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TG **Y**. The twenty-fifth letter of the English alphabet, and the tenth of the Hebrew – the *Yod*. It is the *litera Pythagorae*, the Pythagorean letter and symbol, signifying the two branches, or *paths of virtue and vice* respectively, the right leading to virtue, the left to vice. In Hebrew Kabbalistic mysticism it is the phallic male member, and also as number *ten*, the perfect number. Symbolically, it is represented by a hand with bent forefinger. Its numerical equivalent is ten.

TG **Yadava** (*Sanskrit*) A descendant of Yadu; of the great race in which Krishna was born. The founder of this line was Yadu, the son of King Yayati of the Somavansa or Lunar Race. It was under Krishna – certainly no *mythical* personage – that the kingdom of Dwaraka in Guzerat was established; and also after the death of Krishna (3102 B.C.) that all the Yadavas present in the city perished, when it was submerged by the ocean. Only a few of the Yadavas, who were absent from the town at the time of the catastrophe, escaped to perpetuate this great race. The Rajas of Vijaya-Nagara are now among the small number of its representatives.

GH **Yadu** The ruler of the country west of the Jumna river, whose father was Yayati and mother, Devayani. His half brother, Puru, was the founder of the Paurava line of the Chandravansa (Lunar Dynasty), to which the Kurus and Pandus belonged. Yadu inaugurated the Yadava branch of this dynasty to which Vasudeva and Krishna belonged, hence Krishna is referred to as ‘son of Yadu.’ But the Yadava line became extinct with Krishna. (*Bhagavad-Gita*, W. Q. Judge, p. 85)

SKf **Yadyad devata kamayate, tattad devata bhavati** Whatever a divine being desires, that very thing the divine being becomes.

TG **Yah** (*Hebrew*) The word, as claimed in the *Zohar*, through which the Elohim formed the worlds. The syllable is a national adaptation and one of the many forms of the “mystery name” IAO. See *Iaho, Yahoo*

TG **Yahoo** (*Hebrew*) Furst shows this to be the same as the Greek Iao. Yahoo is an old Semitic and very mystic name of the supreme deity, while Yah (*which see*) is a later abbreviation which, from containing an abstract ideal, became finally applied to, and connected with, a phallic symbol – the *lingham* of creation. Both Yah and Yahoo were Hebrew “mystery names” derived from Iao, but the Chaldeans had a Yahoo before the Jews adopted it, and with them, as explained by some Gnostics and Neo-Platonists, it was the highest conceivable deity *enthroned above the seven heavens* and representing *Spiritual Light* (Atman, the universal), whose ray was *Nous*, standing both for the intelligent Demiurge of the Universe of Matter and the *Divine* Manas in man, both being Spirit. The true key of this, communicated to the Initiates only, was that the name of IAO was “triliteral and its nature secret,” as explained by the Hierophants. The Phoenicians too had a supreme deity whose name was triliteral, and its meanings secret, this was also Iao; and *Y-ha-ho* was a sacred word in the Egyptian mysteries, which signified “the one eternal and concealed deity” in nature and in man; i.e., the “universal Divine Ideation,” and the human Manas, or the higher Ego.

TG **Yajna** (*Sanskrit*) “Sacrifice,” whose symbol or representation is now the constellation Mriga-shiras (deer-head), and also a form of Vishnu. “The Yajna,” say the Brahmans, “exists from eternity, for it proceeded from the Supreme, in whom it lay dormant from *no beginning*.” It is the key to the *Trai-Vidya*, the thrice sacred science contained in the *Rig-Veda* verses, which teaches the Yajna or sacrificial mysteries. As Haug states in his *Introduction to the Aitareya Brahmana* – the Yajna exists as an invisible presence at all times, extending from the *Ahavaniya* or sacrificial fire to the heavens, forming a bridge or ladder by means of which the sacrificer can communicate with the world of devas, “and even ascend when alive to their abodes.” It is one of the forms of Akasa, within which the mystic WORD (or its underlying “Sound”) calls it into existence. Pronounced by the Priest-Initiate or Yogi, this WORD receives creative powers, and is communicated as an impulse on the terrestrial plane through a trained *Will-power*.

IU **Yajna** “The Yajna,” say the Brahmans, exists from eternity, for it proceeded forth from the Supreme One, the *Brahma-Prajapati*, in whom it lay dormant from “*no beginning*.” It is the key to the TRAI-VIDYA the thrice sacred science contained in the Rig verses, which teaches the Yajna or sacrificial mysteries. “The Yajna exists as an invisible thing at all times, it is like the latent power of electricity in an electrifying machine, requiring only the operation of a suitable apparatus in order to be elicited. It is supposed to extend from the *Ahavaniya* or sacrificial fire to the heavens, forming a bridge or ladder by means of which the sacrificer can communicate with the world of gods and spirits, and even ascend when alive to their abodes. [“*Aitareya Brahmanan*,” Introduction.]

This *Yajna* is again one of the forms of the Akasa, and the mystic word calling it into existence and pronounced mentally by the initiated Priest is the *Lost Word* receiving impulse through WILL-POWER.

FY **Yajna Sutra** The name of the Brahmanical thread.

GH **Yajur** (or **Yajus**) A sacrificial prayer or formula: also a technical term for mantras to be muttered in a

particular manner at a sacrifice, generally written in prose and hence distinguished from the Rik (*which see*) and Saman (*which see*). Also the name of the second of the four Vedas. (*Bhagavad-Gita*, W. Q. Judge, p. 66)

TG Yakin and Boaz (*Hebrew*) A Kabbalistic and Masonic symbol. The two pillars of bronze (Yakin, male and white; Boaz, female and red), cast by Hiram Abif of Tyre, called “the Widow’s Son,” for Solomon’s supposed (Masonic) Temple, Yakin was the symbol of Wisdom (*Chokmah*), the second Sefhira; and Boaz, that of Intelligence (*Binah*); the temple between the two being regarded as *Kether*, the Crown, Father-Mother.

TG Yaksha (*Sanskrit*) A class of demons, who, in popular Indian folk-lore, devour men. In esoteric science they are simply evil (elemental) influences, who in the sight of seers and clairvoyants descend on men, when open to the reception of such influences, like a fiery comet or a shooting star.

WG Yakshas Sprites, ghosts, elementals who guard treasures. (Literally, “restless ones.”)

GH Yakshas A class of celestial beings generally associated with Kuvera, the god of wealth, and stationed in the seventh of the eight lokas of material existence (Yaksha-loka). They are considered to be beneficent to humanity and are therefore called *Punya-janas* (‘good people’) in the scriptures. In the popular folk-lore of India, however, they are regarded as evil demons, obsessing men at times, etc. H. P. Blavatsky gives the following explanation: “In esoteric science they are simply evil (elemental) influences, who in the sight of seers and clairvoyants descend on men, when open to the reception of such influences, like a fiery comet or a shooting star.” (*Theosophical Glossary*, H. P. Blavatsky, p. 375) (*Bhagavad-Gita*, W. Q. Judge, p. 73)

TG Yama (*Hebrew*) The personified third root-race in Occultism. In the Indian Pantheon Yama is the subject of two distinct versions of the myth. In the *Vedas* he is the *god of the dead*, a Pluto or a Minos, with whom the shades of the departed dwell (the *Kamarupas* in *Kamaloka*). A hymn speaks of Yama as the first of men that died, and the first that departed to the world of bliss (*Devachan*). This, because Yama is the embodiment of the race which was the first to be endowed with *consciousness* (*Manas*), without which there is neither Heaven nor Hades. Yama is represented as the son of *Vivasvat* (the Sun). *He had a twin-sister named Yami*, who was ever urging him, according to another hymn, to take her for his wife, in order to perpetuate the species. The above has a very suggestive symbolical meaning, which is explained in Occultism. As Dr. Muir truly remarks, the *Rig-Veda* – the greatest authority on the primeval myths which strike the original key-note of the themes that underlie all the subsequent variations – nowhere shows Yama “as having anything to do with the punishment of the wicked.” As king and judge of the dead, a Pluto in short, Yama is a far later creation. One has to study the true character of Yama-Yami throughout more than one hymn and epic poem, and collect the various accounts scattered in dozens of ancient works, and then he will obtain a consensus of allegorical statements which will be found to corroborate and justify the Esoteric teaching, that Yama-Yami is the symbol of the *dual Manas*, in one of its mystical meanings. For instance, Yama-Yami is always represented of a *green* colour and clothed with *red*, and as dwelling in a palace of *copper* and *iron*. Students of Occultism know to which of the human “principles” the green and the red colours, and by correspondence the *iron* and *copper*, are to be applied. The “twofold-ruler” – the epithet of Yama-Yami – is regarded in the exoteric teachings of the Chino-Buddhists as both judge and criminal, the restrainer of *his own* evil doings and the evil-doer himself. In the Hindu epic poems Yama-Yami is the twin-child of the Sun (the deity) by *Sanjna* (spiritual consciousness); but while Yama is the Aryan “lord of the day,” appearing as the symbol of spirit in the East, Yami is the queen of the night (darkness, ignorance) “who opens to mortals the path to the West” – the emblem of evil and matter. In the *Puranas* Yama has many wives (many *Yamis*) who force him to dwell in the lower world (*Patala*, *Myalba*, etc., etc.); and an allegory represents him with his foot lifted, to kick *Chhaya*, the handmaiden of his father (the astral body of his mother, *Sanjna*, a metaphysical aspect of *Buddhi* or *Alaya*). As stated in the Hindu Scriptures, a soul when it quits its mortal frame, repairs to its abode in the lower regions (*Kamaloka* or *Hades*). Once there, the Recorder, the Karmic messenger called *Chitragupta* (hidden or concealed brightness), reads out his account from the Great Register, wherein during the life of the human being, every deed and thought are indelibly impressed – and, according to the sentence pronounced, the “soul” either ascends to the abode of the *Pitris* (*Devachan*), descends to a “hell” (*Kamaloka*), or is reborn on earth in another human form. The student of Esoteric philosophy, will easily recognize the bearings of the allegories.

FY Yama Law, the god of death.

WG Yama Forbearance; the first stage of yoga; the god of death. Yama and his sister Yami constituted the first human pair, in allegorical Vedic tradition, and he is consequently so honored as the father of mankind and king of the *pitras*, or ancestors. Later he becomes “the restrainer,” and, as “the punisher,” rules the dead in the underworld.

OG Yama See *Samadhi*

ST Yama Self-control. See *Yoga*

GH Yama The god of the Underworld. In the *Vedas* Yama is represented as the son of the Sun, *Vivasvat*: he it is who first died and first departed to the celestial world. The interpretation of this is, that “Yama is the embodiment of the race which was the first to be endowed with *consciousness* (*Manas*), without which there is neither Heaven nor

Hades.” (*Theosophical Glossary*, H. P. Blavatsky, p. 375) In the epic poems Yama is the son of Sanjna (Conscience) by Vivasvat and brother of Manu. His office is to judge the dead: seated on his throne of judgment (Vicharabhu) in his palace (Kalichi). The soul of a departed mortal enters the regions of the dead (Yamapura) and appears before Yama, while the recorder, Chitragupta, reads out his record from the great register (Agra-samdhani). In the sentence which follows, the deceased is assigned to the abode of the Pitris (Devachan) if guilty he must go to one of the 21 hells according to the degree of his guilt; or he is sent to be born again on earth in another form. Because of his judging, Yama is also called the god of justice, Dharma. He is represented as riding upon a buffalo armed with mace and noose, with which he secures those about to go to his realms. Yama had a twin sister, Yami who, according to an ancient hymn, is ever urging him to take her as his wife. The Esoteric teaching is “that Yama-Yami is the symbol of the *dual Manas*, in one of its mystical meanings. For instance, Yama-Yami is always represented of a *green* colour and clothed with *red*, and as dwelling in a palace of *copper* and *iron*.” (*Theosophical Glossary*, H. P. Blavatsky, p. 376)

“The Hindu *Chitra-Gupta* who reads out the account of every Soul’s life from his register, called Agra-Sandhani; the ‘Assessors’ who read theirs from the heart of the defunct, which becomes an open book before (whether) Yama, Minos, Osiris, or Karma – are all so many copies of, and variants from the Lipika, and their Astral Records.” (*The Secret Doctrine*, I, p. 105) (*Bhagavad-Gita*, W. Q. Judge, p. 75)

SKv **Yama** ‘Self-control’; derived from the verb-root *yam* – to hold, to check. In Yoga-discipline Yama includes the age-old and great moral laws of non-injury known as *Ahimsa*, the laws of negative ethics and compassion: “Thou shalt not kill,” etc.

TG **Yamabooshee** or **Yamabusi** (*Japanese*) A sect in Japan of very ancient and revered mystics. They are monks “militant” and warriors, if needed, as are certain Yogis in Rajputana and the Lamas in Tibet. This mystic brotherhood dwell chiefly near Kioto, and are renowned for their healing powers, says the *Encyclopaedia*, which translates the name “Hermit Brothers:” “They pretend to magical arts, and live in the recesses of mountains and craggy steeps, whence they come forth to *tell fortunes* (?), write charms and sell amulets. They lead a mysterious life and admit no one to their secrets, except after a tedious and difficult preparation by fasting and a species of *severe gymnastic exercise*” (!!).

VS **Yana** (III, 2, p. 45) Yana – vehicle: thus *Mahayana* is the “Great Vehicle,” and *Hinayana* is the “Lesser Vehicle,” the names for two schools of religious and philosophical learning in Northern Buddhism.

ST **Yana** Path:

Amrita-Yana – path of immortality.

Pratyeka-Yana – path for oneself.

FY **Yashts** The Parsi prayer-books.

TG **Yasna** or **Yacna** (*Pahlavi*) The third portion of the first of the two parts of the *Avesta*, the Scripture of the Zoroastrian Parsis. The *Yasna* is composed of litanies of the same kind as the *Visperad* (the second portion) and of five hymns or *gathas*. These *gathas* are the oldest fragments of Zoroastrian literature known to the Parsis, for they are written “in a special dialect, older than the general language of the *Avesta*” (Darmesteter). See **Zend**

FY **Yasna** Religious book of the Parsis.

FY **Yasodhara** The wife of Buddha.

WG **Yatana-deha** A body evolved from the sukshma-sarira, in which the soul is clothed during its stay in naraka – hell. (*yatana*, requital, pains of hell; *deha*, body.)

Puranas, same origin II 409-10

TG **Yati** (*Sanskrit*) A measure of three feet.

IN **Yati** A measure of length, about 3 feet.

TG **Yatus** or **Yatudhanas** (*Sanskrit*) A kind of animal-formed demons. Esoterically, human animal passions.

FY **Yavanacharya** The name given to Pythagoras in the Indian books.

FY **Yavanas** The generic name given by the Brahmanas to younger peoples.

TG **Yazathas** (*Zend-Avestian*) Pure celestial spirits, whom the *Vendidad* shows once upon a time sharing their *food* with mortals, who thus participate in their existence.

TG **Years of Brahm/a** The whole period of “Brahm/a’s Age” (100 Years). Equals 311,040,000,000,000 years. See **Yuga**

WGa **Year of Brahm/a** 360 days and 360 nights of Brahm/a. 3,110,400,000,000 solar years.

TG **Yeheedah** (*Hebrew*) Literally, “Individuality;” esoterically, the highest individuality or Atma-Buddhi-Manas, when united in one. This doctrine is in the *Chaldean Book of Numbers*, which teaches a septenary division of human “principles,” so-called, as does the *Kabalah* in the *Zohar*, according to the *Book of Solomon* (iii., 104a, as translated in I. Myer’s *Qabbalah*). At the time of the conception, the Holy “sends a *d’yook-nah*, or the *phantom* of a shadow image” like the *face of a man*. It is designed and sculptured in the divine *tzelem*, i.e., the shadow image of the

Elohim.” “Elohim created man in his (their) *tzelem*” or image, says *Genesis* (i. 27). It is the *tzelem* that awaits the child and receives it at the moment of its conception, and this *tzelem* is our *linga sharira*. “The *Rua’h* forms with the *Nephesh* the actual personality of the man” and also his *individuality*, or, as expressed by the Kabbalist, the combination of the two is called, if he (man) deserves it, *Yeheedah*. This combination is that which the Theosophist calls the dual Manas, the *Higher* and the Lower Ego, united to Atma-Buddhi and become one. For as explained in the *Zohar* (i., 205b, 206a, Brody Ed.): “*Neshamah*, soul (*Buddhi*), comprises three degrees, and therefore she has three names, like the mystery above: that is, *Nephesh*, *Rua’h*, *Neshamah*,” or the Lower Manas, the Higher Ego, and Buddhi, the Divine Soul. “It is also to be noted that the *Neshamah* has three divisions;” says *Myer’s Qabbalah*, “the highest is the *Ye-hee-dah*” – or Atma-Buddhi-Manas, the latter once more as a unit; “the middle principle is *Hay-yah*” – or Buddhi and the dual Manas; “and the last and third, the *Neshamah*, properly speaking” – or Soul in general. “They manifest themselves in *Ma’hshabah*, thought, *Tzelem*, phantom of the image, *Zurath*, prototypes (mayavic forms, or *rupas*), and the *D’yooknah*, shadow of the phantom image. The *D’mooth*, likeness or similitude (physical body), is a lower manifestation” (p. 392). Here then, we find the faithful echo of Esoteric science in the *Zohar* and other Kabbalistic works, a perfect Esoteric *septenary* division. Every Theosophist who has studied the doctrine sketched out first in Mr. Sinnett’s *Occult World* and *Esoteric Buddhism*, and later in the *Theosophist*, *Lucifer*, and other writings, will recognise them in the *Zohar*. Compare for instance what is taught in Theosophical works about the *pre-* and *post-mortem* states of the three higher and the four lower human principles, with the following from the *Zohar*: “Because all these three are one knot like the above, in the mystery of *Nephesh*, *Ruah*, *Neshamah*, they are all one, and bound in one. *Nephesh* (Kama-Manas) has no light from her own substance; and it is for this reason that she is associated with the mystery of *guff*, the body, to procure enjoyment and food and everything which it needs.... *Rua’h* (the Spirit) is that which rides on that *Nephesh* (the lower soul) and (supplies) her with everything she needs [i.e., with the light of reason], and the *Nephesh* is the throne [vehicle] of that *Ru’ah*. *Neshamah* (Divine Soul) goes over to that *Rua’h*, and she rules over that *Rua’h* and lights to him with that Light of Life, and that *Rua’h* depends on the *Neshamah* and receives light from her, which illuminates him.... When the ‘upper’ *Neshamah* ascends (after the death of the body), she goes to...the Ancient of the Ancient, the Hidden of all the Hidden, to receive Eternity. The *Rua’h* does not [yet] go to *Gan Eden* [Devachan] because he is [mixed up with] *Nephesh*...the *Rua’h* goes up to Eden, but not so high as the soul, and *Nephesh* [the animal principle, lower soul] remains in the grave below [or Kamaloka] (*Zohar*, ii., 142a, Cremona Ed., ii., fol. 63b, col. 252). It would be difficult not to recognise in the above our Atma (or the “upper” *Neshamah*), Buddhi (*Neshamah*), *Manas* (*Rua’h*), and Kama-Manas (*Nephesh*) or the lower animal soul; the first of which goes after the death of man to join its integral whole, the second and the third proceeding to Devachan, and the last, or the Kamarupa, “remaining in its grave,” called otherwise the Kamaloka or Hades.

TG Yene, Anganta The meaning of the *Anganta Yene* is known to all India. It is the action of an *elemental (bhut)*, who, drawn into the sensitive and passive body of a medium, takes possession of it. In other words, *anganta yene* means literally “obsession.” The Hindus dread such a calamity now as strongly as they did thousands of years ago. “No Hindu, Tibetan, or Sinhalese, unless of the lowest caste and intelligence, can see, without a shudder of horror, the signs of ‘mediumship’ manifest themselves in a member of his family, or without saying, as a Christian would do now, ‘he hath the devil’. This ‘gift, blessing, and holy mission’, so called in England and America, is, among the older peoples, in the cradle-lands of our race, where longer experience than ours has taught them more spiritual wisdom, regarded as a dire misfortune.”

TG Yesod (*Hebrew*) The ninth Sephira; meaning Basis or Foundation.

TG Yetzirah (*Hebrew*) The third of the Four Kabbalistic Worlds, referred to the Angels; the “World of Formation,” or *Olam Yetzirah*. It is also called *Malayahayah*, or “of the Angels.” It is the abode of all the ruling Genii (or Angels) who control and rule planets, worlds and spheres.

TG Yeu (*Chinese*) “Being,” a synonym of *Subhava*; or “the Substance giving substance to itself.”

TG Yggdrasil (*Scandinavian*) The “World Tree of the Norse Cosmogony; the ash Yggdrasil; the tree of the Universe, of time and of life.” It has three roots, which reach down to cold Hel, and spread thence to Jotunheim, the land of the Hrimthurses, or “Frost Giants,” and to Midgard, the earth and dwelling of the children of men. Its upper boughs stretch out into heaven, and its highest branch overshadows Walhalla, the Devachan of the fallen heroes. The Yggdrasil is ever fresh and green, as it is daily sprinkled by the Norns, the three fateful sisters, the Past, the Present, and the Future, with the waters of life from the fountain of Urd that flows on our earth. It will wither and disappear only on the day when the last battle between good and evil is fought; when, the former prevailing, life, time and space pass out of life and space and time.

Every ancient people had their world-tree. The Babylonians had their “tree of life,” which was the world-tree, whose roots penetrated into the great lower deep or Hades, whose trunk was on the earth, and whose upper boughs reached *Zikum*, the highest heaven above. Instead of in Walhalla, they placed its upper foliage in the holy house of Davkina,

the “great mother” of Tammuz, the Saviour of the world – the Sun-god put to death by the enemies of light.

MO **Yggdrasil** (*Norse*) (ig-dra-seel) [Odin’s steed, Odin’s gallows] The Tree of Life.

TG **Yi-King** (*Chinese*) An ancient Chinese work, written by generations of sages.

TG **Yima** (*Zend-Avestian*) In the *Vendidad*, the first man, and, from his aspect of *spiritual* progenitor of mankind, the same as Yama (*which see*). His further functions are not given in the Zend books, because so many of these ancient fragments have been lost, made away with, or otherwise prevented from falling into the hands of the profane. Yima was *not born*, for he represents the first three human Root-races, the first of which is “not born;” but he is the “first man *who dies*,” because the third race, the one which was informed by the rational *Higher Egos*, was the first one whose men separated into male and female, and “man lived and died, and was reborn.” (See *The Secret Doctrine*, II., pp. 609 et seq.)

TG **Ymir** (*Scandinavian*) The personified matter of our globe in a seething condition. The cosmic monster in the form of a giant, who is killed in the cosmogonical allegories of the *Eddas* by the three creators, the sons of Bor, Odin, Wili and We, who are said to have conquered Ymir and created the world out of his body. This allegory shows the three principal forces of nature – separation, formation and growth (or evolution) – conquering the unruly, raging “giant” matter, and forcing it to become a world, or an inhabited globe. It is curious that an ancient, primitive and uncultured pagan people, so philosophical and scientifically correct in their views about the origin and formation of the earth, should, in order to be regarded as civilized, have to accept the dogma that *the world was created out of nothing!*

MO **Ymer** (*Norse*) (ee-mer) [frost giant] Orgalmer.

TG **Yod** (*Hebrew*) The tenth letter of the alphabet, the first in the fourfold symbol of the compound name Jehovah (Jehovah) or *Jah-Eve*, the hermaphrodite force and existence in nature. Without the later vowels, the word Jehovah is written IHVH (the letter *Yod* standing for all the three English letters *y, i, or j*, as the case may require), and is male-female. The letter *Yod* is the symbol of the *lingham*, or male organ, in its natural triple form, as the *Kabalah* shows. The second letter *He*, has for its symbol the *yonis*, the womb or “window-opening,” as the *Kabalah* has it; the symbol of the third letter, the *Vau*, is a crook or a nail (the bishop’s crook having its origin in this), another male letter, and the fourth is the same as the second – the whole meaning to *be* or to *exist* under one of these forms or both. Thus the word or name is pre-eminently *phallic*. It is that of the *fighting* god of the Jews, “Lord of Hosts;” of the “aggressive *Yod*” or *Zodh*, Cain (by permutation), who *slew his female brother*, Abel, and spilt his (her) blood. This name, selected out of many by the early Christian writers, was an unfortunate one for their religion on account of its associations and original significance; it is a *number at best*, an organ in reality. This letter *Yod* has passed into *God* and *Gott*.

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

KT **Yoga** (*Sanskrit*) A school of philosophy founded by Patanjali, but which existed as a distinct teaching and system of life long before that sage. It is Yajñawalkya, a famous and very ancient sage, to whom the *White Yajur Veda*, the *Satapatha Brahmana* and the *Brihad Aranyaka* are attributed and who lived in *pre-Maha-bharatean* times, who is credited with inculcating the necessity and positive duty of religious meditation and retirement into the forests, and who, therefore, is believed to have originated the Yoga doctrine. Professor Max Muller states that it is Yajñawalkya who prepared the world for the preaching of Buddha. Patanjali’s Yoga, however, is more definite and precise as a philosophy, and embodies more of the occult sciences than any of the works attributed to Yajñawalkya.

WG **Yoga** The second of the two divisions of the Sankhya philosophy, teaching the means of attaining complete union with the Supreme. Eight stages or means of yoga, mental concentration and union with Isvara, are enumerated, viz: yama, forbearance, freedom from cruelty; niyama, restraint, religious observances; asana, bodily postures; pranayama, regulation of the breath; pratyahara, full control of thoughts and feelings; dharana, steadying of the mind; dhyana, contemplation; samadhi, perfect meditation, the highest of mystic trances. To the system of mental and ethical training the term raja-yoga, “kingly union,” is applied, while physical and psychic practices in the line of black magic and spiritualism are called hatha-yoga, “violent control.” (*yoga*, yoking, union.)

OG **Yoga** (*Sanskrit*) Literally, “union,” “conjunction,” etc. In India it is the technical name for one of the six Darsanas or schools of philosophy, and its foundation is ascribed to the sage Patanjali. The name Yoga itself describes the objective of this school, the attaining of union or at-one-ness with the divine-spiritual essence within a man. The yoga practices when properly understood through the instructions of genuine teachers – who, by the way, never announce themselves as public lecturers or through books or advertisements – are supposed to induce certain

ecstatic states leading to a clear perception of universal truths, and the highest of these states is called samadhi. There are a number of minor forms of yoga practice and training such as the karma yoga, hatha yoga, bhakti yoga, raja yoga, jnana yoga, etc. Similar religious aspirations or practices likewise exist in Occidental countries, as, for instance, what is called salvation by works, somewhat equivalent to the Hindu karma yoga or, again, salvation by faith – or love, somewhat similar to the Hindu bhakti yoga; while both Orient and Occident have, each one, its various forms of ascetic practices which may be grouped under the term hatha yoga.

No system of yoga should ever be practiced unless under the direct teaching of one who knows the dangers of meddling with the psychomental apparatus of the human constitution, for dangers lurk at every step, and the meddler in these things is likely to bring disaster upon himself, both in matters of health and as regards sane mental equilibrium. The higher branches of yoga, however, such as the raja yoga and jnana yoga, implying strict spiritual and intellectual discipline combined with a fervid love for all beings, are perfectly safe. It is, however, the ascetic practices, etc., and the teachings that go with them, wherein lies the danger to the unwary, and they should be carefully avoided.

WS Yoga (Sanskrit) “Union;” a method of training; discipline.

ST Yoga Union; self-conscious oneness with the divine-spiritual essence of man.

Yoga Schools:

Brahma-Yoga – divine union, highest law of conduct.

Raja-Yoga – royal union through spiritual discipline.

Jnana-Yoga – union through meditation and intellectual concentration.

Bhakti-Yoga – union through devotion and faith.

Karma-Yoga – union through action in work and service.

Hatha-Yoga – union through physical and psychic training.

Yoga Methods:

Yama – restraint, self-control.

Niyama – restraint of the mind, motive, action, through religious fasting, prayer, etc.

Asana – various postures.

Pranayama – regulation of the breath.

Pratyahara – withdrawal or detachment from externals, from worldly concerns.

Dharana – mental concentration.

Dhyana – abstract, spiritual consciousness.

Samadhi – absorption of consciousness with inner divinity.

GH Yoga The word literally means a union, a joining together. It is the name of one of the six Schools of Philosophy or systems of Hindu thought (Darsanas), being so called because it sought the attainment of union or at-one-ness with the divine-spiritual essence within a man, this being virtually identical with the spiritual essence or Logos of the universe. This school was founded by Patanjali and his teachings are extant in a work written by him known as *Yoga Aphorisms*. However, even before his time a far grander and more inclusive system had been inculcated for ages, an ancient sage, Yajnavalkya, having outlined the same tenets. There are many systems based on Yoga, all derivative from the original system and hence all using the name yoga, thus: Jnana-Yoga, Raja-Yoga, Bhakti-Yoga, Karma-Yoga, etc. Each of these stresses one particular aspect of the teaching. The *Bhagavad-Gita* itself is a text-book of the highest system of Yoga. Derived from the verbal root *yuj*, to join, to yoke. *Bhagavad-Gita*, W. Q. Judge, p. 15)

SKo Yoga, Yogin A Yogin is a devotee who undergoes a certain form of discipline in order to attain Yoga or self-conscious union with his Higher Self. Yoga is derived from the verb-root *yuj* – to unite. just as there are many methods of attaining spiritual enlightenment, so are there many kinds of Yoga-training.

SKs Hatha-Yoga, Bhakti-Yoga, Karma-Yoga, Raja-Yoga, Jnana-Yoga, Brahma-Yoga In India there are many schools of Yoga, each with its own type of discipline. Yoga is ‘Union with the Divinity within’; derived from the verbal root *yuj* – to unite. Hatha-Yoga is that system of discipline which trains the lower psychical and physical nature of man. *Hatha* means ‘violence,’ ‘force,’ derived from the verb-root *hath* – to oppress. Hatha-Yoga is in the end a slow, indirect, and dangerous way of attaining mental quietude. Results of this training are only temporary and lead to serious physical disease if the higher types of Yoga are not practised at the same time. What Hatha-Yoga accomplishes at great risk, the higher types of Yoga training bring about in a safer, quicker, more direct and lasting manner.

Bhakti-Yoga is that discipline that comes through devotion and trust and love. Bhakti means ‘devotion,’ derived from the verb-root *bhaj* – to trust and love.

Karma-Yoga is the discipline of work and unselfish service. Karma means ‘action,’ derived from the verb-root *kri* – to act, to do. Raja-Yoga is ‘Royal Union,’ or that self-directed discipline that the Rajans or kings and leaders of

Ancient India underwent in order to become true spiritual guides of their peoples.

Jnana-Yoga is that union attained by wisdom, by a study and understanding and application of the knowledge of the ages.

Brahma-Yoga is 'Divine Union.' This discipline includes the best and purest practices of all the schools of Yoga. It is truly that highest law of conduct taught all down the ages by spiritual teachers. It is that Theosophical discipline or training in chelaship given in the Esoteric Schools of the Ages, the Mystery-Schools. *Brahma* means 'divinity'; derived from the verb-root *brih* – to expand.

SP Yoga Union with spiritual reality or a discipline by which such union is attained. There are many types of yoga in the second sense, including:

- jnana-yoga – discipline through knowledge
- karma-yoga – discipline through action
- bhakti-yoga – discipline through devotion
- hatha-yoga – physical discipline through ascetic exercises
- raja-yoga – the "royal" discipline
- brahma-yoga – the "divine" discipline.

In the yoga system of Patanjali there are eight stages of discipline:

1. yama – restraint
2. niyama – religious observance
3. asana – posture
4. pranayama – breath control
5. pratyahara – withdrawal from the senses
6. dharana – attention
7. dhyana – contemplation
8. samadhi – concentration or oneness.

WG Yoga-bala The force of devotion; the power of magic.

TG Yogacharya (*Sanskrit*) (1) A mystic school. (2) Literally, a teacher (*acharya*) of Yoga, one who has mastered the doctrines and practices of ecstatic meditation – the culmination of which are the *Mahasiddhis*. It is incorrect to confuse this school with the Tantra, or Mahatantra school founded by Samantabhadra, for there are two Yogacharya Schools, one esoteric, the other popular. The doctrines of the latter were compiled and glossed by Asamgha in the sixth century of our era, and his mystic tantras and mantras, his formularies, litanies, spells and mudras, would certainly, if attempted without a Guru, serve rather purposes of sorcery and black magic than real Yoga. Those who undertake to write upon the subject are generally learned missionaries and haters of Eastern philosophy in general. From these no unbiased views can be expected. Thus when we read in the *Sanskrit-Chinese Dictionary* of Eitel, that the reciting of mantras (which he calls "spells") "should be accompanied by music and distortions of the fingers (*mudra*) that a state of mental fixity (*Samadhi*) might be reached" – one acquainted, however slightly, with the real practice of Yoga can only shrug his shoulders. These distortions of the fingers or *mudra* are necessary, the author thinks, for the reaching of Samadhi, "characterized by there being neither thought nor annihilation of thought, and consisting of six-fold *bodily* (sic) and mental happiness (*yogi*) whence would result endowment with supernatural miracle-working power." Theosophists cannot be too much warned against such fantastic and prejudiced explanations.

WG Yogacharya A teacher of magic; a teacher of the yoga philosophy. (*yoga*, philosophy; *acharya*, teacher.)

ST Yogacharya Originally a school of pure Buddhism; later a school of tantric practices.

SKv Yogacharya, Aryasangha The Yogacharya School was originally a school of pure Buddhism founded by the first Aryasangha, an Arhat and a direct disciple of Gautama the Buddha, of the 6th century B.C. The teachings of this school were very spiritual and were identical with the esoteric wisdom. The second Aryasangha of the 6th century A.D. taught ritualistic Tantra worship of an inferior order, and has often been confused with the first Aryasangha.

This later school, also known as the Yogacharya, is not of a spiritual type, but tends rather to forms of black magic and undesirable Tantric practices. Yogacharya is a compound of *Yoga* – spiritual union, and *acharya* – teacher.

Aryasangha is a compound of *arya* – worthy, holy, and *sangha* – assemblage, host.

FY Yoga Sutras A treatise on Yoga philosophy by Patanjali.

FY Yog Vidya The science of Yoga; the practical method of uniting one's own spirit with the universal spirit.

WG Yoga-vidya Knowledge of yoga, divine knowledge.

TG Yogi (*Sanskrit*) (1) Not "a state of six-fold *bodily* and mental happiness as the result of ecstatic meditation" (Eitel); but a state which, when reached, makes the practitioner thereof absolute master of his six "principles," *he now being merged in the seventh*. It gives him full control, owing to his knowledge of SELF and *Self*, over his bodily, intellectual and mental states, which, unable any longer to interfere with, or act upon, his Higher Ego, leave it free to

exist in its original, pure, and divine state. (2) Also the name of the devotee who practise Yoga.

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

FY Yogis Mystics, who develop themselves according to the system of Patanjali's "Yoga Philosophy."

WG Yogi (also Yogin) A follower of the yoga system, a contemplative saint; a magician.

OG Yogi (Yogin, Sanskrit) A yogi is a devotee, one who practices the Yoga system or one or more of its various subordinate branches.

In some cases, yogis are those who strive in various ways to conquer the body and physical temptations, for instance by torture of the body. They also study more or less some of the magnificent philosophical teachings of India coming down from far distant ages of the past; but mere mental study will not make a man a mahatma, nor will any torture of the body bring about the spiritual vision – the vision sublime. See *Yoga*

ST Yogi, Yogin A student or practitioner of yoga.

GH Yogi (nominative case: dictionary form or 'crude form': Yogin) A devotee: one who practises the Yoga-system. In ancient times such devotees practised the highest ethics without recourse to the prescribed religious observances and sacrifices: in modern times, however, the word is often applied to any devotee in India, whether practising Yoga or not. (*Bhagavad-Gita*, W. Q. Judge, p. 44)

SP Yogin A practitioner of yoga.

TG Yong-Grub (Tibetan) A state of absolute rest, the same as Paranirvana.

TG Yoni (Sanskrit) The womb, the female principle.

GH Yudhamanyu A warrior on the side of the Pandavas. (Meaning of the word itself: having a warlike spirit. *Bhagavad-Gita*, W. Q. Judge, p. 2)

TG Yudishthira (Sanskrit) One of the heroes of the *Mahabharata*. The eldest brother of the Pandavas, or the five Pandu princes who fought against their next of kin, the Kauravas, the sons of their maternal uncle. Arjuna, the disciple of Krishna, was his younger brother. The *Bhagavad Gita* gives mystical particulars of this war. Kunti was the mother of the Pandavas, and Draupadi the wife in common of the five brothers – an allegory. But Yudishthira is also, as well as Krishna, Arjuna, and so many other heroes, an historical character, who lived some 5,000 years ago, at the period when the Kali Yuga set in.

FY Yudhishtira The eldest of the five brothers, called Pandavas, whose exploits are celebrated in the great Sanskrit epic "Mahabharata."

GH Yudhishtira The eldest son of Kunti and the god of justice, Dharma. In the *Mahabharata* Yudhishtira is not represented as a valorous warrior but is portrayed as excelling in the kingly virtues of justice and wise sovereignty over his kingdom of Indraprastha, which was given to him by Dhritarashtra and was adjacent to Hastinapura. Through the scheming of the Kauravas under Duryodhana, Yudhishtira lost his kingdom (as it was made the stake at a game of dice), and as the result of a second game he and his four brothers were compelled to exile themselves for 13 years. At the end of the period of exile Yudhishtira commenced negotiations for a peaceful restoration of his kingdom, in which Krishna assisted. He was unsuccessful and a conflict was imminent. Yudhishtira was dissuaded from withdrawing from the battle by Krishna, who assured him of victory. At the end of the war he was enthroned at Indraprastha, as well as at Hastinapura by Dhritarashtra, and his eminence was later assured through the performance of the Asvamedha sacrifice. After the death of Krishna, the Pandavas decided to abandon the world, and the closing book of the epic describes their journey and their death, one by one, except that of Yudhishtira. He descends into hell and then ascends to heaven (Svarga) but renounces it because his faithful dog was refused entrance with him; because of his compassion, he is readmitted, however, by his parent, the god Dharma.

"Yudhishtira – the first King of the *Sacea*, who opens the Kali Yuga era, which has to last 432,000 years – 'an actual King and man who lived 3102 years B.C.,' applies also, name and all, to the great Deluge at the time of the first sinking of Atlantis. He is the 'Yudhishtira born on the mountain of the hundred peaks at the extremity of the world *beyond which nobody can go*' and 'immediately after the flood. (*The Secret Doctrine*, I, pp. 369-70)

Symbolically Yudhishtira represents the Higher Ego in man. (Meaning of the word itself: firm or steady in battle. *Bhagavad-Gita*, W. Q. Judge, p. 4)

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

1. Krita or Satya Yuga	4,000
Sandhya	400

Sandhyansa	400	
		4,800 {subtotal}
2. Treta Yuga	3,000	
Sandhya	300	
Sandhyansa	300	
		3,600 {subtotal}
3. Dwapara Yuga	2,000	
Sandhya	200	
Sandhyansa	200	
		2,400 {subtotal}
4. Kali Yuga	1,000	
Sandhya	100	
Sandhyansa	100	
		1,200 {subtotal}
Total	12,000	

This rendered in years of mortals equals:

$$4800 \times 360 = 1,728,000$$

$$3600 \times 360 = 1,296,000$$

$$2400 \times 360 = 864,000$$

$$1200 \times 360 = 432,000$$

$$\text{Total } 4,320,000$$

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

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

WG Yuga An age; a cycle. There are four ages of the world, the durations of which constitute together a maha-yuga, or great age. They are thus set forth in Brahmanical computations: *Krita-yuga* contains 1,728,000 solar years; *treta-yuga*, 1,296,000; *dvapara-yuga*, 864,000; *kali-yuga*, 432,000. These four make one maha-yuga, of 4,320,000 years, and 71 such maha-yugas form the period of the reign of one Manu, containing 306,720,000 years. The reigns of 14 Manus (embracing the duration of 994 maha-yugas) equal 4,294,080,000 years; and, adding to these the sandhis (twilights), equal to 6 maha-yugas, or 25,920,000 years, the total of these reigns and interregnums of 14 Manus is 1,000 maha-yugas, which constitute a kalpa, or “day of Brahm/a,” amounting to 4,320,000,000 solar years. As Brahm/a’s “night” is of equal duration, one day and night of Brahm/a would contain 8,640,000,000 solar years; and 360 such days and nights make a year of Brahm/a, containing 3,110,400,000,000 solar years; while 100 such years of Brahm/a constitute the whole period of Brahm/a’s age, comprising 311,040,000,000,000 years of mortals. Among lesser yugas is an astronomical cycle of five years. (*yuga*, a yoke, a yoking [of human beings], and so, human generation, a generation of men, an age of the world. The four yugas have received their names from the marks on dice, the best mark being four points and the worst one: *krita* is the side of a die marked with four points; *treta*, the side having three spots; *dvapara*, two spots; and *kali*, one spot.)

OG Yuga (*Sanskrit*) A word meaning an “age,” a period of time. A yuga is a period of mundane time, and four of these periods are usually enumerated in “divine years:”

1. Krita or Satya Yuga	4,000	
Sandhya	400	
Sandhyamsa	400	
		4,800 {subtotal}

2. Treta Yuga	3,000	
Sandhya	300	
Sandhyamsa	300	
		3,600 {subtotal}
3. Dvapara Yuga	2,000	
Sandhya	200	
Sandhyamsa	200	
		2,400 {subtotal}
4. Kali Yuga	1,000	
Sandhya	100	
Sandhyamsa	100	
		1,200 {subtotal}
Total	12,000	

This rendered in years of mortals equals:

4,800 x 360 = 1,728,000

3,600 x 360 = 1,296,000

2,400 x 360 = 1,864,000

1,200 x 360 = 1,432,000

Total 4,320,000

Of these four yugas, our present racial period is the fourth or kali yuga, often called the “iron age” or the “black age.” It is stated to have commenced at the moment of Krishna’s death, usually given as 3,102 years before the Christian era. There is a very important point of the teaching in connection with the yugas which must not be forgotten. It is the following: The four yugas as above outlined refer to what modern theosophical philosophy calls a root-race, although indeed a root-race from its individual beginning to its individual ending is about double the length of the composite yuga above set forth in columnar form. The racial yugas, however, overlap because each new great race is born at about the middle period of the parent race, although the individual length of any one race is as above stated. Thus it is that by the overlapping of the races, a race and its succeeding race may for a long time be contemporaneous on the face of the globe.

As the four yugas are a reflection in human history of what takes place in the evolution of the earth itself and of the planetary chain, therefore the same scheme of yugas applies also on a cosmic scale – there exist the four series of satya yuga, treta yuga, dvapara yuga, and kali yuga, in the evolution of the earth, and on a still larger scale in the evolution of a planetary chain. Of course these cosmic yugas are very much longer than the racial yugas, but the same general scheme of 4, 3, 2 applies throughout. For further details of the teaching concerning the yugas, the student should consult H. P. Blavatsky’s *The Secret Doctrine*, and the work by the present author, *Fundamentals of the Esoteric Philosophy*.

WS Yuga (Sanskrit) “Age;” a period of time. In every root-race there are four yugas; our present age, the fourth, is Kali yuga, the “black” or Iron age which began 3102 B.C. with the death of Krishna.

ST Yuga A cycle or period of time.

Mahayuga – Great cycle, composed of four ages:

Satya or Krita Yuga – Golden Age, four parts spiritual.

Treta Yuga – Silver Age, three parts spiritual, one part material.

Dwapara Yuga – Bronze Age, two parts spiritual, two parts material.

Kali Yuga – Iron or Black Age, one part spiritual, three parts material.

GH Yuga An age or period, referring especially to an age of the world, of which there are four enumerated in Hindu chronology as follows: (1) Krita-yuga or Satya-yuga, fit. ‘golden age’ – the age of purity and innocence when virtue reigns and there is no injustice in the world, lasting for a period of 4,000 years of the gods; (2) Treta-yuga, ‘age of triads,’ or the ‘age of the three sacred fires,’ i.e., three of the four sacred fires being worshiped – the Silver Age, lasting for 3,000 years of the gods; (3) Dvaparayuga, ‘age of the number two,’ – all sacred things are halved, the Bronze Age, of 2,000 years of the gods; (4) Kali-yuga, age of darkness, or the Black Age, when strife prevails, the Iron Age, whose duration is 1,000 years of the gods. Each yuga is preceded by a period called a Sandhya (twilight – or a transition period, or dawn), which is followed by a period named Sandhyansa (‘a portion of a twilight’): each of these two periods is equivalent in length to a tenth of its accompanying year of the gods. As a year of the gods is figured as 360 days of the mortals, and adding the Sandhyas and Sandhyansas, the yugas are:

Krita-yuga 1,728,000 years

Treta-yuga 1,296,000 years

Dvapara-yuga 864,000 years

Kali-yuga 432,000 years

The total of the 4 yugas is equivalent to 1 Maha-yuga – 4,320,000 years.

The reference (in *Bhagavad-Gita*, W. Q. Judge, p. 61) to the Day of Brahm/a as equivalent to a thousand revolutions of the yugas, has reference to Mahayugas, i.e., the total of the reigns of 14 Manus (each with its accompanying Sandhyas and Sandhyansas) totaling 4,320,000,000 years, or a 'Day of Brahm/a.' Brahm/a's Night is of equivalent length.

In the *Mahabharata* the symbol of the four yugas is a bull: during the Krita-yuga the bull stands firm on his four feet and justice prevails; in the Treta-yuga, the bull has three legs, three-fourths of justice is administered; in the Dvapara-yuga, the bull is supported by only two legs, justice only half rules the world; but in Kali-yuga, with only one leg left for the bull, only a quarter of justice is present and injustice is rampant. The life of man during the yugas is decreased by 100 years, in the series 4, 3, 2 – commencing with 400 years for the Krita-yuga.

"In the Hindu Yuga Kalpa, we have the regular descending series 4, 3, 2, with ciphers multiplied as occasion requires for esoteric purposes, ..." (*The Secret Doctrine*, II, p. 307)

"All races have their own cycles, which fact causes a great difference. For instance, the Fourth Sub-Race of the Atlanteans was in its Kali-Yug, when destroyed, whereas the Fifth was in its Satya or Krita Yuga. The Aryan Race is now in its Kali Yuga, and will continue to be in it for 427,000 years longer," (*The Secret Doctrine*, II, p. 147). (*Bhagavad-Gita*, W. Q. Judge, p. 61)

SKo Yuga, Maha-yuga, Satya-yuga / Krita-yuga, Treta-yuga, Dwapara-yuga, Kali-yuga A Yuga is a specific 'Age' or period of time; derived from the verb-root *yuj* – to unite. The evolutionary periods through which each of the Seven Great Root-Races of our earth passes are known as the Yugas: Satya-yuga, Treta-yuga, Dwapara-yuga, and Kali-yuga. The duration of each is respectively 1,728,000, 1,296,000, 864,000, 432,000 human years, a ratio of 4, 3, 2, 1. This ratio is found to prevail in many sacred computations. The four Yugas together make 4,320,000 earth-years or what is called a Maha-Yuga or Great Age.

The four Yugas play an important part in the qualitative aspect of the development of every Root-Race. But the yuga-periods in connexion with the Root-Race tell but part of the chronological story. The Root-Races preceding our own were all of greater length than the one Maha-yuga for each. The Kali-yuga, which is the last and fourth of the cycles, is but the mid-point of a Race. It is at this point that the Race undergoes certain cyclic catastrophes; nevertheless it keeps lasting on for another four cycles while the new Race is growing up, born from the middle of the preceding one, as Dr. de Purucker writes in the *Occult Glossary*: "...a Root-Race from its individual beginning to its individual ending is about double the length of the composite yuga...." These succeeding Yugas or series of development are but a reflexion in human Racial history of what takes place on a greater scale in the evolution of a Globe or of a planet.

The Satya-yuga, also called Krita-yuga, is the age of innocence, of innate goodness, the age when *Dharma* or Truth prevails. *Satya* means 'truth,' and *Krita* is often rendered as 'perfect,' 'well-done,' being the past participle of the verb-root *kri* – to do. The Treta-yuga is the age of only three-fourths of the truth, from *treta* meaning 'three.' The material forces then begin to exert their opposing influence. The Dwapara-yuga is the age of two parts or one-half of the truth, from *dwapara* meaning 'twofold.' Material darkness increases and brings about a decline of spiritual powers. The Kali-yuga, or the Dark-Age, is the Yuga in which only one part of the Truth prevails, because materiality and ignorance with their evil relations of selfishness and anger and indifference hold sway over men's hearts. We are now in the Kali-yuga of our present Fifth Root-Race. This Dark Age commenced at the death of Krishna at midnight between February 17th and 18th in the year 3102 B.C.

SP Yuga An age. A maha-yuga or "great age" consists of four ages, named for the four possible throws in the ancient Indian dice game:

krta-yuga [krita-] or satya-yuga – the golden age

treta-yuga – the silver age

dwapara-yuga [dwapara-] – the bronze age

kali-yuga – iron or dark age, our present period.

TG Yurbo Adonai A contemptuous epithet given by the followers of the *Nazarene Codex*, the St. John Gnostics, to the Jehovah of the Jews.

TG Yurmungander (*Scandinavian*) A name of the Midgard snake in the *Edda*, whose brother is Wolf Fenris, and whose sister is the horrible monster Hel – the three children of wicked Loki and Angurboda (carrier of anguish), a dreaded giantess. The mundane snake of the Norsemen, the monster created by Loki but fashioned by the constant putrid emanations from the body of the slain giant Ymir (the matter of our globe), and producing in its turn a constant emanation, which serves as a veil between heaven and earth, i.e., the Astral Light.

GH Yuyudhana One of the names of Satyaki. A kinsman of Krishna, for whom he acted as charioteer, fighting on

the side of the Pandavas. (Meaning of the word itself: warlike. *Bhagavad-Gita*, W. Q. Judge, p. 2)