was in the first sign of the Zodiac at the beginning of the Kali Yuga, and consequently the Equinoctial point fell therein. At this time, also, Leo was in the summer solstice, Scorpio in the autumnal Equinox, and Aquarius in the winter solstice; and these facts form the astronomical key to half the religious mysteries of the world – the

Christian scheme included. The Zodiac was known in India and Egypt for incalculable ages, and the knowledge of the sages (magi) of these countries, with regard to the occult influence of the stars and heavenly bodies on our earth, was far greater than profane astronomy can ever hope to reach to. If, even now, when most of the secrets of the Asuramayas and the Zoroasters are lost, it is still amply shown that horoscopes and judiciary astrology are far from being based on fiction, and if such men as Kepler and even Sir Isaac Newton believed that stars and constellations influenced the destiny of our globe and its humanities, it requires no great stretch of faith to believe that men who were initiated into all the mysteries of nature, as well as into astronomy and astrology, knew precisely in what way nations and mankind, whole races as well as individuals, would be affected by the so-called "signs of the Zodiac."

**OG Zodiac** The Greeks called the zodiac the "circle of life," and they divided it into twelve houses or signs, named as follows: Aries, the Ram; Taurus, the Bull; Gemini, the Twins; Cancer, the Crab; Leo, the Lion; Virgo, the Virgin; Libra, the Scales; Scorpio, the Scorpion; Sagittarius, the Archer; Capricornus, the Goat; Aquarius, the Water-bearer; Pisces, the Fishes.

The entrance of the sun into each one of the twelve zodiacal constellations or signs brings with it a new cosmic force into operation, not merely on our earth, but distributively speaking throughout our own individual lives. The entering into the present astrological era which is now under way will inaugurate the development in the human race, in a certain line, of powers to come that will be nobler than were those of the last astrological zodiacal era. There is a strict and close correspondence between each one of the globes of our earth-chain, and a respective one of the constellations of the zodiac – each such constellation being one of the "houses of the circle of life."

**TG Zohak or Azhi Dahaka** The personification of the Evil One or Satan under the shape of a serpent, in the *Zend Avesta*. This serpent is three-headed, one of the heads being human. The *Avesta* describes it as dwelling in the region of Bauri or Babylonia. In reality Zohak is the allegorical symbol of the Assyrian dynasty, whose banner had on it the purple sign of the dragon. (*Isis Unveiled*, Vol. II., p. 486, n.)

**TG Zohar or Sohar** A compendium of Kabbalistic Theosophy, which shares with the *Sepher Yetzirah* the reputation of being the oldest extant treatise on the Hebrew esoteric religious doctrines. Tradition assigns its authorship to Rabbi Simeon ben Jochai, A.D. 80, but modern criticism is inclined to believe that a very large portion of the volume is no older than 1280, when it was certainly edited and published by Rabbi Moses de Leon, of Guadalaxara in Spain. The reader should consult the references to these two names. In *Lucifer* (Vol. I., p. 141) will be found also notes on this subject: further discussion will be attainable in the works of Zunz, Graetz, Jost, Steinschneider, Frankel and Ginsburg. The work of Franck (in French) upon the *Kabalah* may be referred to with advantage. The truth seems to lie in a middle path, viz., that while Moses de Leon was the first to produce the volume as a whole, yet a large part of some of its constituent tracts consists of traditional dogmas and illustrations, which have come down from the time of Simeon ben Jochai and the Second Temple. There are portions of the doctrines of the *Zohar* which bear the impress of Chaldee thought and civilization, to which the Jewish race had been exposed in the Babylonish captivity. Yet on the other hand, to condemn the theory that it is ancient in its entirety, it is noticed that the Crusades are mentioned; that a quotation is made from a hymn by Ibn Gebirol, A.D. 1050; that the asserted author, Simeon ben Jochai, is spoken of as more eminent than Moses; that it mentions the vowel-points, which did not come into use until Rabbi Mocha (A.D. 570) introduced them to fix the pronunciation of words as a help to his pupils, and lastly, that it mentions a comet which can be proved by the evidence of the context to have appeared in 1264.

There is no English translation of the *Zohar* as a whole, nor even a Latin one. The Hebrew editions obtainable are those of Mantua, 1558; Cremona, 1560; and Lublin, 1623. The work of Knorr von Rosenroth called *Kabbala Denudata* includes several of the treatises of the *Zohar*, but not all of them, both in Hebrew and Latin. MacGregor Mathers has published an English translation of three of these treatises, the *Book of Concealed Mystery*, the *Greater and the Lesser Holy Assembly*, and his work includes an original introduction to the subject.

The principal tracts included in the *Zohar* are: – "The Hidden Midrash," "The Mysteries of the Pentateuch," "The Mansions and Abodes of Paradise and Gaihinom," "The Faithful Shepherd," "The Secret of Secrets," "Discourse of the Aged in Mishpatim" (punishment of souls), "The Januka or Discourse of the Young Man," and "The Tosephta and Mathanithan," which are additional essays on Emanation and the Sephiroth, in addition to the three important treatises mentioned above. In this storehouse may be found the origin of all the later developments of Kabbalistic teaching.

**KT Zohar (Hebrew)** The "Book of Splendour," a Kabbalistic work attributed to Simeon Ben Iochai, in the first century of our era. (See for fuller explanation *Theosophical Glossary*)

**TG Zoroaster** Greek form of Zarathustra (*which see*).

**FY Zoroaster** The prophet of the Parsis.

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

**TG Zumyad Yasht (Zend-Avestian) or Zamyad Yasht** As some spell it. One of the preserved Mazdean fragments.

It treats of metaphysical questions and beings, especially of the *Amshaspends* or the *Amesha Spenta* – the Dhyans Chohans of the *Avesta* books.

TG **Zuni** The name of a certain tribe of Western American Indians, a very ancient remnant of a still more ancient race. (*The Secret Doctrine*, II., p. 628.)