

Lexicon of The Kybalion

A reading companion to the complete book

92 entries covering the original introduction
and all fifteen chapters

Prepared for the Lexicon edition

2026

Contents

About these entries.....	5
How to use the references.....	6
Reality mind and the ultimate source.....	7
Absolute and relative.....	7
Being and becoming.....	9
Creation.....	11
God and deity.....	13
Immanence.....	15
Infinite eternal and immutable.....	17
Life.....	19
Manifestation.....	21
Matter.....	23
Mentalism.....	25
Mind.....	27
Reality and illusion.....	29
Reason.....	31
Spirit.....	33
Substance.....	35
THE ALL.....	37
Time and space.....	39
Unity.....	41
Universe.....	43
Principles laws and relations.....	45
Cause and effect.....	45
Chance.....	47
Compensation.....	49
Correspondence.....	51
Degree.....	53
Dimension.....	55
Gender.....	57
Law.....	59
Neutralization.....	61
Paradox.....	63
Planes.....	65
Polarity.....	67
Positive and negative.....	69

Rhythm.....	71
Seven Hermetic Principles.....	73
Vibration.....	75
Mental life and practical action.....	77
Action and use.....	77
Attention.....	79
Conscious and subconscious.....	81
Emotion and mood.....	83
Fear and courage.....	85
Free will.....	87
Good and evil.....	89
I and Me.....	91
Imagination.....	93
Love and hate.....	95
Meditation.....	97
Mental gender.....	99
Mental influence.....	101
Mental Science.....	103
Mental transmutation.....	105
Polarization.....	107
Power and control.....	109
Suggestion and hypnotism.....	111
Telepathy.....	113
Will.....	115
Cosmology life and development.....	117
Angels and gods.....	117
Death and immortality.....	119
Elementals.....	121
Ether.....	123
Evolution and involution.....	125
Hierarchy and development.....	127
Individualization.....	129
Kingdoms of mind.....	131
Reincarnation.....	133
Knowledge teaching and authority.....	135
Adept initiate and neophyte.....	135
Axiom and maxim.....	137
Esoteric and occult.....	139

Hermetic philosophy.....	141
Knowledge and wisdom.....	143
Master and mastery.....	145
Religion and theology.....	147
Secrecy and silence.....	149
Teacher and pupil.....	151
Images arts and models.....	153
Alchemy and the philosopher's stone.....	153
Author and characters.....	155
Chess and pawns.....	157
Father Mother Mind and the womb.....	159
Flame and lamp.....	161
Key door and temple.....	163
Pendulum and swing.....	165
People places and intellectual contexts.....	167
Ancient Egypt.....	167
Bulwer Lytton and Zanon.....	169
Heraclitus and Spencer.....	171
Hermes and Thoth.....	173
Hudson and the dual mind.....	175
Kybalion and Three Initiates.....	177
Science and proof.....	180
Scientific words and explanations.....	182
Atoms corpuscles electrons and ions.....	182
Attraction and repulsion.....	185
Cathode.....	187
Energy and force.....	189
Motion and frequency.....	191
Alphabetical index.....	193
Passage key.....	198
Sources.....	209
Editorial note.....	211

About these entries

This lexicon gathers the key words, distinctions, images, named authorities, and scientific terms of *The Kybalion*. It follows the original introduction and all fifteen chapters, selecting 92 substantial entries from the whole work. It is a companion for close reading, with definitions, the development of a term in the argument, passages to read, editorial observations, attested English forms, and cross-references.

The entries are arranged in eight subject groups and alphabetically within each group. Each article begins with *At a Glance*, followed by *Meaning*, *Use in the book*, *Places to read*, *Reading the argument*, *wording*, *attested forms*, and *See also*. Related texts appear where a specific comparison has been checked. Since *The Kybalion* was written in English, the *wording* sections discuss its original English expressions rather than choices made by a translator.

The lexicon explains the book on its own terms while distinguishing the author's claims from historical or scientific evidence and from the present interpretation. It does not treat a metaphor as an experiment or an attribution as a proved authorship. Interpretive headwords such as *Immanence*, *Unity*, and *Motion* and frequency sometimes gather a concept under a familiar label that is not itself attested in that exact form.

The alphabetical index includes alternative terms and names, while the passage key gives the opening words of every numbered source block. The entries vary in length with their role in the book. The selection is comprehensive as a reading companion, rather than an exhaustive dictionary of every English word or a census of every possible theme.

How to use the references

References such as VI.13 identify chapter VI, text block 13, in the electronic copy text used here. Intro.1 identifies block 1 of the original introduction. These are new lexicon reference numbers, not historical paragraph numbers or page numbers in the earlier annotated edition. Use the passage key to find a block by its opening words in that edition or another copy.

A text block is a paragraph, a separately set maxim, a list, or one of the numbered principle subheadings in chapter II. Chapter headings, the closing signature, FINIS, front matter, and Gutenberg's licence are excluded from the numbered reading corpus. The signature is quoted as bibliographical evidence in the Kybalion entry, where its locator Intro.11 is marked as a signature. No later chapter numbers are shifted by these exclusions.

Places to read gives selected exact excerpts, not an entire passage or a substitute for its context. Ellipses outside the quotation show omitted words at its beginning or end. An excerpt may include a statement disputed by the editorial discussion. The surrounding entry explains the importance of the passage.

Words and forms in the text is a computed lexical concordance of the original introduction and chapters, excluding the signature and FINIS. Counts use whole-word or whole-phrase boundaries and ignore case except for THE ALL, ONE, SPIRIT, and capitalized Will. Quotation marks form part of the search for the I and Me. Forms may overlap, so their counts should not be added. A count reports occurrences of spelling, not occurrences of a single philosophical sense. All matching block locations are supplied; a range such as IV.15–18 includes each intervening block.

Related-text notes identify the particular comparison used. They do not assert a direct influence unless the book itself names the source. The brief source list records what was actually consulted. Cross-references in the digital editions and PDF lead to the relevant full entry; print readers can use the alphabetical index.

Reality mind and the ultimate source

Absolute and relative

Reality mind and the ultimate source · The Kybalion

Absolute; Relative

At a Glance

The word. Absolute names the standpoint of the ultimate source; relative names the conditions under which finite beings exist and act.

In The Kybalion. The distinction becomes explicit in VI.

In this edition. Capitalized Absolute and Relative are retained as the source's technical labels.

A place to read. VI.1: ““The half-wise, recognizing the comparative unreality of the Universe, imagine that they may defy its Laws—such” ...

Meaning

Absolute names the standpoint of the ultimate source; relative names the conditions under which finite beings exist and act. Relative does not mean optional or merely a personal opinion. The difference is between levels of explanation and dependence, rather than between a reliable world and a world that can safely be ignored.

Use in the book

The distinction becomes explicit in VI. The universe is comparatively unreal when set beside THE ALL, but real to the mortals who live in it. The warning against the half-wise gives the distinction its practical force: a person cannot infer from mentalism that a falling object will cease to hurt or that natural law can be dismissed.

The same structure governs XII. A master may have more freedom than a person governed by an immediate impulse, while remaining subject to higher causes. XV repeats the qualification when it says that rhythm is counterbalanced rather than destroyed. What changes is the standpoint or the balance of influences, not the existence of order.

Places to read

Selected excerpts in the order of the book.

VI.1 ““The half-wise, recognizing the comparative unreality of the Universe, imagine that they may defy its Laws—such are vain and presumptuous fools, and they are broken against the rocks and torn asunder” ...

- VI.6** “But the Absolute point of view shows merely one side of the picture—the other side is the Relative one. Absolute Truth has been defined as “Things as the mind of God” ...
- VI.15** “The purpose of this lesson is to impress upon the minds of our students the fact that, to all intents and purposes, the Universe and its laws, and its phenomena, are” ...
- XII.10** “We do not wish to enter into a consideration of Free Will, or Determinism, in this work, for various reasons. Among the many reasons, is the principal one that neither side” ...
- XV.12** “Remember always, however, that you do not really destroy the Principle of Rhythm, for that is indestructible. You simply overcome one law by counter-balancing it with another and thus maintain an” ...

Reading the argument

A passage that seems to deny reality should therefore be read with VI. The absolute account concerns what finite things ultimately depend on. The relative account concerns what they do within the life being lived. Treating the two accounts as interchangeable produces precisely the error the author attributes to the half-wise.

Wording in this edition

Capitalized Absolute and Relative are retained as the source's technical labels. Neither is replaced by objective or subjective.

Words and forms in the text

“Absolute” — 21 occurrences in 15 text blocks: II.16; IV.16, 18; VI.2–6; VII.17; VIII.29; IX.9; X.4, 6–7; XI.5.

“Relative” — 12 occurrences in 9 text blocks: V.18; VI.2–4, 6, 11, 17; X.4–5.

See also

Reality and illusion; Paradox; Free will; Law; THE ALL.

Being and becoming

Reality mind and the ultimate source · The Kybalion

Being; Becoming

At a Glance

The word. Being indicates what is or abides; becoming indicates production, change, and development.

In The Kybalion. IV contrasts the changing appearances of the universe with the underlying reality they are said to manifest.

In this edition. The source's capitals are preserved where Being and Becoming function as labels.

A place to read. IV.3: ... “that nothing really IS, but that everything is BECOMING and CHANGING. Nothing stands still-everything is being” ...

Meaning

Being indicates what is or abides; becoming indicates production, change, and development. The author uses the pair both for THE ALL and for aspects of the individual self. It names a contrast within the exposition, not two independently existing ultimate substances.

Use in the book

IV contrasts the changing appearances of the universe with the underlying reality they are said to manifest. VII describes creation as the projection of will from an aspect of Being toward an aspect of Becoming. Near the chapter's end, the laws of becoming are said to merge into a single principle at the ultimate level.

XIV maps the same pair onto the I and Me. The I directs and witnesses, while the Me generates the successive forms of mental life. This is an application of correspondence: the human model repeats the distinction used in cosmic creation.

Places to read

Selected excerpts in the order of the book.

IV.3 ... “that nothing really IS, but that everything is BECOMING and CHANGING. Nothing stands still-everything is being born, growing, dying-the very instant a thing reaches its height, it begins to decline—the law” ...

VII.9 ... “Creative Cycle, THE ALL, in its aspect of Being, projects its Will toward its aspect of “Becoming” and the process of creation begins. It is taught that the process consists of” ...

VII.18 ... “Reason; Its Act; is Law; are ONE, all being names for the same thing. In the opinion of those who are giving you these present lessons, the answer is locked up” ...

XIV.9 ... “Female Principle. The “I” represents the Aspect of Being; the “Me” the Aspect of Becoming. You will notice that the Principle of Correspondence operates on this plane just as it does” ...

Reading the argument

The pair connects metaphysics and introspection, but it should not conceal their difference. An observer's ability to notice changing thoughts does not by itself demonstrate an unchanging cosmic source. The book uses the smaller case to make the larger conceivable.

Wording in this edition

The source's capitals are preserved where Being and Becoming function as labels. Ordinary uses of being, including a living being, are not all instances of this contrast.

Words and forms in the text

“Being” — 123 occurrences in 81 text blocks: Intro.8; I.5, 7, 11; II.7, 10, 16, 19, 22; III.2–3, 12; IV.2–3, 6, 8, 18; V.4, 6, 12, 16, 18; VI.2–3, 9–10, 12, 16; VII.2, 4–5, 7–10, 12–13, 17–18; VIII.2, 9–10, 15, 18, 24–26, 28, 30–31; IX.3, 5, 7–8, 11; X.3–8, 11–12; XI.4, 8; XII.4–5, 12; XIII.5, 7; XIV.2, 5–9, 18; XV.11, 14–15, 18.

“Becoming” — 9 occurrences in 8 text blocks: IV.3; VII.9, 13, 18; IX.8–10; XIV.9.

See also

Creation; I and Me; Correspondence; Manifestation; Unity.

Creation

Reality mind and the ultimate source · The Kybalion

create; creation; creates; created; creating

At a Glance

The word. Creation is the dependence of the universe on THE ALL.

In The Kybalion. V begins with a problem created by IV's definition.

In this edition. Creation, mental creation, and manifestation remain distinct expressions.

A place to read. V.4: ... “some way from THE ALL—it must be a creation of THE ALL. But as something can” ...

Meaning

Creation is the dependence of the universe on THE ALL. The book explains it through mental production: the source generates a universe without working on outside material and without dividing itself into independent pieces.

Use in the book

V begins with a problem created by IV's definition. If THE ALL is comprehensive, there is no material outside it; if it is immutable, it cannot break into fragments. Human making and reproduction are consequently rejected as literal models. Imagining remains the preferred analogy: a mental image depends on its thinker without exhausting or dividing that thinker.

VII develops creation into a sequence of concentration, outpouring, individualization, and return. It then asks why THE ALL creates. Explanations by loneliness, pleasure, or compulsion are rejected because they would introduce a need or an external condition. The chapter finally leaves that why unresolved.

Places to read

Selected excerpts in the order of the book.

V.4 ... “some way from THE ALL—it must be a creation of THE ALL. But as something can never come from nothing, from what could THE ALL have created it. Some philosophers have” ...

V.5 ... “if it be not THE ALL, not yet created by THE ALL having separated itself into fragments? What else can it be— of what else can it be made? This is” ...

- V.6** ... “his own plane of being, how does Man create? Well, first, he may create by making something out of outside materials. But this will not do, for there are no materials” ...
- V.7** ... “we are justified in considering that THE ALL creates the Universe MENTALLY, in a manner akin to the process whereby Man creates Mental Images. And, here is where the report of” ...
- VII.9** ... “Hermetic Teachings concerning the process of the Mental Creation of the Universe, are that at the beginning of the Creative Cycle, THE ALL, in its aspect of Being, projects its Will” ...
- VII.19** “In conclusion, it may be of interest to our students to learn that while some of the ancient, and modern, Hermetic Teachers have rather inclined in the direction of applying the” ...

Reading the argument

The account distinguishes a proposed manner of creation from a reason for creation. Its imaginative model supplies the former, while the latter remains a limit of explanation. A lexicon entry should not manufacture the motive that the text declines to give.

Wording in this edition

Creation, mental creation, and manifestation remain distinct expressions. Creation emphasizes dependence and generation; manifestation emphasizes the resulting appearance or activity.

Words and forms in the text

“create” — 15 occurrences in 10 text blocks: V.6, 8; VI.2; VII.15, 17; XIII.3, 5, 7; XIV.9; XV.14.

“creation” — 42 occurrences in 26 text blocks: II.7, 19, 25; IV.3; V.4, 6, 8–9, 11–12, 14–15; VI.4–5; VII.5–6, 9–10, 12–13; IX.9; XI.3; XII.10; XIV.8–9, 18.

“creates” — 8 occurrences in 4 text blocks: V.6–7, 9; XII.7.

“created” — 15 occurrences in 14 text blocks: II.7; IV.16; V.4–5, 11, 14; VI.4–5, 8; VII.5, 13, 16; VIII.7; XI.4.

“creating” — 2 occurrences in 2 text blocks: IX.9; XIII.4.

See also

Imagination; Manifestation; Being and becoming; Father Mother Mind and the womb; THE ALL.

God and deity

Reality mind and the ultimate source · The Kybalion

God; Deity; gods

At a Glance

The word. God and deity belong to the religious vocabulary through which the book approaches ultimate reality.

In The Kybalion. IV lists names used for underlying reality, then objects to attributing human passions and personal needs to that source.

In this edition. The source's God, Deity, gods, and THE ALL are preserved.

A place to read. IV.4: ... “names-some have called it by the term of Deity (under many titles). Others have called it” ...

Meaning

God and deity belong to the religious vocabulary through which the book approaches ultimate reality. They also name subordinate spiritual beings. The meaning therefore depends on the level of the discussion: a created god is not THE ALL.

Use in the book

IV lists names used for underlying reality, then objects to attributing human passions and personal needs to that source. V nevertheless permits Father and Mother imagery, while warning that the teaching is not of a literally male and female creator. The images describe generative functions and dependence.

VII rejects the finite person's claim to be identical with God by comparing a character with its author. VIII extends the distinction upward: even beings called gods remain creations within the mind of THE ALL. Their superior rank does not make them ultimate.

Places to read

Selected excerpts in the order of the book.

IV.4 ... “names-some have called it by the term of Deity (under many titles). Others have called it “The Infinite and Eternal Energy” others have tried to call it “Matter”—but all have acknowledged” ...

IV.8 “And still more presumptuous are those who attempt to ascribe to THE ALL the personality, qualities, properties, characteristics and attributes of themselves, ascribing to THE ALL the human emotions, feelings, and” ...

- V.12** ... “teaching that there is a male and female God, or Creator. That idea is merely a distortion of the ancient teachings on the subject. The true teaching is that THE ALL,” ...
- VII.5** ... “air with their raucous cries of: “I am God!” Imagine poor Micawber, or the sneaky Uriah Heep, crying: “I Am Dickens”; or some of the lowly clods in one of Shakespeare’s” ...
- VIII.28** ... “of whom we may speak as Angels; Archangels; Demi-Gods. On the lower Minor Planes dwell those great souls whom we call Masters and Adepts. Above them come the Great Hierarchies of” ...

Reading the argument

The apparent shifts between impersonal and personal language are part of the book's method. The strict metaphysical description removes finite limitations; the devotional images express belonging. Reading either register as the only one loses the tension the author is trying to manage.

Wording in this edition

The source's God, Deity, gods, and THE ALL are preserved. They are not silently standardized into one name.

Words and forms in the text

“**God**” — 8 occurrences in 7 text blocks: I.5; V.4, 12–14; VI.6; VII.5.

“**Deity**” — 3 occurrences in 3 text blocks: IV.4; VII.2; VIII.28.

“**gods**” — 12 occurrences in 8 text blocks: Intro.3; I.5, 7; V.17; VI.12; VIII.15, 28–29.

See also

THE ALL; Spirit; Angels and gods; Religion and theology; Author and characters.

Immanence

Reality mind and the ultimate source · The Kybalion

immanent; Imminent

At a Glance

The word. Immanence is the presence of the ultimate source within its manifestations.

In The Kybalion. The chapter opens with a reversal: all is in THE ALL, and THE ALL is in all.

In this edition. VII.4 prints Imminent but immediately defines it as remaining within, inherent, and abiding within.

A place to read. VII.1: “While All is in THE ALL, it is equally true that THE ALL is in ALL.” ...

Meaning

Immanence is the presence of the ultimate source within its manifestations. In VII the creator's life or power is said to be present in the created thing, while the thing remains dependent and does not become the whole creator.

Use in the book

The chapter opens with a reversal: all is in THE ALL, and THE ALL is in all. The first direction expresses containment or dependence; the second expresses indwelling presence. A mental image depends on its thinker, and its reality is borrowed from the mind in which it exists.

Shakespeare and Dickens then supply a more elaborate example. A character has the vitality given by an author, but the author is not identical with that character. The text carries the point down to the earthworm and up to the person's realization of indwelling spirit.

Places to read

Selected excerpts in the order of the book.

VII.1 “While All is in THE ALL, it is equally true that THE ALL is in ALL. To him who truly understands this truth hath come great knowledge.”—The Kybalion.”

VII.4 ... “are to the effect that THE ALL is Imminent in (“remaining within; inherent; abiding within”) its Universe, and in every part, particle, unit, or combination, within the Universe. This statement is” ...

VII.5 ... “the Mind of THE ALL—yet THE ALL is immanent in the earthworm, and in the particles that go to make up the earthworm. Can there be any greater mystery than this” ...

VII.7 ... “Man realizes the existence of the Indwelling Spirit immanent within his being, so will he rise in the spiritual scale of life. This is what spiritual development means—the recognition, realization, and” ...

Reading the argument

Immanence does not mean numerical identity between a finite being and the ultimate source. The distinction is important because the author treats the claim I am God as a half-truth, even while insisting on the source's presence in every being.

Wording in this edition

VII.4 prints Imminent but immediately defines it as remaining within, inherent, and abiding within. The reading edition retains the slip and annotates it; the lexicon files the intended concept under Immanence.

Words and forms in the text

“immanent” — 4 occurrences in 3 text blocks: VII.4–5, 7.

“Imminent” — 1 occurrence in 1 text block: VII.4.

See also

THE ALL; Unity; Author and characters; God and deity; Hierarchy and development.

Infinite eternal and immutable

Reality mind and the ultimate source · The Kybalion

Infinite; Eternal; Immutable; Unchangeable

At a Glance

The word. Infinite excludes a boundary, eternal excludes a beginning or end in time, and immutable excludes change in essential nature.

In The Kybalion. IV reasons from the comprehensiveness of THE ALL.

In this edition. The entry groups closely connected attributes but does not replace them with a single synonym.

A place to read. IV.15: “(1) THE ALL must be ALL that REALLY IS. There can be nothing existing outside of” ...

Meaning

Infinite excludes a boundary, eternal excludes a beginning or end in time, and immutable excludes change in essential nature. The book joins these attributes in its account of THE ALL, but they remain distinguishable claims.

Use in the book

IV reasons from the comprehensiveness of THE ALL. Nothing outside it can confine, create, destroy, or alter it. It is therefore said to be unlimited in time, space, and power and unchangeable in itself. Finite, changing things are then assigned a lesser or relative reality.

These attributes generate the question of V: how can an unchanging reality produce a changing universe? The mental-image analogy is meant to preserve the source's integrity while allowing changing forms within its manifestation. The later account of cosmic cycles does not revoke the source's supposed eternity.

Places to read

Selected excerpts in the order of the book.

IV.15 “(1) THE ALL must be ALL that REALLY IS. There can be nothing existing outside of THE ALL, else THE ALL would not be THE ALL.”

IV.16 “(2) THE ALL must be INFINITE, for there is nothing else to define, confine, bound, limit; or restrict THE ALL. It must be Infinite in Time, or ETERNAL,—it must have always” ...

IV.17 “(3) THE ALL must be IMMUTABLE, or not subject to change in its real nature, for there is nothing to work changes upon it nothing into which it could change, nor” ...

IV.18 “THE ALL being Infinite, Absolute, Eternal and Unchangeable it must follow that anything finite, changeable, fleeting, and conditioned cannot be THE ALL. And as there is Nothing outside of THE ALL,” ...

V.4 “If the Universe exists at all, or seems to exist, it must proceed in some way from THE ALL—it must be a creation of THE ALL. But as something can never” ...

Reading the argument

A definition of all establishes that no outside is admitted by that definition. It does not automatically establish that a being with every subsequent attribute exists. The inferential steps can be followed without treating their verbal closeness as proof of all of them together.

Wording in this edition

The entry groups closely connected attributes but does not replace them with a single synonym. Infinite and very large are not equivalent.

Words and forms in the text

“Infinite” — 36 occurrences in 28 text blocks: II.7, 13; IV.4, 7, 16, 18, 22–23; V.2, 8–10, 14, 17–19; VI.2, 8–10, 13; VII.6, 14, 17; VIII.9; IX.3; X.3; XII.13.

“Eternal” — 5 occurrences in 4 text blocks: IV.4, 16, 18; VI.13.

“Immutable” — 2 occurrences in 2 text blocks: IV.17; XIV.18.

“Unchangeable” — 1 occurrence in 1 text block: IV.18.

See also

THE ALL; Time and space; Creation; Absolute and relative; Reason.

Life

Reality mind and the ultimate source · The Kybalion

Life; living; lives

At a Glance

The word. Life has a wider scope here than ordinary biological life.

In The Kybalion. IV argues that life and mind are more fundamental than matter understood as lifeless and unintelligent.

In this edition. Life, living, and lives are retained in their contexts.

A place to read. IV.21: ... “we know to be existent in the Universe? LIFE AND MIND! Life and Mind in all” ...

Meaning

Life has a wider scope here than ordinary biological life. The book treats it as a universal feature of manifestation and calls the ultimate source living mind. Plants, animals, people, minerals, and spiritual beings are placed on a graded continuum.

Use in the book

IV argues that life and mind are more fundamental than matter understood as lifeless and unintelligent. V assures the reader of continued life beyond death. VIII supplies the taxonomy through which life appears at different degrees, including the controversial category of mineral mind.

XI extends the individual life into a chain of incarnations to explain compensation. These passages connect life to cosmic continuity and spiritual development, rather than defining it by bodily functions alone.

Places to read

Selected excerpts in the order of the book.

IV.21 ... “we know to be existent in the Universe? LIFE AND MIND! Life and Mind in all their varying degrees of unfoldment! “Then,” you ask, “do you mean to tell us that” ...

IV.22 “The answer is “LIVING MIND,” as far above that which mortals know by those words, as Life and Mind are higher than mechanical forces, or matter—INFINITE LIVING MIND as compared to” ...

V.18 ... “Relative sense—it is but Birth to a new life—and You shall go on, and on, and on, to higher and still higher planes of life, for aeons upon aeons of time.” ...

VIII.18 ... “be called “souls” in one sense, and are living beings of a low degree of development, life, and mind—just a little more than the units of “living energy” which comprise the” ...

VIII.24 ... “in its seven sub-divisions, comprises those manifestations of life and mentality which are common to Man, in his various grades, degrees, and divisions. In this connection, we wish to point out” ...

Reading the argument

The universality of life follows from the author’s metaphysical scheme. It should not be mistaken for a biological finding that every mineral thinks or reproduces as an organism does. Nor is the statement of continuity independent evidence of personal survival.

Wording in this edition

Life, living, and lives are retained in their contexts. The plural lives may refer to successive incarnations or simply to several persons’ lives; the context decides.

Words and forms in the text

“**Life**” — 83 occurrences in 61 text blocks: I.4–5; II.7, 10, 19, 22, 25; III.12; IV.7, 19–22; V.2, 11, 17–18; VI.2–3, 9, 12–13, 15–17; VII.4, 7–8, 11, 13; VIII.2, 5–6, 8–9, 15–16, 18, 20–27, 30; XI.3–5, 8, 12–13, 15; XII.12; XIII.2–3, 8; XIV.16, 18; XV.14.

“**living**” — 22 occurrences in 15 text blocks: II.7; IV.22–23; V.2, 4; VI.1, 16–17; VIII.16, 18, 30; XI.4; XII.9; XIII.3; XIV.15.

“**lives**” — 8 occurrences in 7 text blocks: Intro.5; VI.2, 17; VII.9; XI.13, 15; XII.9.

See also

Mind; Kingdoms of mind; Death and immortality; Reincarnation; Spirit.

Manifestation

Reality mind and the ultimate source · The Kybalion

manifestation; manifestations; manifest; manifests

At a Glance

The word. A manifestation is an appearance, activity, or developed form of an underlying reality.

In The Kybalion. In IV the changing forms of experience are outward manifestations of a supposed substantial reality.

In this edition. Manifestation is retained rather than systematically replaced by appearance, because it can name an effective activity as well as an outward look.

A place to read. IV.3: “Under and behind all outward appearances or manifestations, there must always be a Substantial Reality. This” ...

Meaning

A manifestation is an appearance, activity, or developed form of an underlying reality. The term lets the author speak about many kinds of phenomena while keeping their source singular.

Use in the book

In IV the changing forms of experience are outward manifestations of a supposed substantial reality. VII narrates their production as an outpouring of divine energy. VIII groups degrees of life manifestation into planes, so that a division into categories need not imply a division into independent substances.

The principles themselves also manifest: gender appears as sex on one level and as mental generation on another, while rhythm is identified in cosmic cycles and moods. The same verb thus connects a source with its effects and a general principle with its instances.

Places to read

Selected excerpts in the order of the book.

IV.3 “Under and behind all outward appearances or manifestations, there must always be a Substantial Reality. This is the Law. Man considering the Universe, of which he is a unit, sees nothing” ...

VII.9 “The Hermetic Teachings concerning the process of the Mental Creation of the Universe, are that at the beginning of the Creative Cycle, THE ALL, in its aspect of Being, projects its” ...

VIII.5 “These divisions are more or less artificial and arbitrary, for the truth is that all of the three divisions are but ascending degrees of the great scale of Life, the lowest” ...

IX.3 ... “vibration, but that the “differences” between the various manifestations of the universal power are due entirely to the varying rate and mode of vibrations. Not only this, but that even THE” ...

XIII.4 ... “that of creating, producing, generating, etc., and its manifestations are visible on every plane of phenomena. It is somewhat difficult to produce proofs of this along scientific lines, for the reason” ...

Reading the argument

The vocabulary provides coherence, but the use of one word does not demonstrate one mechanism across all the cases. The relation between a principle and its alleged instance still has to be established in each application.

Wordings in this edition

Manifestation is retained rather than systematically replaced by appearance, because it can name an effective activity as well as an outward look.

Words and forms in the text

“**manifestation**” — 29 occurrences in 27 text blocks: II.10; V.8, 11, 14; VI.11; VII.7, 13; VIII.2, 6, 8; IX.7, 9–10; X.3; XI.7–8; XIII.3–4, 8–10; XIV.2, 10, 13, 16, 18; XV.1.

“**manifestations**” — 19 occurrences in 18 text blocks: II.7, 13, 16; IV.2–3; VIII.11, 15, 24; IX.3, 6; XI.4, 6; XII.13; XIII.4, 9–10; XIV.18; XV.18.

“**manifest**” — 19 occurrences in 17 text blocks: Intro.8; II.19; IV.19; VII.11, 16–17; VIII.31; IX.2, 5, 8–9; XI.2, 8; XII.11; XIII.7; XIV.15; XV.11.

“**manifests**” — 30 occurrences in 21 text blocks: II.16, 18, 24–25; IV.20; V.12; VI.2; VII.6, 13; VIII.2, 31; IX.3, 5, 7; XI.1–3; XIII.1, 8; XV.11, 14.

See also

Creation; Substance; Planes; Unity; Seven Hermetic Principles.

Matter

Reality mind and the ultimate source · The Kybalion

Matter; material

At a Glance

The word. Matter names physical manifestation.

In The Kybalion. IV denies that THE ALL can be mere matter understood as dead and unintelligent.

In this edition. Matter and material retain their original senses and emphasis.

A place to read. IV.19: “We see around us that which is called “Matter,” which forms the physical foundation for all” ...

Meaning

Matter names physical manifestation. The author's claim is that it ultimately depends on mind, while remaining effective and binding for beings who live on the physical plane.

Use in the book

IV denies that THE ALL can be mere matter understood as dead and unintelligent. VI then prevents that denial from turning into disregard for bodies and objects. The familiar example of kicking a stone emphasizes consequences: an account of matter's ultimate dependence does not stop the impact from being felt.

VIII classifies several kinds of matter alongside ethereal substance and energy. IX explains material differences through vibration, while XIII interprets atomic processes through gender. These later physical explanations contain claims that are distinct from the metaphysical thesis of dependence.

Places to read

Selected excerpts in the order of the book.

IV.19 “We see around us that which is called “Matter,” which forms the physical foundation for all forms. Is THE ALL merely Matter? Not at all! Matter cannot manifest Life or Mind,” ...

VI.7 ... “familiar illustrations, we all recognize the fact that matter “exists” to our senses—we will fare badly if we do not. And yet, even our finite minds understand the scientific dictum that” ...

VI.11 “Matter is none the less Matter to us, while we dwell on the plane of Matter, although we know it to be merely an aggregation of “electrons,” or particles of Force,” ...

VIII.12 “These Seven Minor Physical Planes are as follows:”

IX.4 ... “Science has proven that all that we call Matter and Energy are but “modes of vibratory motion,” and some of the more advanced scientists are rapidly moving toward the positions of”
...

XIII.5 “The latest word of science is that the atom is composed of a multitude of corpuscles, electrons, or ions (the various names being applied by different authorities) revolving around each other” ...

Reading the argument

The stone illustration is especially useful because it survives disagreements about the author's physics. One can understand the practical force of relative reality without accepting the complete hierarchy of subtle material forms or the description of an atom.

Wording in this edition

Matter and material retain their original senses and emphasis. Material is sometimes a contrast with mental, and sometimes a broad adjective for bodily conditions.

Words and forms in the text

“Matter” — 113 occurrences in 57 text blocks: Intro.5; II.7, 13, 19; III.2–3, 7–8, 10; IV.3–4, 19, 21–22; V.2; VI.4–5, 7, 11; VII.6, 8–9, 13, 15, 18; VIII.5, 7, 9, 11, 13–14, 18, 27; IX.3–7, 9; X.3–4, 7; XI.3–5, 12; XII.5, 7–8, 10; XIII.4, 6–10; XIV.18.

“material” — 27 occurrences in 20 text blocks: I.9; II.7, 10; III.3, 7, 12; IV.19; V.8, 11; VI.13; VII.13–14; VIII.11, 18, 27, 30; IX.9, 12; XI.6; XII.12.

See also

Mentalism; Energy and force; Atoms corpuscles electrons and ions; Absolute and relative; Ether.

Mentalism

Reality mind and the ultimate source · The Kybalion

Mentalism; Mental

At a Glance

The word. Mentalism is the first principle and the foundation of the practical teaching: THE ALL is mind, and the universe exists as its mental creation.

In The Kybalion. II introduces the doctrine as the master-key to energy, power, and matter.

In this edition. Mentalism names the doctrine; mental is a much broader adjective and is counted separately in the concordance.

A place to read. II.6: “THE ALL IS MIND; The Universe is Mental.”—The Kybalion.”

Meaning

Mentalism is the first principle and the foundation of the practical teaching: THE ALL is mind, and the universe exists as its mental creation. It is a claim about the nature of reality, not merely about the influence of a person's outlook on experience.

Use in the book

II introduces the doctrine as the master-key to energy, power, and matter. III explicitly asks what would follow if it were assumed true: mental transmutation could then be described as changing conditions of the universe itself. IV-V supply the proposed account of the source and its mental creation.

VI places limits on the practical inference. Finite beings remain subject to the laws of their level, and mentalism does not make the world an idle dream. VII distinguishes the infinite mind from each finite mind. XV returns to the opening axiom after explaining the methods that are supposed to follow from it.

Places to read

Selected excerpts in the order of the book.

II.6 “THE ALL IS MIND; The Universe is Mental.”—The Kybalion.”

II.7 ... “the phenomenal world or universe is simply a Mental Creation of THE ALL, subject to the Laws of Created Things, and that the universe, as a whole, and in its parts” ...

III.6 ... “the Seven Hermetic Principles is the Principle of Mentalism, the axiom of which is “THE ALL is Mind; the Universe is Mental,” which means that the Underlying Reality of the Universe” ...

V.1 ““The Universe is Mental—held in the Mind of THE ALL.”—The Kybalion.”

VI.13 “The Hermetic Principle of Mentalism, while explaining the true nature of the Universe upon the principle that all is Mental, does not change the scientific conceptions of the Universe, Life, or” ...

XV.19 ““THE ALL is MIND; The Universe is Mental.”—The Kybalion.”

Reading the argument

Three claims require separate attention: that experience includes mental activity, that ultimate reality is mental, and that a person's thought can directly govern external events. The book connects them, but an observation supporting the first does not automatically establish the other two.

Related texts

Atkinson's Dynamic Thought, I-II and XI, similarly joins universal mind, force, and the dependence of finite things. The signed 1906 text is a contemporary comparison for the vocabulary, rather than proof that the seven principles reproduce an ancient scheme.¹

Wording in this edition

Mentalism names the doctrine; mental is a much broader adjective and is counted separately in the concordance. Mental is not silently modernized to psychological.

Words and forms in the text

“Mentalism” — 10 occurrences in 10 text blocks: II.3, 5, 7; III.6, 8, 14; VI.13–16.

“Mental” — 242 occurrences in 105 text blocks: Intro.7; I.9; II.6–7, 10, 13, 16, 19, 25; III.1, 3–14; IV.3; V.1, 6–8, 11–12, 14–15; VI.4–5, 8–9, 11–15; VII.3–6, 9, 11–13; VIII.4–5, 15–16, 19–20, 25–27, 30–31; IX.9–11; X.3, 7–12; XI.2–3, 6–8, 11; XII.11; XIII.11; XIV.1–2, 4, 7–19; XV.2, 4–7, 9, 11–12, 14, 17–19.

See also

THE ALL; Mind; Creation; Mental transmutation; Reality and illusion.

¹ William Walker Atkinson Dynamic Thought. 1906. Chapters I–II and XI–XVI are contextual comparisons for universal life, mind, force, and practical thought. The signed primary text was consulted through Project Gutenberg. <https://www.gutenberg.org/files/41892/41892-h/41892-h.htm>

Mind

Reality mind and the ultimate source · The Kybalion

Mind; minds; mentality

At a Glance

The word. Mind ranges from the infinite living source to finite thought, perception, and will.

In The Kybalion. IV identifies the ultimate source as living mind while denying that finite human thinking adequately defines it.

In this edition. Mind, minds, and mentality remain separate forms.

A place to read. II.7: "This Principle embodies the truth that "All is Mind." It explains that THE ALL (which is" ...

Meaning

Mind ranges from the infinite living source to finite thought, perception, and will. The author also extends mentality to minerals and invisible beings. The word consequently changes its scale and explanatory role across the book.

Use in the book

IV identifies the ultimate source as living mind while denying that finite human thinking adequately defines it. V explains the universe by analogy with a mind forming images. VII qualifies the analogy: the human creator and the cosmic source are similar in the proposed relation to their creations, but vastly different in degree.

VIII arranges kinds of mentality on a hierarchy. XIV narrows the discussion to the person's introspective experience, distinguishing an I that directs from a Me in which thoughts develop. The practical chapters then speak of changing mental states.

Places to read

Selected excerpts in the order of the book.

II.7 "This Principle embodies the truth that "All is Mind." It explains that THE ALL (which is the Substantial Reality underlying all the outward manifestations and appearances which we know under the" ...

IV.21 ... "to be existent in the Universe? LIFE AND MIND! Life and Mind in all their varying degrees of unfoldment! "Then," you ask, "do you mean to tell us that THE ALL" ...

V.1 "'The Universe is Mental—held in the Mind of THE ALL."—The Kybalion."

VII.4 ... “its existence, and being, solely within his own mind, yet he, the student, author, dramatist, painter, or sculptor, is, in a sense, immanent in; remaining within; or abiding within, the mental”

...

XIV.9 ... “generation. There is this dual aspect in the mind of every person. The “I” represents the Masculine Principle of Mental Gender-the “Me” represents the Female Principle. The “I” represents the Aspect” ...

Reading the argument

A reader should ask at each occurrence whether mind names the ultimate source, a finite subject, an activity, or a postulated level of life. Treating every occurrence as the same ordinary human mind produces claims the book itself sometimes rejects.

Wording in this edition

Mind, minds, and mentality remain separate forms. Capitals are preserved as rhetorical or technical emphasis, not interpreted as a second English word.

Words and forms in the text

“Mind” — 155 occurrences in 86 text blocks: II.6–7, 13, 16, 19, 25; III.1, 6–7, 14; IV.9–10, 19–23; V.1–3, 8–10, 14–20; VI.2, 5–11, 13–14; VII.3–6, 12–13, 15; VIII.9, 11, 17–24, 26–27, 29, 31; IX.4, 10–11; X.2–3, 11; XI.3; XII.5, 8, 13; XIII.6; XIV.1–2, 5–6, 9–10, 12–14, 17–18; XV.8, 18–19.

“minds” — 35 occurrences in 27 text blocks: I.8; II.16, 25; III.12; IV.7; V.8; VI.6–8, 15; VII.6; VIII.15, 18, 26–27, 30; IX.10–11; X.3; XII.7; XIII.3; XIV.1, 12–15; XV.2.

“mentality” — 7 occurrences in 6 text blocks: V.8; VI.8; VIII.24–25; XIV.7; XV.18.

See also

Mentalism; I and Me; Kingdoms of mind; Spirit; Imagination.

Reality and illusion

Reality mind and the ultimate source · The Kybalion

Reality; real; illusion; dream

At a Glance

The word. Reality is used for what ultimately exists and for what is effective within finite life.

In The Kybalion. IV sets changing phenomena against an unchanging underlying reality.

In this edition. Real, reality, illusion, and dream are preserved as different expressions.

A place to read. IV.18: ... “there is Nothing outside of THE ALL, in Reality, then any and all such finite things” ...

Meaning

Reality is used for what ultimately exists and for what is effective within finite life. Illusion and dream express dependence or comparative unreality, but VI expressly warns against concluding that lived consequences are dispensable.

Use in the book

IV sets changing phenomena against an unchanging underlying reality. V describes cosmic existence through mental images. VI confronts the worry that this turns the universe into an unreal dream and answers by distinguishing absolute from relative truth.

The artist’s ideal and the dramatist’s characters illustrate the reality of mental forms. VII develops the example further, giving created characters a dependent identity while refusing to identify each one with its author. The force of these illustrations depends on keeping dependence distinct from nonexistence.

Places to read

Selected excerpts in the order of the book.

IV.18 ... “there is Nothing outside of THE ALL, in Reality, then any and all such finite things must be as Nothing in Reality. Now do not become befogged, nor frightened—we are not” ...

VI.4 ... “and all that it contains is a mere illusion; an unreality; against which idea his instincts revolt. But this, like all other great truths, must be considered both from the Absolute” ...

VI.6 ... “Universe must be unreal and illusionary, a mere dream or result of meditation,—nevertheless, to the finite minds forming

a part of that Universe, and viewing it through mortal faculties, the Universe” ...

VI.8 ... “reproduce in stone or on canvas, seems very real to him. So do the characters in the mind of the author; or dramatist, which he seeks to express so that others” ...

VI.17 ... “but in an Universe which while relative, is real so far as our lives and actions are concerned. Our business in the Universe is not to deny its existence, but to” ...

VII.5 ... “the Sistine Madonna, the Apollo Belvidere, spirits and reality of their own, or do they represent the spiritual and mental power of their creators? The Law of Paradox explains that both” ...

Reading the argument

The term illusion is easy to overread. The practical target of VI is a person who uses metaphysics to evade the laws under which that person lives. The chapter’s repeated insistence on acting and living is therefore part of the definition of relative reality.

Wording in this edition

Real, reality, illusion, and dream are preserved as different expressions. They are not all translated into unreal.

Words and forms in the text

“Reality” — 25 occurrences in 20 text blocks: II.7; III.6; IV.1–5, 9, 11, 18; VI.2, 8–9, 14–15; VII.4–5; IX.12; XII.4; XIV.14.

“real” — 21 occurrences in 16 text blocks: IV.2, 17; V.2, 14, 18; VI.2, 5–9, 15, 17; VII.12; X.3; XIII.6.

“illusion” — 3 occurrences in 2 text blocks: VI.4, 9.

“dream” — 5 occurrences in 4 text blocks: VI.2, 4, 6, 16.

See also

Absolute and relative; Paradox; Matter; Author and characters; Mentalism.

Reason

Reality mind and the ultimate source · The Kybalion

Reason; reasons

At a Glance

The word. Reason first means the faculty through which conclusions about THE ALL are drawn.

In The Kybalion. IV calls the essential nature of THE ALL unknowable but gives a respectful hearing to the report of reason.

In this edition. The concordance retains case differences in quotations.

A place to read. IV.10: “But while the essential nature of THE ALL is Unknowable, there are certain truths connected with” ...

Meaning

Reason first means the faculty through which conclusions about THE ALL are drawn. Later a reason means a motive or determining explanation for creation. These senses should not be collapsed.

Use in the book

IV calls the essential nature of THE ALL unknowable but gives a respectful hearing to the report of reason. Its arguments about infinity and immutability are presented as inferences that human thinking cannot avoid. V claims that the mental-creation model agrees with both reason and the teaching of the illumined.

VII changes the question from what the source must be to why it acts. A reason is now treated as a cause that would determine THE ALL, so an external reason is denied. The chapter declines to turn the absence of such a cause into a fully explained motive.

Places to read

Selected excerpts in the order of the book.

IV.10 “But while the essential nature of THE ALL is Unknowable, there are certain truths connected with its existence which the human mind finds itself compelled to accept. And an examination of” ...

IV.13 ““But, the report of Reason must be hospitably received, and treated with respect.”—The Kybalion.”

IV.14 “The human reason, whose reports we must accept so long as we think at all, informs us as follows regarding THE ALL, and that without attempting to remove the veil of” ...

V.7 ... “Images. And, here is where the report of Reason tallies precisely with the report of the Illumined, as shown by their teachings and writings. Such are the teachings of the Wise” ...

VII.16 “Men have striven hard to answer this question, but still there is no answer worthy of the name. Some have imagined that THE ALL had something to gain by it, but” ...

VII.18 ... “speaking, there cannot be said to be any “Reason” whatsoever for ‘THE ALL to act, for a “reason” implies a “cause,” and THE ALL is above Cause and Effect, except when” ...

Reading the argument

The distinction between knowing attributes and grasping essence is central. Calling essence unknowable need not prohibit every inference, but the legitimacy of a particular inference still requires argument. Likewise, denying an external cause does not answer every possible meaning of why.

Wording in this edition

The concordance retains case differences in quotations. The capitalized faculty and an ordinary reason are interpreted by context.

Words and forms in the text

“Reason” — 30 occurrences in 26 text blocks: Intro.5; I.6; II.10; IV.13–14, 20; V.2, 7–8; VI.1–2, 6–7, 16, 18; VII.17–18; IX.9–10; XI.8; XII.13; XIII.3–4, 8, 10; XV.1.

“reasons” — 3 occurrences in 2 text blocks: XII.10; XV.2.

See also

THE ALL; Infinite eternal and immutable; Creation; Knowledge and wisdom; Religion and theology.

Spirit

Reality mind and the ultimate source · The Kybalion

SPIRIT; Spirit; spiritual

At a Glance

The word. Spirit names the living and intelligent character attributed to the ultimate source.

In The Kybalion. IV ends by calling THE ALL infinite living mind and identifying this with spirit.

In this edition. Spirit, SPIRIT, and spiritual preserve the source's emphasis.

A place to read. IV.22: ... “souls mean when they reverently pronounce the word: “SPIRIT!””

Meaning

Spirit names the living and intelligent character attributed to the ultimate source. It also describes higher beings, planes, and powers, so it is not always a name of THE ALL alone.

Use in the book

IV ends by calling THE ALL infinite living mind and identifying this with spirit. V immediately says that an adequate definition cannot be given: the word points beyond finite thinking and energy. VIII then uses spiritual to designate the highest of its three great planes.

Near VIII's end the author explains spirit through living power, inner essence, and force, while distinguishing that usage from familiar ecclesiastical associations. Spiritual beings remain created and subject to law; their rank does not remove the difference between a finite being and its source.

Places to read

Selected excerpts in the order of the book.

IV.22 ... “souls mean when they reverently pronounce the word: “SPIRIT!””

IV.23 ... “ALL” is Infinite Living Mind—the Illumined call it SPIRIT!”

V.2 “THE ALL is SPIRIT! But what is Spirit? This question cannot be answered, for the reason that its definition is practically that of THE ALL, which cannot be explained or defined.” ...

VIII.26 ... “from the Great Mental Plane to the Great Spiritual Plane, what shall we say? How can we explain these higher states of Being, Life and Mind, to minds as yet unable” ...

VIII.30 ... “of existence, and the powers manifested on the Spiritual Planes. The phenomena is so much higher than that of the Mental Planes that a confusion of ideas would surely result from” ...

Reading the argument

The entry's unity is functional: spirit marks what the book regards as more fundamental or developed than gross matter. It should not be turned into a single substance floating alongside THE ALL, since that would contradict the source's comprehensiveness.

Wording in this edition

Spirit, SPIRIT, and spiritual preserve the source's emphasis. Uppercase SPIRIT is counted case-sensitively; the other forms have broader counts.

Words and forms in the text

“SPIRIT” — 5 occurrences in 5 text blocks: II.7; IV.22–23; V.2; VII.8.

“Spirit” — 34 occurrences in 23 text blocks: Intro.8–9; I.7; II.7, 13; IV.22–23; V.2, 6; VII.4–5, 7–8, 13–14; VIII.5, 29–30; IX.3, 9; X.3; XI.3–4.

“spiritual” — 27 occurrences in 17 text blocks: II.10, 13, 25; V.11; VII.5, 7, 11, 13; VIII.4, 15, 26–28, 30–31; XI.2; XIV.18.

See also

THE ALL; Mind; Angels and gods; Planes; Energy and force.

Substance

Reality mind and the ultimate source · The Kybalion

Substance; Substantial; essence

At a Glance

The word. Substance means what underlies outward appearances; substantial means fundamental in that sense.

In The Kybalion. IV begins by placing substantial reality behind time, space, and change.

In this edition. The source's substance and substantial are retained.

A place to read. IV.1: ... “and Change, is ever to be found The Substantial Reality—the Fundamental Truth.”—The Kybalion.”

Meaning

Substance means what underlies outward appearances; substantial means fundamental in that sense. It need not mean physically solid, bulky, or material.

Use in the book

IV begins by placing substantial reality behind time, space, and change. Its explicit definitions gather essence, essential reality, and thing in itself under the same heading. The chapter then asks whether this underlying reality could be matter or energy and rejects both when understood as lifeless and unintelligent.

VIII uses substance in a more local sense when it speaks of ethereal substance between kinds of matter and energy. That use belongs to the hierarchy of manifestations, rather than naming a second ultimate ground.

Places to read

Selected excerpts in the order of the book.

IV.1 ... “and Change, is ever to be found The Substantial Reality—the Fundamental Truth.”—The Kybalion.”

IV.2 ““Substance” means: “that which underlies all outward manifestations; the essence; the essential reality; the thing in itself,” etc. “Substantial” means: “actually existing; being the essential element; being real,” etc. “Reality” means:” ...

IV.3 ... “appearances or manifestations, there must always be a Substantial Reality. This is the Law. Man considering the Universe, of which he is a unit, sees nothing but change in matter, forces,” ...

IV.11 “‘THAT’ which is the Fundamental Truth—the Substantial Reality—is beyond true naming, but the Wise Men call it THE ALL.”—The Kybalion.”

VIII.14 ... “suspected by ordinary scientists. The Plane of Ethereal Substance comprises that which science speaks of as “The Ether”, a substance of extreme tenuity and elasticity, pervading all Universal Space, and acting” ...

Reading the argument

The phrase thing in itself appears as part of the author’s cluster of definitions. It should not be assigned a particular philosopher’s technical doctrine merely because the wording resembles it. The local argument determines what the author is asking the phrase to do.

Wording in this edition

The source’s substance and substantial are retained. Substantial reality is not paraphrased as material reality.

Words and forms in the text

“**Substance**” — 16 occurrences in 11 text blocks: III.4; IV.2; V.4, 6; VIII.13–15, 31; IX.7, 9; XV.18.

“**Substantial**” — 11 occurrences in 9 text blocks: II.7; IV.1–5, 11; VI.15; XV.18.

“**essence**” — 6 occurrences in 5 text blocks: I.7; IV.2, 12; V.2; VIII.30.

See also

THE ALL; Matter; Manifestation; Ether; Reality and illusion.

THE ALL

Reality mind and the ultimate source · The Kybalion

THE ALL

At a Glance

The word. THE ALL is the technical name for the comprehensive and ultimate reality on which every finite manifestation depends.

In The Kybalion. IV chooses the expression to name the underlying power while admitting that its essential nature is unknowable.

In this edition. THE ALL is retained in capitals.

A place to read. IV.5: ... “Underlying Power—this Substantial Reality—by the Hermetic name of “THE ALL,” which term we consider the most” ...

Meaning

THE ALL is the technical name for the comprehensive and ultimate reality on which every finite manifestation depends. It is more than a collective name for the visible objects in the universe.

Use in the book

IV chooses the expression to name the underlying power while admitting that its essential nature is unknowable. The argument attributes infinity, eternity, and immutability to it because nothing is admitted outside it. The chapter ultimately identifies it as infinite living mind.

V explains the universe as its mental creation, and VII describes its presence in all things. That presence does not make a particular person identical with the source. VIII maintains the same distinction even for the highest spiritual beings, while XII places all finite causation within its order.

Places to read

Selected excerpts in the order of the book.

IV.5 ... “Underlying Power—this Substantial Reality—by the Hermetic name of “THE ALL,” which term we consider the most comprehensive of the many terms applied by Man to THAT which transcends names and terms.”

IV.7 “The Hermetists believe and teach that THE ALL, “in itself,” is and must ever be UNKNOWABLE. They regard all the theories, guesses and speculations of the theologians and metaphysicians regarding the” ...

IV.15 “(1) THE ALL must be ALL that REALLY IS. There can be nothing existing outside of THE ALL, else THE ALL would not be THE ALL.”

IV.17 “(3) THE ALL must be IMMUTABLE, or not subject to change in its real nature, for there is nothing to work changes upon it nothing into which it could change, nor” ...

IV.23 ““THE ALL” is Infinite Living Mind—the Illumined call it SPIRIT!”

VII.1 ““While All is in THE ALL, it is equally true that THE ALL is in ALL. To him who truly understands this truth hath come great knowledge.”—The Kybalion.”

Reading the argument

The words do important work in the reasoning. If the source is all, there can be no outside material or independent rival. Whether the defined source exists, and whether every attribute asserted of it follows, remain questions for the argument rather than consequences of capitalization.

Wording in this edition

THE ALL is retained in capitals. Its concordance is case-sensitive and therefore does not count the ordinary determiner all, or every occurrence of The All in other typography.

Words and forms in the text

“**THE ALL**” — 174 occurrences in 77 text blocks: II.6–7, 13; III.6, 14; IV.5–12, 14–21, 23; V.1–10, 12, 14, 16–18; VI.2, 4–6, 8–14; VII.1, 3–5, 8–18, 20; VIII.9, 11, 28–29, 31; IX.3, 9; X.3; XI.4; XII.4, 7, 13; XV.19.

See also

Mentalism; Infinite eternal and immutable; Immanence; Creation; Unity.

Time and space

Reality mind and the ultimate source · The Kybalion

Time; Space; aeons

At a Glance

The word. Time and space are conditions of finite manifestation.

In The Kybalion. IV includes infinite duration and extension among the source's attributes.

In this edition. Time, space, and aeons are retained.

A place to read. IV.16: ... “restrict THE ALL. It must be Infinite in Time, or ETERNAL,—it must have always continuously existed,” ...

Meaning

Time and space are conditions of finite manifestation. The book describes THE ALL as unlimited by them, while allowing universes and individual lives to develop through immensely long durations.

Use in the book

IV includes infinite duration and extension among the source's attributes. V contrasts aeons in a created universe with a moment from the standpoint of THE ALL. VII repeats the contrast when describing an entire cosmic cycle as the twinkle of an eye.

VI preserves the effectiveness of the universe's laws, including time and space, for those who live within it. The imagined higher standpoint therefore does not erase the conditions of ordinary action.

Places to read

Selected excerpts in the order of the book.

IV.16 ... “restrict THE ALL. It must be Infinite in Time, or ETERNAL,—it must have always continuously existed, for there is nothing else to have ever created it, and something can never evolve” ...

V.9 ... “its Infinite Mind countless Universes, which exist for aeons of Time—and yet, to THE ALL, the creation, development, decline and death of a million Universes is as the time of the” ...

VI.12 “Nor do the Laws of Nature become less constant or effective, when we know them, likewise, to be merely mental creations. They are in full effect on the various planes. We” ...

VII.13 ... “of the Indrawing” process. All of this occupies aeons upon aeons of Man's time, each aeon containing countless millions of

years, but yet the Illumined inform us that the entire creation,”
...

Reading the argument

The contrast is a metaphysical description of standpoints. It does not offer a conversion factor between divine and human time or a calculable age for a universe. The imagery gives scale to dependence rather than supplying a cosmological measurement.

Wording in this edition

Time, space, and aeons are retained. Aeons marks a vast duration and is not assigned a fixed number of years by the editor.

Words and forms in the text

“Time” — 38 occurrences in 31 text blocks: Intro.3; I.7; II.7, 16; IV.1, 16, 18; V.2, 9, 12–13, 17–18; VI.5; VII.5, 9, 13–14, 18; VIII.18; IX.8, 10; X.2; XI.15; XII.5–6; XIII.10; XIV.2, 14; XV.7, 9.

“Space” — 11 occurrences in 9 text blocks: IV.1, 16; V.12, 18; VI.5; VIII.7, 14, 18; IX.7.

“aeons” — 8 occurrences in 4 text blocks: V.9, 18; VII.13; XI.4.

See also

Absolute and relative; Infinite eternal and immutable; Creation; Dimension; Evolution and involution.

Unity

Reality mind and the ultimate source · The Kybalion

ONE; duality

At a Glance

The word. Unity means that the ultimate source is one.

In The Kybalion. V insists that the Father and Mother aspects do not imply two gods.

In this edition. The concordance counts uppercase ONE separately from the ordinary numeral one.

A place to read. V.14: ... “the Hermetic teaching does not imply a real duality—THE ALL is ONE—the Two Aspects are merely” ...

Meaning

Unity means that the ultimate source is one. The book nevertheless distinguishes aspects, poles, degrees, and generative functions within manifestation. Those distinctions are not meant to create independent first principles.

Use in the book

V insists that the Father and Mother aspects do not imply two gods. VII distinguishes all in THE ALL from THE ALL in all, then says that principle and being merge at the ultimate level. VIII describes its separate planes as degrees in a single life.

Gender supplies the most sustained test of unity. Its masculine and feminine functions cooperate in generation, but XIII says that each depends on the other. The distinctions belong to activity and manifestation rather than to two self-sufficient sources.

Places to read

Selected excerpts in the order of the book.

V.14 ... “the Hermetic teaching does not imply a real duality—THE ALL is ONE—the Two Aspects are merely aspects of manifestation. The teaching is that The Masculine Principle manifested by THE ALL stands,” ...

VII.1 ““While All is in THE ALL, it is equally true that THE ALL is in ALL. To him who truly understands this truth hath come great knowledge.”—The Kybalion.”

VII.18 ... “ALL; Its Reason; Its Act; is Law; are ONE, all being names for the same thing. In the opinion of those who are giving you these present lessons, the answer is” ...

VIII.5 “These divisions are more or less artificial and arbitrary, for the truth is that all of the three divisions are but ascending degrees of the great scale of Life, the lowest” ...

XIII.8 “The part of the Masculine principle seems to be that of directing a certain inherent energy toward the Feminine principle, and thus starting into activity the creative processes. But the Feminine” ...

Reading the argument

The system tries to retain difference without allowing absolute separation. Its success depends on whether the proposed distinctions remain intelligible as aspects of one source. Simply repeating one does not explain every difference that the later chapters introduce.

Wording in this edition

The concordance counts uppercase ONE separately from the ordinary numeral one. The entry also gathers the contrasting word duality.

Words and forms in the text

“ONE” — 3 occurrences in 2 text blocks: V.14; VII.18.

“duality” — 4 occurrences in 3 text blocks: V.14; XIV.1–2.

See also

THE ALL; Gender; Manifestation; Being and becoming; Immanence.

Universe

Reality mind and the ultimate source · The Kybalion

Universe; Universes

At a Glance

The word. The universe is the created order, considered as a whole or in its parts.

In The Kybalion. V asks what the universe is if it cannot be THE ALL itself or a fragment cut away from it.

In this edition. Singular and plural forms are preserved.

A place to read. V.3: ... “to a consideration of the nature of the Universe, as a whole and in its parts.” ...

Meaning

The universe is the created order, considered as a whole or in its parts. The plural universes extends that order beyond the earth and beyond a single cosmic history.

Use in the book

V asks what the universe is if it cannot be THE ALL itself or a fragment cut away from it. Mental creation supplies the proposed answer. The chapter then depicts countless universes, each with a duration that is vast to its inhabitants.

VI calls the universe real for the purposes of finite life. VII narrates its outpouring and return, and VIII divides its phenomena into physical, mental, and spiritual groups. Each treatment concerns the same dependent order from a different direction.

Places to read

Selected excerpts in the order of the book.

V.3 ... “to a consideration of the nature of the Universe, as a whole and in its parts. What is the Universe? We have seen that there can be nothing outside of THE” ...

V.9 ““THE ALL creates in its Infinite Mind countless Universes, which exist for aeons of Time—and yet, to THE ALL, the creation, development, decline and death of a million Universes is as” ...

VI.15 ... “fact that, to all intents and purposes, the Universe and its laws, and its phenomena, are just as REAL, so far as Man is concerned, as they would be under the” ...

VII.9 ... “the process of the Mental Creation of the Universe, are that at the beginning of the Creative Cycle, THE ALL, in its aspect of Being, projects its Will toward its aspect” ...

VIII.3 ... “and study, the Hermetic Philosophy considers that the Universe may be divided into three great classes of phenomena, known as the Three Great Planes, namely:”

Reading the argument

Universe and THE ALL are not synonyms. Confusing them removes the problem V sets itself and obscures the author's distinction between the infinite source and its changing creations. The difference remains even when the source is said to be immanent within the whole.

Wording in this edition

Singular and plural forms are preserved. The earthly world is only one setting within the much larger order imagined by the text.

Words and forms in the text

“Universe” — 120 occurrences in 62 text blocks: II.6–7, 10, 19; III.6–7, 9, 14; IV.1, 3, 19, 21; V.1, 3–5, 7–8, 13–14, 17–18, 21; VI.1–2, 4–6, 8–9, 11–15, 17; VII.3–4, 6, 8–9, 12–14; VIII.2–3, 9, 11, 19, 21, 28–29; IX.2; XI.3; XII.2–4; XIII.9–10; XIV.18; XV.18–19.

“Universes” — 10 occurrences in 9 text blocks: II.13; V.8–11, 17; VII.15; XI.4; XIV.9.

See also

THE ALL; Creation; Planes; Time and space; Mentalism.

Principles laws and relations

Cause and effect

Principles laws and relations · The Kybalion

Cause; Effect; Causation; Causers

At a Glance

The word. Cause and effect name the lawful dependence of events.

In The Kybalion. II states the principle and immediately gives it a practical purpose: a person can become less like a pawn moved by environment and more like a participant who acts knowingly.

In this edition. Cause, effect, causation, and the unusual Causers are retained.

A place to read. II.21: “Every Cause has its Effect; every Effect has its Cause; everything happens according to Law; Chance” ...

Meaning

Cause and effect name the lawful dependence of events. Causation is the order of those dependencies. The teaching says that nothing in manifestation is exempt, including a master who becomes a more deliberate cause.

Use in the book

II states the principle and immediately gives it a practical purpose: a person can become less like a pawn moved by environment and more like a participant who acts knowingly. XII develops the universal thesis by rejecting pure chance and tracing apparently isolated events into larger histories.

The falling stone, dice, and ancestry examples explain why an event may have causes that an observer cannot reconstruct. The chapter then describes degrees of freedom under higher and lower laws. XV repeats that hierarchy: using higher causation does not mean escaping causation itself.

Places to read

Selected excerpts in the order of the book.

II.21 “Every Cause has its Effect; every Effect has its Cause; everything happens according to Law; Chance is but a name for Law not recognized; there are many planes of causation, but” ...

II.22 ... “Principle embodies the fact that there is a Cause for every Effect; an Effect from every Cause. It explains that: “Everything

Happens according to Law"; that nothing ever "merely happens"; that" ...

XII.1 "Every Cause has its Effect; every Effect has its Cause; everything happens according to Law; Chance is but a name for Law not recognized; there are many planes of causation, but" ...

XII.7 ... "were unable to explain how one thing could cause another thing—that is, be the "creator" of the second thing. As a matter of fact, no "thing" ever causes or "creates" another" ...

XII.10 "We do not wish to enter into a consideration of Free Will, or Determinism, in this work, for various reasons. Among the many reasons, is the principal one that neither side" ...

XV.13 "Nothing escapes the Principle of Cause and Effect, but there are many Planes of Causation, and one may use the laws of the higher to overcome the laws of the lower."—The" ...

Reading the argument

Becoming a cause cannot literally mean ceasing to be an effect, because that would contradict the principle. Within the practical argument it means increased deliberation and control over some conditions, while the agent remains dependent on others.

Wording in this edition

Cause, effect, causation, and the unusual Causers are retained. The capitalized practical label is explained rather than modernized into an uncaused agent.

Words and forms in the text

"Cause" — 39 occurrences in 23 text blocks: I.14; II.3, 19–22; IV.19–20; VI.3; VII.18; VIII.31; XI.8, 11; XII.1–7, 9; XV.13–14.

"Effect" — 38 occurrences in 26 text blocks: I.14; II.3, 20–22; III.6; IV.19–20; VI.9, 12; VII.4, 18; VIII.31; IX.3, 9; X.3; XII.1–7, 9; XV.13–14.

"Causation" — 7 occurrences in 6 text blocks: II.21–22; XII.1, 12; XV.13–14.

"Causers" — 1 occurrence in 1 text block: II.22.

See also

Chance; Free will; Law; Chess and pawns; Power and control.

Chance

Principles laws and relations · The Kybalion

Chance; dice; die

At a Glance

The word. Chance is defined by the book as unrecognized law or an obscure causal history.

In The Kybalion. The opening maxim of XII states the thesis before the chapter argues for it.

In this edition. Chance and the die vocabulary remain as printed.

A place to read. XII.1: ... “has its Cause; everything happens according to Law; Chance is but a name for Law not” ...

Meaning

Chance is defined by the book as unrecognized law or an obscure causal history. This rejects chance understood as an independent agent acting outside the order of the universe.

Use in the book

The opening maxim of XII states the thesis before the chapter argues for it. A dictionary definition attributed simply to Webster supplies several ordinary meanings; the author then rejects the idea that a supposed agent could stand outside natural law.

The falling die offers the main example. Its result is said to depend on how it was thrown, the box, the table, and other prior conditions. Approximate equality of faces over many throws is introduced as another regularity, while the single throw remains caused. The chapter closes by abolishing the blind goddess in favour of reason.

Places to read

Selected excerpts in the order of the book.

XII.1 ... “has its Cause; everything happens according to Law; Chance is but a name for Law not recognized; there are many planes of causation, but nothing escapes the Law.”—The Kybalion.”

XII.4 ... “is in reality no such thing as pure chance. Webster defines the word “Chance” as follows: “A supposed agent or mode of activity other than a force, law or purpose; the” ...

XII.5 ... “careful examination will show that what we call “Chance” is merely an expression relating to obscure causes; causes that we

cannot perceive; causes that we cannot understand. The word Chance is” ...

XII.6 “If a die be cast a great number of times, it will be found that the numbers shown will be about equal, that is, there will be an equal number of” ...

XII.13 ... “in operation. There is no such thing as Chance. The blind goddess has been abolished by Reason. We are able to see now, with eyes made clear by knowledge, that everything” ...

Reading the argument

A word's definition does not settle whether every event is determined. Nor does long-run approximate equality make a particular result due on the next throw. The metaphysical thesis, the physical history of a throw, and the mathematics of probability are distinct questions within the example.

Wording in this edition

Chance and the die vocabulary remain as printed. The word is not replaced by probability, which would hide the author's stronger claim.

Words and forms in the text

“**Chance**” — 14 occurrences in 9 text blocks: II.21–22; XII.1–5, 7, 13.

“**dice**” — 3 occurrences in 1 text block: XII.5.

“**die**” — 11 occurrences in 5 text blocks: Intro.6; XI.4; XII.5–6; XIV.5.

See also

Cause and effect; Law; Reason; Free will; Science and proof.

Compensation

Principles laws and relations · The Kybalion

Compensation; compensates; balance; balances

At a Glance

The word. Compensation is the proposed balancing of opposite movements.

In The Kybalion. The principle of rhythm already includes the claim that the measure of one swing is the measure of the other.

In this edition. Compensation is kept distinct from neutralization.

A place to read. II.18: ... “measure of the swing to the left; rhythm compensates.”—The Kybalion.”

Meaning

Compensation is the proposed balancing of opposite movements. XI extends it from the swing of a pendulum to capacities for pleasure and pain and to the conditions of a life.

Use in the book

The principle of rhythm already includes the claim that the measure of one swing is the measure of the other. XI gives the balance a name and illustrates it through mechanical movement, seasons, and the range between emotional extremes.

The argument then expands its timescale. A pleasure may be the return from a pain in an earlier incarnation, and the chain of lives is treated as one continuous life. The final examples describe the costs of possessing goods: wealth may coexist with appetite lost, and lack of wealth with appetite intact.

Places to read

Selected excerpts in the order of the book.

II.18 ... “measure of the swing to the left; rhythm compensates.”—The Kybalion.”

XI.9 ... “that which is known as the Law of Compensation. One of the definitions or meanings of the word “Compensate” is, “to counterbalance” which is the sense in which the Hermetists use”
...

XI.10 “The Law of Compensation is that the swing in one direction determines the swing in the opposite direction, or to the opposite pole—the one balances, or counterbalances, the other. On the” ...

XI.12 ... “the Rhythmic swing, according to the Law of Compensation, for a degree of pain previously experienced either in the present life, or in a previous incarnation. This throws a new light” ...

XI.13 “The Hermetists regard the chain of lives as continuous, and as forming a part of one life of the individual, so that in consequence the rhythmic swing is understood in this” ...

XI.15 “The Law of Compensation plays an important part in the lives of men and women. It will be noticed that one generally “pays the price” of anything he possesses or lacks.” ...

Reading the argument

An observed cost of a particular advantage is not yet a precise universal balance. The text gives no common measure of pleasure and pain, and its appeal to earlier lives extends the explanation beyond what can be inspected in one life. The promise of neutralization further qualifies how an individual experiences the supposed balance.

Wording in this edition

Compensation is kept distinct from neutralization. The former names a structure claimed for experience; the latter names a proposed way of responding to effects.

Words and forms in the text

“**Compensation**” — 7 occurrences in 5 text blocks: XI.9–12, 15.

“**compensates**” — 3 occurrences in 3 text blocks: II.18; XI.1, 9.

“**balance**” — 8 occurrences in 5 text blocks: VIII.30; XI.10, 15; XV.12, 14.

“**balances**” — 1 occurrence in 1 text block: XI.10.

See also

Rhythm; Pendulum and swing; Reincarnation; Neutralization; Emotion and mood.

Correspondence

Principles laws and relations · The Kybalion

Correspondence; As above; As below

At a Glance

The word. Correspondence is a likeness of pattern or law between different levels of reality.

In The Kybalion. II presents the above and below maxim as a way to approach unknown planes.

In this edition. The axiom's changing capitalization and word order are preserved.

A place to read. II.9: "As above, so below; as below, so above."—The Kybalion."

Meaning

Correspondence is a likeness of pattern or law between different levels of reality. It is both the second principle and the chief method by which the author reasons from a familiar case to an unfamiliar one.

Use in the book

II presents the above and below maxim as a way to approach unknown planes. V uses human mental creation to explain cosmic creation. VII uses the relation between an author and a character to clarify the presence of a source within its manifestation.

VIII arranges the universe into planes and repeatedly qualifies them as degrees within one reality. The chapter closes by using correspondence to connect all seven principles across those levels. XIV applies the method again, making the I and Me repeat the generative functions assigned to the cosmic source.

Places to read

Selected excerpts in the order of the book.

II.9 "As above, so below; as below, so above."—The Kybalion."

II.10 ... "embodies the truth that there is always a Correspondence between the laws and phenomena of the various planes of Being and Life. The old Hermetic axiom ran in these words: "As" ...

V.5 ... "carefully. We find here that the "Principle of Correspondence" (see Lesson I.) comes to our aid here. The old Hermetic axiom, "As above so below," may be pressed into service at" ...

V.7 “Following the Principle of Correspondence, we are justified in considering that THE ALL creates the Universe MENTALLY, in a manner akin to the process whereby Man creates Mental Images. And, here” ...

VII.6 ... “degree—the same Principle is in operation—the Principle of Correspondence manifests in each—”As above, so Below; as Below, so above.””

VIII.31 ... “remind you that according to the Principle of Correspondence, which embodies the truth: ”As Above so Below; as Below, so Above,” all of the Seven Hermetic Principles are in full operation” ...

Reading the argument

The decisive question is whether the relevant likeness supports the proposed inference. A model may make a claim intelligible without proving it. The source itself sometimes acknowledges that finite examples are inadequate to an infinite process, and those qualifications belong to the method.

Related texts

Newton's translation of the Emerald Tablet, Keynes MS 28, has the matching above and below formula. It supplies a particular textual comparison; it does not establish that this book's complete seven-principle scheme is an ancient list.²

Wording in this edition

The axiom's changing capitalization and word order are preserved. Above and below describe relations of level in the system, not necessarily spatial locations.

Words and forms in the text

“Correspondence” — 23 occurrences in 17 text blocks: Intro.4; II.3, 8, 10; V.5, 7, 15; VII.4, 6, 9, 17–19; VIII.2, 31–32; XIV.9.

“As above” — 10 occurrences in 10 text blocks: II.9–10; V.5, 15; VII.6; VIII.1, 31–32; XIV.9, 18.

“As below” — 9 occurrences in 9 text blocks: II.9–10; VII.6, 14; VIII.1, 31–32; XIV.9, 18.

See also

Imagination; Author and characters; Planes; Degree; Mental gender.

² Isaac Newton translation of the Emerald Tablet. Keynes MS 28. Normalized transcription of Newton's English translation, consulted for the above and below formula. This is a particular textual parallel, not a witness to the complete seven-principle list. <https://webapp1.dlib.indiana.edu/newton/mss/norm/ALCH00017>

Degree

Principles laws and relations · The Kybalion

degree; degrees; scale; kind

At a Glance

The word. Degree is a position or difference on a shared scale.

In The Kybalion. II says that opposites are identical in nature but different in degree.

In this edition. Degree, scale, and kind are not standardized into one word.

A place to read. II.15: ... “opposites are identical in nature, but different in degree; extremes meet; all truths are but half-truths;” ...

Meaning

Degree is a position or difference on a shared scale. Kind is the class within which that scale operates. The distinction makes continuity and mental transformation possible in the author's system.

Use in the book

II says that opposites are identical in nature but different in degree. V and VII use degree to retain a likeness between finite mental creation and the creation of a universe, despite an enormous difference of scale.

VIII describes planes as groupings of degrees, and X restricts mental transmutation to things belonging to the same class. Love cannot become east, and courage cannot become hate: the intended transformation occurs along a relevant continuum.

Places to read

Selected excerpts in the order of the book.

II.15 ... “opposites are identical in nature, but different in degree; extremes meet; all truths are but half-truths; all paradoxes may be reconciled.”—The Kybalion.”

V.8 ... “of an Infinite. The two are similar in kind, but infinitely different in degree. We shall examine more closely into the process of creation and manifestation as we proceed. But this” ...

VII.6 ... “And yet it is merely a matter of degree—the same Principle is in operation—the Principle of Correspondence manifests in each—”As above, so Below; as Below, so above.””

VIII.5 ... “all of the three divisions are but ascending degrees of the great scale of Life, the lowest point of which is undifferentiated Matter, and the highest point that of Spirit. And,” ...

X.8 ... “transmutation always being between things of the same kind of different degrees. Take the case of a Fearful man. By raising his mental vibrations along the line of Fear- Courage, he” ...

Reading the argument

Different in degree is a demanding claim. It requires the things compared to share an intelligible scale. The temperature example supplies one, but the emotional, metaphysical, and moral applications need additional argument about what their common quantity or dimension would be.

Wording in this edition

Degree, scale, and kind are not standardized into one word. The distinction between kind and degree is retained because the proposed technique depends on it.

Words and forms in the text

“degree” — 63 occurrences in 44 text blocks: II.15–16, 19, 22; III.1, 8, 10; V.8; VI.8–9, 11–12; VII.6–7, 9, 14, 17; VIII.7–9, 18–19, 23; IX.3, 5, 7, 9, 11; X.1, 3–4, 8–12; XI.7, 12, 14; XIII.5; XIV.9; XV.8, 11, 14.

“degrees” — 38 occurrences in 19 text blocks: II.13, 16; IV.21; VII.8; VIII.5–9, 24; IX.5, 8; X.2–5, 7–8; XI.11.

“scale” — 29 occurrences in 19 text blocks: II.13; VI.8; VII.7–8, 11; VIII.5, 7–9, 21, 28; IX.8–9; X.5–7, 9, 11; XIV.7.

“kind” — 11 occurrences in 10 text blocks: I.9; IV.21; V.6, 8; VII.17; VIII.11; X.8, 11; XIV.9, 15.

See also

Polarity; Planes; Polarization; Vibration; Correspondence.

Dimension

Principles laws and relations · The Kybalion

dimension; dimensions; Fourth Dimension

At a Glance

The word. Dimension ordinarily concerns a way of measuring extension.

In The Kybalion. The chapter asks whether a plane is a place or a state and answers that it is neither exactly, though it has qualities associated with both.

In this edition. Fourth Dimension and Dimension of Vibration are retained as the author's expressions.

A place to read. VIII.7: ... “as follows: “Is a Plane a place having dimensions, or is it merely a condition or” ...

Meaning

Dimension ordinarily concerns a way of measuring extension. VIII adapts the word to make a plane something more than a location while still speaking of ordered degrees that could be distinguished.

Use in the book

The chapter asks whether a plane is a place or a state and answers that it is neither exactly, though it has qualities associated with both. The three familiar dimensions are listed before a fourth is proposed as a way to order created things.

The next block calls this the Dimension of Vibration and makes higher vibration correspond to a higher plane. The following qualification again denies that the three great planes are actual separations in the phenomena of the universe.

Places to read

Selected excerpts in the order of the book.

VIII.7 ... “as follows: “Is a Plane a place having dimensions, or is it merely a condition or state?” We answer: “No, not a place, nor ordinary dimension of space; and yet more” ...

VIII.8 “This Fourth Dimension may be called “The Dimension of Vibration” It is a fact well known to modern science, as well as to the Hermetists who have embodied the truth in” ...

VIII.9 “You will kindly remember, however, that the Three Great Planes are not actual divisions of the phenomena of the Universe, but merely arbitrary terms used by the Hermetists in order to” ...

Reading the argument

The expression gives the hierarchy a language of measurement without providing a common unit for matter, mentality, and spirit. A physical frequency has a definite unit; the author's ranking of planes is a further metaphysical use of that vocabulary.

Wording in this edition

Fourth Dimension and Dimension of Vibration are retained as the author's expressions. They are not identified with a standard additional coordinate in physics.

Words and forms in the text

“dimension” — 10 occurrences in 2 text blocks: VIII.7–8.

“dimensions” — 2 occurrences in 1 text block: VIII.7.

“Fourth Dimension” — 3 occurrences in 2 text blocks: VIII.7–8.

See also

Planes; Vibration; Degree; Motion and frequency; Time and space.

Gender

Principles laws and relations · The Kybalion

Gender; Masculine; Feminine; Sex

At a Glance

The word. Gender is the seventh principle, interpreted as complementary initiating and generating functions in every kind of creation.

In The Kybalion. II says that both principles are present in every person and that sex is a material manifestation of the wider principle.

In this edition. The historical terms masculine and feminine are preserved and explained.

A place to read. II.24: “Gender is in everything; everything has its Masculine and Feminine Principles; Gender manifests on all planes.”—The” ...

Meaning

Gender is the seventh principle, interpreted as complementary initiating and generating functions in every kind of creation. The source distinguishes this broad use from bodily sex while naming its functions masculine and feminine.

Use in the book

II says that both principles are present in every person and that sex is a material manifestation of the wider principle. V applies the pair to cosmic mental creation, but denies a literally male and female ultimate God. XIII then treats physical generation, using charged particles as its main analogy.

XIV develops the mental application. The I directs and witnesses while the Me receives and generates. Sustained thought is said to require both functions, and the author uses the same model to interpret influence between persons.

Places to read

Selected excerpts in the order of the book.

II.24 “Gender is in everything; everything has its Masculine and Feminine Principles; Gender manifests on all planes.”—The Kybalion.”

II.25 “This Principle embodies the truth that there is GENDER manifested in everything—the Masculine and Feminine Principles ever at work. This is true not only of the Physical Plane, but of the” ...

- V.11** “The Principle of Gender (see Lesson I. and other lessons to follow) is manifested on all planes of life, material mental and spiritual. But, as we have said before, “Gender” does” ...
- V.12** ... “is that THE ALL, in itself, is above Gender, as it is above every other Law, including those of Time and Space. It is the Law, from which the Laws proceed,” ...
- XIII.3** “The word “Gender” is derived from the Latin root meaning “to beget; to procreate; to generate; to create; to produce.” A moment’s consideration will show you that the word has a” ...
- XIII.8** “The part of the Masculine principle seems to be that of directing a certain inherent energy toward the Feminine principle, and thus starting into activity the creative processes. But the Feminine” ...

Reading the argument

The distinction from sex is important, but it does not make the symbolism neutral. The division of directing and receiving roles is built into the model. Its application to particles does not establish that physical entities have gender, and its application to people does not establish exclusive capacities for men or women.

Wording in this edition

The historical terms masculine and feminine are preserved and explained. Gender is not silently replaced by sex or by a current social classification.

Words and forms in the text

“Gender” — 51 occurrences in 26 text blocks: II.3, 23–25; V.11–13; VIII.31; XIII.1–5, 7–10; XIV.2, 9–10, 12–13, 16–19.

“Masculine” — 35 occurrences in 20 text blocks: II.24–25; V.12, 14; VIII.31; XIII.1–2, 5, 7–8, 10; XIV.2, 9–12, 14–16, 18.

“Feminine” — 36 occurrences in 18 text blocks: II.24–25; V.12, 14; VIII.31; XIII.1–2, 5–8, 10; XIV.2, 10–12, 14, 18.

“Sex” — 8 occurrences in 5 text blocks: II.25; V.11; XIII.2–3, 9.

See also

Mental gender; Father Mother Mind and the womb; I and Me; Positive and negative; Cathode.

Law

Principles laws and relations · The Kybalion

Law; laws; Principle; principles

At a Glance

The word. Law names the invariant order governing manifestations.

In The Kybalion. II announces seven principles and gives cause and effect an explicitly universal scope.

In this edition. Capitals, singulars, and plurals are preserved.

A place to read. II.21: ... “Effect has its Cause; everything happens according to Law; Chance is but a name for Law” ...

Meaning

Law names the invariant order governing manifestations. Principle names a general truth through which that order is described and applied. The source sometimes uses the terms closely together, while distinguishing Law as a whole from particular laws.

Use in the book

II announces seven principles and gives cause and effect an explicitly universal scope. V says that THE ALL is above law in itself, but acts according to law when manifesting on the plane of creation. VI makes this distinction a safeguard against denying ordinary consequences.

XII places every finite being within causation. XV describes the art of using one lawful influence to counterbalance another. Even a master who rules on one level serves on a higher level; unlimited exemption is reserved to no finite practitioner.

Places to read

Selected excerpts in the order of the book.

II.21 ... “Effect has its Cause; everything happens according to Law; Chance is but a name for Law not recognized; there are many planes of causation, but nothing escapes the Law.”—The Kybalion.”

V.12 ... “above Gender, as it is above every other Law, including those of Time and Space. It is the Law, from which the Laws proceed, and it is not subject to them.” ...

VI.12 “Nor do the Laws of Nature become less constant or effective, when we know them, likewise, to be merely mental creations. They are in full effect on the various planes. We” ...

XII.2 “The great Sixth Hermetic Principle—the Principle of Cause and Effect—embodies the truth that Law pervades the Universe; that nothing happens by Chance; that Chance is merely a term indicating cause existing” ...

XV.12 ... “however, that you do not really destroy the Principle of Rhythm, for that is indestructible. You simply overcome one law by counter-balancing it with another and thus maintain an equilibrium. The” ...

XV.15 ... “but rule on the lower. They obey the laws coming from above them, But on their own plane, and those below them they rule and give orders. And, yet, in so” ...

Reading the argument

Use Law against laws is therefore not a simple contradiction. It describes the interaction or hierarchy of lawful influences. Whether the particular higher influence asserted by the author is demonstrated is a separate question from this internal meaning.

Wordings in this edition

Capitals, singulars, and plurals are preserved. LAW in an ultimate summary is not made equivalent to a particular law of physical science.

Words and forms in the text

“Law” — 86 occurrences in 45 text blocks: I.14; II.10, 19, 21–22; IV.3; V.12, 15; VI.1, 3, 12, 16; VII.3, 5, 11, 17–18; VIII.28, 30; IX.12; X.3; XI.5–7, 9–12, 15; XII.1–6, 12–13; XIII.10; XIV.2, 18; XV.1–2, 11–12, 15.

“laws” — 51 occurrences in 28 text blocks: II.7, 10, 25; III.12; V.12, 14; VI.1–2, 9, 12–13, 15–17; VII.13, 18; VIII.2, 29; IX.12; X.3; XII.4, 12–13; XIV.18; XV.12–15.

“Principle” — 232 occurrences in 101 text blocks: I.6, 14; II.3, 5, 7–8, 10–11, 13–14, 16–17, 19–20, 22–23, 25; III.6, 8, 10, 12–14; V.5, 7, 11–14; VI.2–3, 13–15; VII.4, 6, 18–19; VIII.2, 8, 30–32; IX.2, 5–6, 9–13; X.2–4, 7, 9–12; XI.2–3, 5–9; XII.2–3, 7, 10; XIII.2–11; XIV.1–2, 5, 9–12, 14–18; XV.6–7, 9, 11–15, 18.

“principles” — 36 occurrences in 27 text blocks: Intro.10; I.9; II.1–2, 4, 10, 24–25; III.6, 12–14; VI.14; VII.18; VIII.2, 31–32; X.3; XIII.1–2, 8; XIV.10, 12, 14, 18; XV.7, 9.

See also

Cause and effect; Seven Hermetic Principles; Neutralization; Master and mastery; Power and control.

Neutralization

Principles laws and relations · The Kybalion

Neutralization; neutralize; neutralized; neutralizing

At a Glance

The word. Neutralization is counterbalancing an effect or adopting a standpoint less subject to it.

In The Kybalion. II introduces the term in the practical account of rhythm.

In this edition. Neutralization is retained rather than replaced by elimination.

A place to read. II.19: ... “and methods. They apply the Mental Law of Neutralization. They cannot annul the Principle, or cause” ...

Meaning

Neutralization is counterbalancing an effect or adopting a standpoint less subject to it. In the treatment of rhythm it means limiting the downward swing's hold on conscious experience, while the swing itself continues.

Use in the book

II introduces the term in the practical account of rhythm. XI locates the swinging effect on lower or unconscious levels and describes the master's consciousness as established on a higher plane. The person is represented as less carried away by a mood, rather than as having abolished all alternation.

XV restates the qualification in unusually plain terms: the principle is indestructible, and another influence is brought against its effect. Polarization supplies the method by fixing the desired mental orientation.

Places to read

Selected excerpts in the order of the book.

II.19 ... “and methods. They apply the Mental Law of Neutralization. They cannot annul the Principle, or cause it to cease its operation, but they have learned how to escape its effects upon” ...

XI.7 ... “not affected. This they call the Law of Neutralization. Its operations consist in the raising of the Ego above the vibrations of the Unconscious Plane of mental activity, so that the” ...

XI.8 “The importance of this will be appreciated by any thinking person who realizes what creatures of moods, feelings and

emotion the majority of people are, and how little mastery of themselves” ...

XI.14 ... “the swing toward Pain, by the process of Neutralization before mentioned. By rising on to the higher plane of the Ego, much of the experience that comes to those dwelling on” ...

XV.10 ““Rhythm may be neutralized by an application of the Art of Polarization.” —The Kybalion.”

XV.12 “Remember always, however, that you do not really destroy the Principle of Rhythm, for that is indestructible. You simply overcome one law by counter-balancing it with another and thus maintain an” ...

Reading the argument

The modest practical reading is to notice a mood without letting it decide every action. The more ambitious reading involves an actual hierarchy of consciousness and causal power. The usefulness of the first interpretation is not evidence for every part of the second.

Wording in this edition

Neutralization is retained rather than replaced by elimination. The author's explicit denial that the principle is destroyed controls the meaning.

Words and forms in the text

“**Neutralization**” — 5 occurrences in 4 text blocks: II.19; XI.7, 14; XV.11.

“**neutralize**” — 1 occurrence in 1 text block: XV.14.

“**neutralized**” — 1 occurrence in 1 text block: XV.10.

“**neutralizing**” — 1 occurrence in 1 text block: II.19.

See also

Rhythm; Polarization; Emotion and mood; Absolute and relative; Law.

Paradox

Principles laws and relations · The Kybalion

Paradox; paradoxes; half-truth; half-wise

At a Glance

The word. Paradox is an apparent conflict between statements that the author tries to reconcile by distinguishing poles or standpoints.

In The Kybalion. II presents polarity as a reconciliation of opposing propositions.

In this edition. Paradox, half-truth, and half-wise remain distinct expressions.

A place to read. II.15: ... “extremes meet; all truths are but half-truths; all paradoxes may be reconciled.”—The Kybalion.”

Meaning

Paradox is an apparent conflict between statements that the author tries to reconcile by distinguishing poles or standpoints. The term is not a general licence to accept contradictory assertions without explanation.

Use in the book

II presents polarity as a reconciliation of opposing propositions. VI makes the divine paradox the relation between the universe's comparative unreality and its binding reality for finite beings. The half-wise take only the first side and neglect the second.

VII gives a related example. A character's spirit comes from its author, yet the character is not identical with the author. The creator can be present in a finite creation without being exhausted by it.

Places to read

Selected excerpts in the order of the book.

II.15 ... “extremes meet; all truths are but half-truths; all paradoxes may be reconciled.”—The Kybalion.”

VI.2 “This is the Paradox of the Universe, resulting from the Principle of Polarity which manifests when THE ALL begins to Create—hearken to it for it points the difference between half-wisdom and” ...

VI.3 “What Hermetists know as “the Law of Paradox” is an aspect of the Principle of Polarity. The Hermetic writings are filled with references to the appearance of the Paradox in the” ...

VII.3 ... “contradictory statement is reconcilable under the Law of Paradox. It is, moreover, an exact Hermetic statement of the

relations existing between THE ALL and its Mental Universe.
We have seen how” ...

VII.5 ... “mental power of their creators? The Law of Paradox explains that both propositions are true, viewed from the proper viewpoints. Micawber is both Micawber, and yet Dickens. And, again, while Micawber” ...

Reading the argument

The reconciliation depends on specifying the respect in which each statement holds. If the difference of standpoint is removed, merely calling a conflict a paradox does not resolve it. The book's best examples contain an explicit qualification; its broadest slogans require that work to be supplied.

Wording in this edition

Paradox, half-truth, and half-wise remain distinct expressions. Half-wise characterizes a reader's error, while half-truth characterizes a proposition taken without its balancing qualification.

Words and forms in the text

“**Paradox**” — 8 occurrences in 5 text blocks: II.10; VI.2–3; VII.3, 5.

“**paradoxes**” — 5 occurrences in 4 text blocks: II.15–16; X.1–2.

“**half-truth**” — 2 occurrences in 2 text blocks: VI.3; VII.5.

“**half-wise**” — 4 occurrences in 4 text blocks: VI.1, 16, 18; VII.5.

See also

Absolute and relative; Reality and illusion; Polarity; Immanence; Author and characters.

Planes

Principles laws and relations · The Kybalion

Plane; Planes; sub-planes; Minor Planes

At a Glance

The word. A plane is a grouping of degrees or states of manifestation.

In The Kybalion. The term appears in the early account of correspondence and is developed into a taxonomy in VIII.

In this edition. Plane is not replaced by place.

A place to read. II.10: ... “between the laws and phenomena of the various planes of Being and Life. The old Hermetic” ...

Meaning

A plane is a grouping of degrees or states of manifestation. The three great planes are physical, mental, and spiritual. VIII expressly denies that these are three spatially separated worlds.

Use in the book

The term appears in the early account of correspondence and is developed into a taxonomy in VIII. Each great plane has seven minor planes, each with seven further divisions. The physical list includes ordinary matter, ethereal substance, and degrees of energy; the mental list places elementals between familiar kingdoms.

The higher spiritual groups are only partially described. In the practical chapters, rising to a higher plane names a greater measure of self-direction or a standpoint less subject to a lower influence.

Places to read

Selected excerpts in the order of the book.

II.10 ... “between the laws and phenomena of the various planes of Being and Life. The old Hermetic axiom ran in these words: “As above, so below; as below, so above.” And the” ...

VIII.3 ... “classes of phenomena, known as the Three Great Planes, namely:”

VIII.5 ... “point that of Spirit. And, moreover, the different Planes shade into each other, so that no hard and fast division may be made between the higher phenomena of the Physical and” ...

VIII.7 ... “be informed regarding the meaning of the word “Plane”, which term has been very freely used, and very poorly explained, in many recent works upon the subject of occultism. The question” ...

VIII.10 “The Hermetists sub-divide each of the Three Great Planes into Seven Minor Planes, and each of these latter are also sub-divided into seven sub-planes, all divisions being more or less arbitrary,” ...

VIII.27 ... “that we can say is that the Seven Minor Planes of the Great Spiritual Plane (each Minor Plane having its seven subdivisions) comprise Beings possessing Life, Mind and Form as far” ...

Reading the argument

The source alternates between convenience of classification and strong claims about actual invisible beings. Its admission that the divisions are partly arbitrary should not be discarded, but it also does not independently establish the existence of the classified entities.

Wording in this edition

Plane is not replaced by place. Minor plane, sub-plane, and the three great planes retain their different ranks.

Words and forms in the text

“Plane” — 134 occurrences in 59 text blocks: I.5; II.16, 22, 25; III.5, 10–11; V.6, 11–12, 15; VI.2, 8–9, 11, 17; VII.14; VIII.2, 4, 7–8, 11, 13–24, 26–29, 31; IX.3, 11; X.4, 7, 9–10; XI.7, 10, 14; XII.12; XIII.2–4, 7, 11; XIV.2, 9; XV.11, 14–15.

“Planes” — 82 occurrences in 49 text blocks: II.10, 13, 21–22, 24–25; IV.6, 10; V.5, 11, 15, 17–18; VI.1, 12, 16; VII.8, 13; VIII.2–3, 5–12, 14–16, 24–25, 27–28, 30–31; X.3; XI.2, 5, 7; XII.1, 12; XIII.1, 8; XIV.18; XV.12–14.

“sub-planes” — 4 occurrences in 3 text blocks: VII.8; VIII.10, 15.

“Minor Planes” — 7 occurrences in 5 text blocks: VIII.10–11, 14, 27–28.

See also

Dimension; Degree; Hierarchy and development; Elementals; Kingdoms of mind.

Polarity

Principles laws and relations · The Kybalion

Polarity; poles; opposites; pole

At a Glance

The word. Polarity is the relation of opposed ends within a shared kind or scale.

In The Kybalion. II introduces paired opposites and illustrates them through heat and cold, light and darkness, and love and hate.

In this edition. Polarity names the proposed relation; polarization names an operation performed through it.

A place to read. II.15: "Everything is Dual; everything has poles; everything has its pair of opposites; like and unlike are" ...

Meaning

Polarity is the relation of opposed ends within a shared kind or scale. The principle makes a difference of state into a possible path of transformation, rather than an absolute separation.

Use in the book

II introduces paired opposites and illustrates them through heat and cold, light and darkness, and love and hate. X develops the temperature model and extends it to sizes, directions, emotional states, and judgments of good and bad.

The chapter restricts the proposed art: a change must remain within a relevant kind. A state is not transformed into an unrelated direction or sound. The practical method of polarization then chooses a desired pole and attempts to alter the present state along that continuum.

Places to read

Selected excerpts in the order of the book.

II.15 "Everything is Dual; everything has poles; everything has its pair of opposites; like and unlike are the same; opposites are identical in nature, but different in degree; extremes meet; all truths" ...

II.16 ... "truth that "everything is dual"; "everything has two poles"; "everything has its pair of opposites," all of which were old Hermetic axioms. It explains the old paradoxes, that have perplexed so" ...

- X.1** “Everything is dual; everything has poles; everything has its pair of opposites; like and unlike are the same; opposites are identical in nature, but different in degree; extremes meet; all truths” ...
- X.4** ... “thermometer shows many degrees of temperature, the lowest pole being called “cold,” and the highest “heat.” Between these two poles are many degrees of “heat” or “cold,” call them either and” ...
- X.8** ... “may be changed, that is, may have their polarity changed. Thus Love never becomes East or West, or Red or Violet-but it may and often does turn into Hate and likewise” ...
- X.10** ... “the phenomena of the Physical Plane, the two poles may be classified as Positive and Negative, respectively. Thus Love is Positive to Hate; Courage to Fear; Activity to Non-Activity, etc., etc.” ...

Reading the argument

Some pairs are established on a measurable scale; others are verbal contrasts, moral judgments, or complicated emotions. Their similar grammatical form does not guarantee identical underlying relations. The principle's application needs to be considered separately in each case.

Wording in this edition

Polarity names the proposed relation; polarization names an operation performed through it. The two words are not treated as interchangeable.

Words and forms in the text

“Polarity” — 37 occurrences in 25 text blocks: II.3, 14, 16, 19; III.12–13; VI.2–3; VIII.30–31; X.2–3, 7–9, 11–12; XI.2; XII.10, 12; XIV.5; XV.6–7, 9, 11.

“poles” — 32 occurrences in 22 text blocks: II.13, 15–16, 19; VI.2; VII.6; VIII.31; IX.3; X.1–5, 7, 9–12; XI.2; XII.10; XIII.5; XV.7.

“opposites” — 14 occurrences in 7 text blocks: II.15–16; X.1–3, 7; XI.2.

“pole” — 34 occurrences in 18 text blocks: II.19; III.1; VI.15; VII.10; IX.3; X.4, 10; XI.2, 5, 7, 10, 12; XII.11; XIII.6; XV.6–8, 11.

See also

Polarization; Degree; Love and hate; Good and evil; Rhythm.

Positive and negative

Principles laws and relations · The Kybalion

Positive; Negative

At a Glance

The word. Positive and negative first name opposed positions, then take on an evaluative meaning in mental practice and a conventional electrical meaning in the physical examples.

In The Kybalion. X places positive and negative among pairs used to illustrate polarity.

In this edition. Positive and negative are retained in each context; the lexicon identifies the transition rather than choosing one meaning for all occurrences.

A place to read. X.5: ... “Soft follow the rule. Likewise Sharp and Dull. Positive and Negative are two poles of the” ...

Meaning

Positive and negative first name opposed positions, then take on an evaluative meaning in mental practice and a conventional electrical meaning in the physical examples. Those uses are not identical.

Use in the book

X places positive and negative among pairs used to illustrate polarity. It subsequently calls love positive to hate, courage positive to fear, and activity positive to inactivity. XIII links positive to the masculine principle and negative to the feminine, then objects to the supposed implication that negative means weakness.

The cathode is introduced to rehabilitate the generative function of the negatively named pole. The author replaces electrical sign language with a gender symbolism that it presents as a clearer description of activity.

Places to read

Selected excerpts in the order of the book.

X.5 ... “Soft follow the rule. Likewise Sharp and Dull. Positive and Negative are two poles of the same thing, with countless degrees between them.”

X.10 ... “Plane, the two poles may be classified as Positive and Negative, respectively. Thus Love is Positive to Hate; Courage to Fear; Activity to Non-Activity, etc., etc. And it will also be”
...

XIII.5 ... “atom is really due to the clustering of negative corpuscles around a positive one—the positive corpuscles seeming to exert a certain influence upon the negative corpuscles, causing the latter to assume” ...

XIII.6 ... “erroneous impression regarding the qualities of the so-called “Negative” pole of electrified or magnetized Matter. The terms Positive and Negative are very wrongly applied to this phenomenon by science. The word” ...

XIII.7 ... “are Feminine (science says “they are composed of negative electricity”—we say they are composed of Feminine energy). A Feminine corpuscle becomes detached from, or rather leaves, a Masculine corpuscle, and starts” ...

Reading the argument

An electrical sign does not mean moral goodness, strength, or absence of reality. Correcting a popular association of negative with weakness would not establish that a particle is feminine. The passage moves between conventional notation and evaluative language.

Related texts

The IUPAC definition of cathode concerns reduction, not a feminine principle. It helps separate a physical process from the interpretation given to it in XIII.³

Wording in this edition

Positive and negative are retained in each context; the lexicon identifies the transition rather than choosing one meaning for all occurrences.

Words and forms in the text

“Positive” — 19 occurrences in 9 text blocks: II.16; X.5, 10–11; XI.12; XIII.5–6; XV.7, 11.

“Negative” — 26 occurrences in 10 text blocks: II.16; X.5, 10–11; XI.7, 12; XIII.5–7; XV.7.

See also

Gender; Cathode; Atoms corpuscles electrons and ions; Polarity; Fear and courage.

³. IUPAC Gold Book Cathode. Terminological reference consulted for the definition of a cathode as an electrode at which reduction occurs.
<https://goldbook.iupac.org/terms/view/C00905/PDF>

Rhythm

Principles laws and relations · The Kybalion

Rhythm; rhythmic; swing; tides

At a Glance

The word. Rhythm is a recurring movement of advance and return between poles.

In The Kybalion. II groups tides, pendulums, the rise and fall of nations, and mental states under the same principle.

In this edition. Rhythm remains distinct from polarity and compensation.

A place to read. II.18: “Everything flows, out and in; everything has its tides; all things rise and fall; the pendulum-swing” ...

Meaning

Rhythm is a recurring movement of advance and return between poles. It adds a temporal pattern to the relation described by polarity.

Use in the book

II groups tides, pendulums, the rise and fall of nations, and mental states under the same principle. VII treats cosmic outpouring and return as its manifestation. XI then gives the mental application priority: the practical aim is to become less governed by alternating moods.

Two further ideas are introduced. Neutralization shifts or counterbalances the experienced effect, while compensation asserts a balance between opposite swings. The latter is extended to capacities for pleasure and pain and, through reincarnation, to successive lives.

Places to read

Selected excerpts in the order of the book.

II.18 “Everything flows, out and in; everything has its tides; all things rise and fall; the pendulum-swing manifests in everything; the measure of the swing to the right is the measure of” ...

II.19 ... “to and fro; a flow and inflow; a swing backward and forward; a pendulum-like movement; a tide-like ebb and flow; a high-tide and low-tide; between the two poles which exist in” ...

VII.10 ... “is regarded as the beginning of the return swing of the pendulum of Rhythm—a “coming home” idea being held in all of the Hermetic Teachings.”

XI.1 “Everything flows out and in; everything has its tides; all things rise and fall; the pendulum-swing manifests in everything; the measure of the swing to the right, is the measure of” ...

XI.7 ... “long since discovered that while the Principle of Rhythm was invariable, and ever in evidence in mental phenomena, still there were two planes of its manifestation so far as mental phenomena” ...

XI.10 “The Law of Compensation is that the swing in one direction determines the swing in the opposite direction, or to the opposite pole-the one balances, or counterbalances, the other. On the” ...

Reading the argument

Periodicity, alternation, and historical rise and fall are not automatically the same kind of regularity. A pendulum can be described through specific conditions; an institution's decline need not repeat at a fixed interval. The author uses one image for a much wider family of claims.

Related texts

Spencer's First Principles, Part II, XI, The Rhythm of Motion, is a direct contextual comparison. VI.13 names Spencer, but The Kybalion adds its own mentalist interpretation to the relation.⁴

Wording in this edition

Rhythm remains distinct from polarity and compensation. The source's tide and pendulum vocabulary is retained as imagery, not converted into a measured law of mood.

Words and forms in the text

“Rhythm” — 29 occurrences in 22 text blocks: II.3, 17–18; IV.3; VI.13; VII.10; VIII.30–31; XI.1–2, 5–10, 15; XIV.5; XV.10–12, 14.

“rhythmic” — 6 occurrences in 6 text blocks: II.19; XI.5, 7–8, 12–13.

“swing” — 40 occurrences in 17 text blocks: II.18–19; VII.10–11; VIII.30; XI.1–2, 4–5, 7, 9–10, 12–15; XV.11.

“tides” — 5 occurrences in 5 text blocks: II.18; XI.1, 5, 8, 10.

See also

Pendulum and swing; Compensation; Neutralization; Emotion and mood; Evolution and involution.

⁴. Herbert Spencer First Principles. Project Gutenberg transcription of the 1863 printing. Part I on the Unknowable and Part II chapter XI on the rhythm of motion provide the comparisons used here. <https://www.gutenberg.org/cache/epub/55046/pg55046-images.html>

Seven Hermetic Principles

Principles laws and relations · The Kybalion

Seven Hermetic Principles; Seven Principles; Principles of Truth

At a Glance

The word. The seven principles are mentalism, correspondence, vibration, polarity, rhythm, cause and effect, and gender.

In The Kybalion. The opening maxim associates knowledge of the seven with a magic key.

In this edition. The names and order of the seven are preserved.

A place to read. II.1: ““The Principles of Truth are Seven; he who knows these, understandingly, possesses the Magic Key before” ...

Meaning

The seven principles are mentalism, correspondence, vibration, polarity, rhythm, cause and effect, and gender. They form this book's organising scheme and are introduced together in II.

Use in the book

The opening maxim associates knowledge of the seven with a magic key. The chapter's list then supplies a map for the rest of the work. III introduces the practical art that the principles are meant to explain, and IV-VII develop mentalism before the detailed chapters on the other principles.

VIII emphasizes that the principles operate across planes rather than in isolated domains. XV gathers their practical applications and ends by returning to the first principle. The sequence is therefore both a classification and an argument about how the later teaching depends on mentalism.

Places to read

Selected excerpts in the order of the book.

II.1 ““The Principles of Truth are Seven; he who knows these, understandingly, possesses the Magic Key before whose touch all the Doors of the Temple fly open.”—The Kybalion.”

II.3 “1. The Principle of Mentalism. 2. The Principle of Correspondence. 3. The Principle of Vibration. 4. The Principle of Polarity. 5. The Principle of Rhythm. 6. The Principle of Cause and” ...

III.14 ... “a consideration of the first of the Hermetic Seven Principles—the Principle of Mentalism, in which is explained

the truth that "THE ALL is Mind; the Universe is Mental," in the words" ...

VIII.31 ... "Below; as Below, so Above," all of the Seven Hermetic Principles are in full operation on all of the many planes, Physical Mental and Spiritual. The Principle of Mental Substance of" ...

XV.19 "'THE ALL is MIND; The Universe is Mental."—The Kybalion."

Reading the argument

The book calls the scheme Hermetic, but does not identify an ancient manuscript containing this precise list. Its literary claim to inherited authority should be distinguished from evidence for the historical age of the list.

Wording in this edition

The names and order of the seven are preserved. Cause and effect in the list corresponds to the chapter headed Causation.

Words and forms in the text

"Seven Hermetic Principles" — 3 occurrences in 3 text blocks: II.2; III.6; VIII.31.

"Seven Principles" — 3 occurrences in 3 text blocks: II.4; III.14; VI.14.

"Principles of Truth" — 1 occurrence in 1 text block: II.1.

See also

Mentalism; Correspondence; Vibration; Polarity; Rhythm; Cause and effect; Gender.

Vibration

Principles laws and relations · The Kybalion

Vibration; vibrations; vibratory; vibrates

At a Glance

The word. Vibration names physical motion and, in the author's wider usage, the difference between levels of matter, mind, and spirit.

In The Kybalion. II announces universal vibration and ranks manifestations by their rates.

In this edition. Vibration is preserved wherever the source uses it.

A place to read. II.12: "Nothing rests; everything moves; everything vibrates."—The Kybalion."

Meaning

Vibration names physical motion and, in the author's wider usage, the difference between levels of matter, mind, and spirit. The word serves as a bridge between scientific description, cosmic hierarchy, and practical self-direction.

Use in the book

II announces universal vibration and ranks manifestations by their rates. VIII makes vibration the proposed dimension of planes. IX uses thermal motion, rotating objects, sound, light, and historical ether to explain the claim before extending it to emotion and thought.

The extension supports the practical language of XV: changing a mood is described as changing vibration. IX also asserts that mental states can be reproduced in another mind. Those applications depend on more than the physical observation that many processes involve motion.

Places to read

Selected excerpts in the order of the book.

II.12 "Nothing rests; everything moves; everything vibrates."—The Kybalion."

II.13 ... "the truth that "everything is in motion"; "everything vibrates"; "nothing is at rest"; facts which Modern Science endorses, and which each new scientific discovery tends to verify. And yet this Hermetic" ...

VIII.8 ... "Fourth Dimension may be called "The Dimension of Vibration" It is a fact well known to modern science, as well as to the Hermetists who have embodied the truth in their" ...

- IX.3** ... “not only is everything in constant movement and vibration, but that the “differences” between the various manifestations of the universal power are due entirely to the varying rate and mode of” ...
- IX.8** ... “to show the effects of increasing rates of vibration. The illustration supposes a wheel, top, or revolving cylinder, running at a low rate of speed—we will call this revolving thing “the” ...
- IX.11** ... “state has its corresponding rate and mode of vibration. And by an effort of the will of the person, or of other persons, these mental states may be reproduced, just as” ...
- XV.4** ““To change your mood or mental state—change your vibration.”—The Kybalion.”

Reading the argument

The lexicon distinguishes a physical frequency from a metaphor or metaphysical scale. The book supplies no shared unit for comparing an emotion with an electron or spirit. The rotating-object account also joins processes that require different physical explanations.

Wording in this edition

Vibration is preserved wherever the source uses it. It is neither systematically translated into mood nor accepted as a measured frequency in every context.

Words and forms in the text

“Vibration” — 56 occurrences in 29 text blocks: II.3, 11, 13, 16; III.1; IV.19; VII.9; VIII.8–9, 31; IX.2–5, 7–9, 11–13; X.3, 10–12; XIV.17; XV.4–6, 8.

“vibrations” — 32 occurrences in 25 text blocks: I.9; II.13, 16; VII.11, 13; VIII.8, 11; IX.3–5, 8–12; X.4–5, 8–9, 11; XI.7; XIV.13; XV.5, 7, 11.

“vibratory” — 10 occurrences in 7 text blocks: II.13; VII.9; IX.4, 6–7; XIV.14, 18.

“vibrates” — 5 occurrences in 5 text blocks: II.12–13; VIII.8; IX.1–2.

See also

Motion and frequency; Dimension; Mental transmutation; Telepathy; Science and proof.

Mental life and practical action

Action and use

Mental life and practical action · The Kybalion

Action; Use; practice; Expression

At a Glance

The word. Action is the expression of knowledge in conduct; use is the practical employment of what has been learned.

In The Kybalion. The Original Introduction promises working principles and leaves their application to the pupil.

In this edition. Use and action remain separate words.

A place to read. Intro.10: “In this little work we have endeavored to give you an idea of the fundamental teachings” ...

Meaning

Action is the expression of knowledge in conduct; use is the practical employment of what has been learned. The final chapter makes both a requirement of genuine possession of the teaching.

Use in the book

The Original Introduction promises working principles and leaves their application to the pupil. VI insists that finite beings must act and live within a real order of consequences. XV then compares unused knowledge with hoarded precious metals and warns against mental miserliness.

The pupil is told that axioms are not fully one's own until used. Later in the chapter, results are made dependent on patience and practice. The repeated requirement turns the book's classifications into a programme for deliberate activity.

Places to read

Selected excerpts in the order of the book.

Intro.10 “In this little work we have endeavored to give you an idea of the fundamental teachings of The Kybalion, striving to give you the working Principles, leaving you to apply them” ...

VI.17 “We do not live in a world of dreams, but in an Universe which while relative, is real so far as our lives and actions are concerned. Our business in the” ...

XV.1 ... “of Knowledge, unless accompanied by a manifestation and expression in Action, is like the hoarding of precious metals-a

vain and foolish thing. Knowledge, like wealth, is intended for Use. The Law” ...

XV.2 ... “merely stored away and secreted. The Law of Use is dwelt upon in the Teachings, as you may see by reference to the above quotation from The Kybalion, which states it” ...

XV.3 ... “added to each. Make these your own, and practice and use them, for they are not really your own until you have Used them.”

XV.9 ... “will but devote the time, care, study and practice necessary to master the art. The principle is true, but the results obtained depend upon the persistent patience and practice of the” ...

Reading the argument

This requirement does not tell the reader which application is good or establish the efficacy of a proposed method. The book itself allows mental force to be used in opposite directions. The ethical question about an action remains distinct from the instruction to act.

Wording in this edition

Use and action remain separate words. An assertion of a Law of Use is identified as the book’s claim, rather than converted into a universal empirical rule.

Words and forms in the text

“Action” — 13 occurrences in 13 text blocks: II.19; III.3; IV.3, 7; VI.2; VII.5, 18; IX.10; XI.3–4; XV.1–2, 14.

“Use” — 40 occurrences in 32 text blocks: Intro.5; I.6; II.10, 16, 19, 22; IV.20; V.2, 8; VI.1, 5, 9, 16; VII.9, 12; VIII.15; X.4, 6; XI.7, 9; XII.13; XIII.2, 6–7; XIV.16, 19; XV.1–3, 11, 13–14.

“practice” — 9 occurrences in 8 text blocks: III.12; VI.15; IX.11; XIV.18; XV.2–3, 9, 14.

“Expression” — 4 occurrences in 4 text blocks: VII.2; XII.5; XV.1–2.

See also

Knowledge and wisdom; Good and evil; Will; Mental transmutation; Axiom and maxim.

Attention

Mental life and practical action · The Kybalion

Attention; concentration

At a Glance

The word. Attention is the directed focus of mental activity.

In The Kybalion. VII interprets divine meditation as attention stretched toward creation.

In this edition. Attention and concentration are grouped for orientation, while their original wording is retained.

A place to read. VII.12: ... “be that of the employment of the Divine Attention. “Attention” is a word derived from the” ...

Meaning

Attention is the directed focus of mental activity. The book uses it for sustained human thought and, by analogy, for the source's concentration upon a universe.

Use in the book

VII interprets divine meditation as attention stretched toward creation. The subsequent withdrawal of that attention marks the return of manifestation to its source. XIV makes continued attention an example of the cooperation between the directing and generating functions of mind.

XV gives attention its clearest practical role. Will directs attention toward a desired state, and attention is said to change vibration. It therefore stands between the intention to alter a mood and the alteration the text promises.

Places to read

Selected excerpts in the order of the book.

VII.12 ... “be that of the employment of the Divine Attention. “Attention” is a word derived from the Latin root, meaning “to reach out; to stretch out,” and so the act of Attention” ...

VII.13 ... “of aeons of time, THE ALL withdraws its Attention—its Contemplation and Meditation—of the Universe, for the Great Work is finished—and All is withdrawn into THE ALL from which it emerged. But” ...

XIV.7 ... “well as valuable possessions. This requires much mental concentration and power of mental analysis on the part of the student. But still the task is possible for the advanced student, and” ...

XIV.12 “Persons who can give continued attention and thought to a subject actively employ both of the Mental Principles-the Feminine in the work of the mental generation, and the Masculine Will in” ...

XV.5 ... “Will, in the direction of deliberately fixing the Attention upon a more desirable state. Will directs the Attention, and Attention changes the Vibration. Cultivate the Art of Attention, by means of” ...

Reading the argument

Redirecting a focus is intelligible as an activity in ordinary experience. The cosmic application and the claim that every such redirection changes a measurable mental vibration go further. The analogy is useful to follow, but its different levels should remain visible.

Wording in this edition

Attention and concentration are grouped for orientation, while their original wording is retained. The entry does not provide a new exercise absent from the book.

Words and forms in the text

“Attention” — 22 occurrences in 16 text blocks: Intro.1; I.14; II.7; III.8, 14; VII.12–13; IX.3; XIII.2; XIV.1, 3, 12, 16; XV.5, 16, 18.

“concentration” — 1 occurrence in 1 text block: XIV.7.

See also

Will; Meditation; Mental gender; Emotion and mood; Polarization.

Conscious and subconscious

Mental life and practical action · The Kybalion

Conscious; subconscious; Sub-conscious; Unconscious; consciousness

At a Glance

The word. These terms distinguish what is present to awareness from mental activity or influence described as operating beneath it.

In The Kybalion. XI locates the rhythmic swing on an unconscious plane while consciousness is said to remain above it.

In this edition. Conscious, subconscious, sub-conscious, and unconscious retain the source's variations.

A place to read. XI.7: ... “discovered that there were two general planes of Consciousness, the Lower and the Higher, the understanding” ...

Meaning

These terms distinguish what is present to awareness from mental activity or influence described as operating beneath it. The text also maps the pair onto higher and lower levels and onto its gender model.

Use in the book

XI locates the rhythmic swing on an unconscious plane while consciousness is said to remain above it. The purpose is to explain how rhythm can continue without governing the master's experienced state. XV repeats this account of neutralization.

XIV begins with several pairs then current in psychological writing: objective and subjective, conscious and subconscious, voluntary and involuntary, active and passive. The author groups them for comparison with masculine and feminine principles, but also says that the different theories are not accepted in every detail.

Places to read

Selected excerpts in the order of the book.

XI.7 ... “discovered that there were two general planes of Consciousness, the Lower and the Higher, the understanding of which fact enabled them to rise to the higher plane and thus escape the” ...

XI.8 ... “and outflows. The Will is superior to the conscious manifestation of this Principle, although the Principle itself can never be destroyed. We may escape its effects, but the Principle operates, nevertheless.” ...

XIV.1 ... “almost equal attention by the theories regarding the “conscious and subconscious minds”; the “voluntary and involuntary minds”; “the active and passive minds,” etc., etc. The theories of the various writers differ” ...

XIV.2 ... “of Mind corresponds to the so-called Objective Mind; Conscious Mind; Voluntary Mind; Active Mind, etc. And the Feminine Principle of Mind corresponds to the so-called Subjective Mind; Sub-conscious Mind; Involuntary Mind;” ...

XV.11 ... “extent, to overcome the operation of Rhythm in consciousness. As we have explained, there is a Higher Plane of Consciousness, as well as the ordinary Lower Plane, and the Master by” ...

Reading the argument

The pairs classify different features. Being conscious is not identical with being voluntary, and receptivity need not mean lack of awareness. The text's correspondence among them is an organizing proposal, rather than an equivalence that can be assumed without examination.

Related texts

Hudson's *The Law of Psychic Phenomena*, II, distinguishes an objective mind oriented through the senses from a subjective mind approached through suggestion and hypnotic examples. XIV cites the work while also qualifying its agreement with it.⁵

Wording in this edition

Conscious, subconscious, sub-conscious, and unconscious retain the source's variations. They are not replaced by a single modern theory of mind.

Words and forms in the text

“**Conscious**” — 8 occurrences in 6 text blocks: XI.8; XII.12; XIV.1–2, 6, 8.

“**subconscious**” — 1 occurrence in 1 text block: XIV.1.

“**Sub-conscious**” — 1 occurrence in 1 text block: XIV.2.

“**Unconscious**” — 3 occurrences in 1 text block: XI.7.

“**consciousness**” — 24 occurrences in 9 text blocks: XI.7; XIV.3, 5–9, 14; XV.11.

See also

I and Me; Mental gender; Neutralization; Hudson and the dual mind; Emotion and mood.

⁵. Thomson Jay Hudson *The Law of Psychic Phenomena*. First published 1893; Gutenberg transcribes a 1904 printing. Chapter II, Duality and Suggestion, is the primary context for the quotation and labels in Kybalion XIV.
<https://www.gutenberg.org/cache/epub/54665/pg54665-images.html>

Emotion and mood

Mental life and practical action · The Kybalion

emotion; emotions; mood; moods; feelings

At a Glance

The word. Emotion and mood name the changing mental conditions that the practical teaching seeks to understand and influence.

In The Kybalion. IX claims that each mental state has a corresponding rate and mode of vibration.

In this edition. The several source words are retained rather than standardized into mood.

A place to read. IX.10: ... “science. They teach that all manifestation of thought, emotion, reason, will or desire, or any mental” ...

Meaning

Emotion and mood name the changing mental conditions that the practical teaching seeks to understand and influence. They are experienced states, but the book further describes them as positions on polar and vibrational scales.

Use in the book

IX claims that each mental state has a corresponding rate and mode of vibration. X proposes that opposed states can be changed along the same kind of scale. XI describes their succession as a rhythmic swing, especially between enthusiasm and depression or courage and fear.

XIV asks the pupil to distinguish the self from the mental states it notices. XV joins these ideas into a method: direct attention toward the desired state, polarize, and become less carried away by alternation.

Places to read

Selected excerpts in the order of the book.

IX.10 ... “science. They teach that all manifestation of thought, emotion, reason, will or desire, or any mental state or condition, are accompanied by vibrations, a portion of which are thrown off and” ...

IX.11 “Every thought, emotion or mental state has its corresponding rate and mode of vibration. And by an effort of the will of the person, or of other persons, these mental states” ...

XI.6 ... “that it accounts for the bewildering succession of moods, feelings and other annoying and perplexing changes that we

notice in ourselves. But the Hermetists by studying the operations of this Principle” ...

XI.8 ... “any thinking person who realizes what creatures of moods, feelings and emotion the majority of people are, and how little mastery of themselves they manifest. If you will stop and consider” ...

XIV.7 ... “identify the “Me” entirely with the mental states, feelings, etc., which he feels to exist within him. He is very apt to consider these internal states as identical with himself, instead” ...

XV.4 ““To change your mood or mental state—change your vibration.”—The Kybalion.”

Reading the argument

The text's illustrations simplify emotional life into paired directions. A mood may also involve several feelings, interpretations, and conditions at once. Recognizing that simplification helps distinguish an accessible practice of attention from the stronger universal law claimed for it.

Wording in this edition

The several source words are retained rather than standardized into mood. Their overlap is explained without inventing a strict taxonomy the book does not supply.

Words and forms in the text

“emotion” — 5 occurrences in 5 text blocks: IX.10–11; XI.8; XII.11; XV.11.

“emotions” — 9 occurrences in 9 text blocks: IV.8; VIII.18; X.11; XII.11; XIV.5, 7–8; XV.11, 14.

“mood” — 4 occurrences in 4 text blocks: XI.8; XII.11; XV.4, 11.

“moods” — 17 occurrences in 11 text blocks: II.22; IX.11; XI.6–8; XII.11–12; XV.5, 7, 11, 14.

“feelings” — 16 occurrences in 11 text blocks: IV.8; VIII.18; XI.6–8; XII.11; XIV.5, 7–8; XV.11, 14.

See also

Love and hate; Fear and courage; Attention; Rhythm; I and Me.

Fear and courage

Mental life and practical action · The Kybalion

Fear; Courage; Fearlessness; Fearful

At a Glance

The word. Fear and courage supply a leading pair for the proposed transformation of mental states.

In The Kybalion. X says that courage and fear can be transmuted into one another, while neither can be changed into an unrelated state such as love or hate.

In this edition. Fear, courage, fearlessness, and fearful retain their different forms.

A place to read. X.7: ... “that it is difficult to distinguish between them. Courage and Fear come under the same rule.” ...

Meaning

Fear and courage supply a leading pair for the proposed transformation of mental states. The book treats courage as the positive direction on a shared scale and fearlessness as a further desired condition.

Use in the book

X says that courage and fear can be transmuted into one another, while neither can be changed into an unrelated state such as love or hate. The fearful person is instructed to move along the relevant line of quality. XI then makes courage and fear an example of alternating moods.

XV advises cultivating courage rather than trying directly to kill fear. The dark-room image is used to support the method: admitting light displaces darkness without having to shovel darkness away.

Places to read

Selected excerpts in the order of the book.

X.7 ... “that it is difficult to distinguish between them. Courage and Fear come under the same rule. The Pairs of Opposites exist everywhere. Where you find one thing you find its opposite—the” ...

X.8 ... “be transformed into Love, by changing its polarity. Courage may be transmuted into Fear, and the reverse. Hard things may be rendered Soft. Dull things become Sharp. Hot things become Cold.” ...

X.9 ... “Hate and Love are mutually transmutable; so are Fear and Courage. But Fear cannot be transformed into Love, nor can

Courage be transmuted into Hate. The mental states belong to innumerable” ...

XI.8 ... “of Depression. Likewise, your moods and periods of Courage have been succeeded by equal moods of Fear. And so it has ever been with the majority of persons—tides of feeling have” ...

XV.7 ... “the opposite quality. If you are possessed of Fear, do not waste time trying to “kill out” Fear, but instead cultivate the quality of Courage, and the Fear will disappear. Some” ...

Reading the argument

Courage can also mean acting despite fear, a possibility that complicates a single scale on which one simply replaces the other. The entry explains the author’s model without promising that a thought will remove every fear or treating unsuccessful control as a moral fault.

Wording in this edition

Fear, courage, fearlessness, and fearful retain their different forms. The practical contrast belongs to the source rather than to a new therapeutic prescription.

Words and forms in the text

“**Fear**” — 13 occurrences in 8 text blocks: VI.10; X.7–11; XI.8; XV.7.

“**Courage**” — 10 occurrences in 7 text blocks: X.7–11; XI.8; XV.7.

“**Fearlessness**” — 1 occurrence in 1 text block: X.8.

“**Fearful**” — 1 occurrence in 1 text block: X.8.

See also

Polarity; Polarization; Attention; Positive and negative; Emotion and mood.

Free will

Mental life and practical action · The Kybalion

Free Will; Determinism; Freedom; Necessity

At a Glance

The word. Free will is the problem of self-direction within universal causation.

In The Kybalion. The author calls the opposing positions half-truths and says a person can be free in one respect and bound in another.

In this edition. Free will, determinism, freedom, and necessity are preserved.

A place to read. XII.10: ... “not wish to enter into a consideration of Free Will, or Determinism, in this work, for” ...

Meaning

Free will is the problem of self-direction within universal causation. XII proposes degrees of freedom and necessity according to the level from which an action is considered, while declining a full treatment of the controversy.

Use in the book

The author calls the opposing positions half-truths and says a person can be free in one respect and bound in another. Ordinary claims to do as one pleases are questioned by asking where the desires themselves arise. A master is then described as able to alter those wants.

The game and swimmer images qualify the resulting control. The player participates more knowingly than a pawn, and the swimmer directs movement more effectively than a log, but both remain within law.

Places to read

Selected excerpts in the order of the book.

XII.10 ... “not wish to enter into a consideration of Free Will, or Determinism, in this work, for various reasons. Among the many reasons, is the principal one that neither side of the” ...

XII.11 ... “of heredity, environment, etc., and manifest very little Freedom. They are swayed by the opinions, customs and thoughts of the outside world, and also by their emotions, feelings, moods, etc. They” ...

XII.12 “The majority of people are carried along like the falling stone, obedient to environment, outside influences and internal

moods, desires, etc., not to speak of the desires and wills of others” ...

XII.13 “But, on higher and on lower, the Law is always in operation. There is no such thing as Chance. The blind goddess has been abolished by Reason. We are able to” ...

XV.15 ““The wise ones serve on the higher, but rule on the lower. They obey the laws coming from above them, But on their own plane, and those below them they rule” ...

Reading the argument

The account establishes the book’s intended practical meaning of greater freedom; it does not demonstrate an uncaused power of choice. It also leaves open how the will to change a desire is itself conditioned. That is part of the philosophical issue the chapter postpones.

Wording in this edition

Free will, determinism, freedom, and necessity are preserved. None is silently equated with complete independence from causes.

Words and forms in the text

“**Free Will**” — 1 occurrence in 1 text block: XII.10.

“**Determinism**” — 1 occurrence in 1 text block: XII.10.

“**Freedom**” — 1 occurrence in 1 text block: XII.11.

“**Necessity**” — 2 occurrences in 2 text blocks: IV.4; XII.10.

See also

Cause and effect; Will; Chess and pawns; Absolute and relative; Master and mastery.

Good and evil

Mental life and practical action · The Kybalion

Good; Evil; Bad

At a Glance

The word. Good, bad, and evil occur both in judgments about action and as opposed ends of a proposed scale.

In The Kybalion. II and X bring good and evil under polarity.

In this edition. Good, bad, and evil are retained where each occurs.

A place to read. II.16: ... “the Will, by means of the Hermetic formulas. “Good and Evil” are but the poles of” ...

Meaning

Good, bad, and evil occur both in judgments about action and as opposed ends of a proposed scale. The book's positive evaluation of knowledge and mastery does not make every use of power good.

Use in the book

II and X bring good and evil under polarity. X says that judgments change with position on a scale, so that a less good thing can still be better than another. III separately acknowledges that mental influence can be used in good and evil directions.

VIII gives the contrast cosmic consequences: spiritual power used selfishly is said to lead to a fall, and fallen beings must retrace their progress. XV calls unused knowledge vain and urges action, but does not remove the need to judge the action's ends.

Places to read

Selected excerpts in the order of the book.

II.16 ... “the Will, by means of the Hermetic formulas. “Good and Evil” are but the poles of the same thing, and the Hermetist understands the art of transmuting Evil into Good, by” ...

III.12 ... “underlying all of these various forms of practice, good and evil, for the force can be used in opposite directions according to the Hermetic Principles of Polarity.”

VIII.30 ... “them as “Spiritual Power” may be employed for evil as well as good ends (in accordance with the Principle of Polarity), a fact which has been recognized by the majority of” ...

X.6 “Good and Bad are not absolute—we call one end of the scale Good and the other Bad, or one end Good and the other Evil, according to the use of the” ...

XV.2 ... “and Expression is a vain thing, bringing no good to its possessor, or to the race. Beware of Mental Miserliness, and express into Action that which you have learned. Study the” ...

Reading the argument

Continuity in some moral comparisons does not show that every harmful act becomes good through a change of viewpoint. The book joins a scale of value with emphatic judgments about selfishness, misuse, and responsibility. Those different uses deserve to be read together.

Wording in this edition

Good, bad, and evil are retained where each occurs. The distinction in wording is not erased by substituting good and evil for every contrast.

Words and forms in the text

“Good” — 13 occurrences in 7 text blocks: II.16; III.12; VIII.30; X.6; XIV.12, 19; XV.2.

“Evil” — 6 occurrences in 4 text blocks: II.16; III.12; VIII.30; X.6.

“Bad” — 2 occurrences in 1 text block: X.6.

See also

Polarity; Power and control; Action and use; Angels and gods; Hierarchy and development.

I and Me

Mental life and practical action · The Kybalion

"I"; "Me"; "Self"; "not-me"

At a Glance

The word. The I is the directing and witnessing aspect of self; the Me is the aspect in which impressions and mental forms are received and generated.

In The Kybalion. V briefly introduces the pair as a human correspondence to cosmic creation.

In this edition. Quotation marks around I and Me help distinguish the labels from ordinary pronouns.

A place to read. V.15: ... "mental generation is accomplished may be called the "Me" in distinction from the "I" which stands" ...

Meaning

The I is the directing and witnessing aspect of self; the Me is the aspect in which impressions and mental forms are received and generated. XIV interprets the distinction through mental gender.

Use in the book

V briefly introduces the pair as a human correspondence to cosmic creation. XIV begins with the report I am and asks the pupil to separate the self from body, feelings, habits, and other things noticed as belonging to it. The Me then becomes a mental womb, capable of developing thoughts.

The I is described both as a power that wills a direction and as a witness able to stand aside from the process. The pair is mapped onto masculine and feminine, and onto being and becoming. In the later account of influence, another person's I may supply the impression that a Me accepts.

Places to read

Selected excerpts in the order of the book.

V.15 ... "mental generation is accomplished may be called the "Me" in distinction from the "I" which stands apart and witnesses and examines the thoughts, ideas and images of the "Me." "As above," ...

XIV.4 ... "at first there seems to be only an "I" existing, a more careful and closer examination reveals the fact that there exists an "I" and a "Me." These mental twins differ" ...

XIV.7 ... "of consciousness he is able to disentangle his "Me" from his idea of body, and is able to think of his body as "belonging to" the mental part of him. But" ...

XIV.8 ... “will find himself in conscious possession of a “Self” which may be considered in its “I” and “Me” dual aspects. The “Me” will be felt to be a Something mental in” ...

XIV.9 ... “Something which is able to Will that the “Me” act along certain creative lines, and which is also able to stand aside and witness the mental creation. This part of himself” ...

XV.11 “As we have explained in previous chapters, the Hermetists hold that the Principle of Rhythm manifests on the Mental Plane as well as on the Physical Plane, and that the bewildering”

...

Reading the argument

Directing and observing are themselves distinguishable functions. The existence of both in experience does not establish that they are one unchanging entity, or that the model exhausts mental life. The introspective exercise and the metaphysical interpretation should remain separate.

Wording in this edition

Quotation marks around I and Me help distinguish the labels from ordinary pronouns. The forms concordance counts quoted labels, rather than every grammatical I in the prose.

Words and forms in the text

“**I**” — 12 occurrences in 6 text blocks: V.15; XIV.4, 8–10, 12.

“**Me**” — 19 occurrences in 9 text blocks: V.15; XIV.5–10, 12, 14.

“**Self**” — 2 occurrences in 2 text blocks: XIV.5, 8.

“**not-me**” — 1 occurrence in 1 text block: XIV.7.

See also

Mental gender; Conscious and subconscious; Imagination; Will; Being and becoming.

Imagination

Mental life and practical action · The Kybalion

imagination; Mental Images; mental image

At a Glance

The word. Imagination is the formation of mental images and possible creations.

In The Kybalion. V contrasts imagining with manufacturing from outside material and reproducing by division or transfer.

In this edition. Imagination and mental image are preserved as related but different expressions.

A place to read. V.6: “Let us see! On his own plane of being, how does Man create? Well, first, he” ...

Meaning

Imagination is the formation of mental images and possible creations. It supplies the human example through which the author makes a mental universe conceivable.

Use in the book

V contrasts imagining with manufacturing from outside material and reproducing by division or transfer. A person can form an inner world without literally multiplying the person. VII develops the model through authors, painters, sculptors, and their creations, while acknowledging its finite character.

XIV assigns imagination and the generation of concepts to the feminine principle. Will is then required to direct the process, rather than leaving it governed by impressions supplied from outside.

Places to read

Selected excerpts in the order of the book.

V.6 “Let us see! On his own plane of being, how does Man create? Well, first, he may create by making something out of outside materials. But this will not do, for” ...

V.8 “THE ALL can create in no other way except mentally, without either using material (and there is none to use), or else reproducing itself (which is also impossible). There is no” ...

VII.4 ... “The Teacher instructs the student to form a Mental Image of something, a person, an idea, something having a mental form, the favorite example being that of the author or dramatist” ...

VII.6 ... “and inadequate, for they represent the creation of mental images in finite minds, while the Universe is a creation of Infinite Mind—and the difference between the two poles separates them. And” ...

XIV.11 ... “thoughts, concepts, ideas, including the work of the imagination. The Masculine Principle contents itself with the work of the “Will” in its varied phases. And yet, without the active aid of” ...

Reading the argument

A human image is a useful illustration of dependent existence. The image's intelligibility does not establish that a cosmos is produced in the same way. The author's own admission that the examples are inadequate is especially relevant to this transition.

Wording in this edition

Imagination and mental image are preserved as related but different expressions. Imagining a possibility is not reported by the edition as an observation of an external event.

Words and forms in the text

“**imagination**” — 3 occurrences in 3 text blocks: VIII.28; XIV.7, 11.

“**Mental Images**” — 6 occurrences in 6 text blocks: V.7, 15; VI.8; VII.6; XIV.11, 15.

“**mental image**” — 3 occurrences in 1 text block: VII.4.

See also

Creation; Author and characters; Mental gender; Attention; Correspondence.

Love and hate

Mental life and practical action · The Kybalion

Love; Hate; Like; Dislike

At a Glance

The word. Love and hate are the leading emotional illustration of polarity.

In The Kybalion. II points to rapid transitions between love and hate as an experience that makes deliberate transformation seem possible.

In this edition. The reading edition retains the transcription's Love and.

A place to read. II.16: ... "us take a radical and extreme example—that of "Love and Hate," two mental states apparently totally" ...

Meaning

Love and hate are the leading emotional illustration of polarity. Like and dislike provide a proposed middle region in which the distinction becomes difficult to draw.

Use in the book

II points to rapid transitions between love and hate as an experience that makes deliberate transformation seem possible. X states that the two are ends of the same thing and describes movement along a scale. It also restricts them to their own class: love cannot become a compass direction or colour.

The physical chapter on mineral mind already speaks of atomic loves and hates, extending emotional language to attraction and repulsion. This earlier metaphor helps reveal how widely the book uses the pair.

Places to read

Selected excerpts in the order of the book.

II.16 ... "us take a radical and extreme example—that of "Love and Hate," two mental states apparently totally different. And yet there are degrees of Hate and degrees of Love, and a middle" ...

VIII.18 "The Plane of Mineral Mind comprises the "states or conditions" of the units or entities, or groups and combinations of the same, which animate the forms known to us as "minerals," ...

X.7 "And so it is on the Mental Plane. "Love and. Hate" are generally regarded as being things diametrically opposed to each other; entirely different; unreconcilable. But we apply the Principle of" ...

X.8 ... “that is, may have their polarity changed. Thus Love never becomes East or West, or Red or Violet-but it may and often does turn into Hate and likewise Hate may be” ...

X.9 ... “by lowering the vibrations. In the same way Hate and Love are mutually transmutable; so are Fear and Courage. But Fear cannot be transformed into Love, nor can Courage be transmuted” ...

X.10 ... “be classified as Positive and Negative, respectively. Thus Love is Positive to Hate; Courage to Fear; Activity to Non-Activity, etc., etc. And it will also be noticed that even to those” ...

Reading the argument

An emotion can concern several aspects of a person, and love and hate may coexist rather than form a single measurable quantity. The scale is the author's interpretation of emotional change. Its atomic application is a further metaphor, not evidence that particles experience human affection.

Wording in this edition

The reading edition retains the transcription's Love and. Hate in X.7. The lexicon's headword removes that stray punctuation for filing but records the source form.

Words and forms in the text

“**Love**” — 17 occurrences in 8 text blocks: Intro.5–6; II.16; VII.16; X.7–10.

“**Hate**” — 14 occurrences in 5 text blocks: II.16; X.7–10.

“**Like**” — 27 occurrences in 21 text blocks: II.15–16, 19, 22; III.4; IV.7, 9; V.16; VI.2, 4, 11, 16; VII.5; VIII.29; X.1, 7; XI.2; XII.12; XIV.14; XV.1, 14.

“**Dislike**” — 3 occurrences in 2 text blocks: II.16; X.7.

See also

Emotion and mood; Polarity; Polarization; Attraction and repulsion; Positive and negative.

Meditation

Mental life and practical action · The Kybalion

Meditation; meditated; Contemplation

At a Glance

The word. Meditation and contemplation describe focused mental activity.

In The Kybalion. VI says that to the infinite source, created things are comparable to what is witnessed in meditation or dream.

In this edition. Meditation, contemplation, and attention remain distinct source expressions.

A place to read. VI.2: ... “are as things witnessed in the state of Meditation or Dream; yet to all that is” ...

Meaning

Meditation and contemplation describe focused mental activity. Their principal use here is analogical: the universe is represented as the object of the divine source's attention.

Use in the book

VI says that to the infinite source, created things are comparable to what is witnessed in meditation or dream. VII then develops the account. Concentration establishes the material foundations; awakening initiates the upward movement of evolution; withdrawal marks the completed cosmic work.

The chapter expressly calls the sequence an attempt to describe an infinite process through a finite example. Human withdrawal from material preoccupation toward indwelling spirit is then offered as the lower correspondence.

Places to read

Selected excerpts in the order of the book.

VI.2 ... “are as things witnessed in the state of Meditation or Dream; yet to all that is Finite, the Universe must be treated as Real, and life, and action, and thought, must” ...

VII.12 “The ancient Hermetists use the word “Meditation” in describing the process of the mental creation of the Universe in the Mind of THE ALL, the word “Contemplation” also being frequently employed.” ...

VII.13 ... “process of Evolution are that, THE ALL, having meditated upon the beginning of the Creation—having thus

established the material foundations of the Universe—having thought it into existence—then gradually awakens or rouses” ...

VII.14 “The above illustration of the “meditation,” and subsequent “awakening from meditation,” of THE ALL, is of course but an attempt of the teachers to describe the Infinite process by a finite” ...

Reading the argument

These passages do not provide a step-by-step meditation practice. Nor should their anthropomorphic sequence be treated as a literal finite mental episode in THE ALL, whose nature IV had said cannot be adequately defined.

Wording in this edition

Meditation, contemplation, and attention remain distinct source expressions. Their shared explanatory role is described without claiming a technical identity in every context.

Words and forms in the text

“**Meditation**” — 8 occurrences in 5 text blocks: VI.2, 6; VII.12–14.

“**meditated**” — 1 occurrence in 1 text block: VII.13.

“**Contemplation**” — 2 occurrences in 2 text blocks: VII.12–13.

See also

Attention; Creation; Evolution and involution; Imagination; Absolute and relative.

Mental gender

Mental life and practical action · The Kybalion

Mental Gender; Masculine Principle; Feminine Principle

At a Glance

The word. Mental gender is the application of the seventh principle to directing, receiving, and generating thought.

In The Kybalion. XIV compares the model with dual-mind theories, then turns to the I and Me.

In this edition. Mental gender is retained as the author's technical label.

A place to read. XIV.2: ... "of Gender on the Mental Plane-the manifestation of Mental Gender. And examining further he finds that" ...

Meaning

Mental gender is the application of the seventh principle to directing, receiving, and generating thought. The author places both principles within a person and also uses the pair to explain influence between people.

Use in the book

XIV compares the model with dual-mind theories, then turns to the I and Me. The Me receives and develops mental forms; the I initiates and witnesses. The author calls the functions feminine and masculine and aligns them with becoming and being.

Sustained attention requires cooperation between them. The following sections explain suggestion and telepathy as the projection of a seed-thought from one person's directing principle into another's generative principle. The chapter finally returns to cosmic creation as the same pattern on a larger scale.

Places to read

Selected excerpts in the order of the book.

XIV.2 ... "of Gender on the Mental Plane-the manifestation of Mental Gender. And examining further he finds that the ancient philosophy took cognizance of the phenomenon of the "dual mind," and accounted for" ...

XIV.8 "After this laying-aside process has been performed, the student will find himself in conscious possession of a "Self" which may be considered in its "I" and "Me" dual aspects. The "Me" ...

XIV.9 ... "mind of every person. The "I" represents the Masculine Principle of Mental Gender-the "Me" represents the Female

Principle. The "I" represents the Aspect of Being; the "Me" the Aspect of Becoming." ...

XIV.11 "The tendency of the Feminine Principle is always in the direction of receiving impressions, while the tendency of the Masculine Principle is always in the direction of giving, out or expressing." ...

XIV.12 ... "mind. The majority of persons really employ the Masculine Principle but little, and are content to live according to the thoughts and ideas instilled into the "Me" from the "I" of" ...

XIV.18 ... "able to see that the energizing of the Feminine Principle by the Vibratory Energy of the Masculine Principle Is in accordance to the universal laws of nature, and that the natural" ...

Reading the argument

The model combines several distinctions that can be examined separately. It is an interpretive grouping of activities, not proof that an empirical mind consists of two gendered parts. The text's statement that both principles operate in each person also rules out an exclusive assignment to men and women.

Wording in this edition

Mental gender is retained as the author's technical label. The lexicon explains its historical symbolism rather than treating it as a modern account of identity.

Words and forms in the text

"Mental Gender" — 14 occurrences in 9 text blocks: XIV.2, 9–10, 12–13, 16–19.

"Masculine Principle" — 18 occurrences in 11 text blocks: V.14; XIII.5, 8; XIV.2, 9, 11–12, 14–16, 18.

"Feminine Principle" — 13 occurrences in 6 text blocks: V.14; XIII.8; XIV.2, 11, 14, 18.

See also

Gender; I and Me; Attention; Suggestion and hypnotism; Father Mother Mind and the womb.

Mental influence

Mental life and practical action · The Kybalion

Mental Influence; Mental Induction; personal magnetism

At a Glance

The word. Mental influence is the alteration of another person's mental state.

In The Kybalion. III extends transmutation from the pupil's own state to the states of others, including people said to lack knowledge of self-protection.

In this edition. Mental influence, mental induction, and personal magnetism are retained as the source's groupings.

A place to read. III.12: "Not only may the mental states, etc., of one's self be changed or transmuted by Hermetic" ...

Meaning

Mental influence is the alteration of another person's mental state. The source groups ordinary persuasion, suggestion, personal magnetism, and alleged transmission of thought within one proposed explanation.

Use in the book

III extends transmutation from the pupil's own state to the states of others, including people said to lack knowledge of self-protection. IX describes the influence through vibration and induction. X applies it to changing another person's emotional pole.

XIV supplies the gender model: a directing mind projects a seed-thought into a receptive one. Actors, orators, preachers, and writers are offered as familiar examples of people who move others emotionally.

Places to read

Selected excerpts in the order of the book.

III.12 "Not only may the mental states, etc., of one's self be changed or transmuted by Hermetic Methods; but also the states of others may be, and are, constantly transmuted in the" ...

IX.10 ... "the principle which produces the phenomena of "telepathy"; mental influence, and other forms of the action and power of mind over mind, with which the general public is rapidly becoming acquainted," ...

X.11 ... "of the art of Polarization, the phenomena of Mental Influence, in its manifold phases, shows us that the principle

may be extended so as to embrace the phenomena of the influence” ...

XIV.14 “In the phenomena of Telepathy it is seen how the Vibratory Energy of the Masculine Principle is projected toward the Feminine Principle of another person, and the latter takes the seed-thought” ...

XIV.16 ... “indicated. In this principle lies the secret of personal magnetism, personal influence, fascination, etc., as well as the phenomena generally grouped under the name of Hypnotism.”

Reading the argument

The familiarity of persuasion does not establish a separate transmission mechanism beyond ordinary communication. Each type of influence needs its own evidence and conditions. The question of how an effect occurs also remains distinct from the question of whether attempting it respects the other person.

Wording in this edition

Mental influence, mental induction, and personal magnetism are retained as the source's groupings. The edition does not certify all of them as one phenomenon.

Words and forms in the text

“Mental Influence” — 7 occurrences in 7 text blocks: III.10; IX.10; X.11; XIV.4, 10, 13, 19.

“Mental Induction” — 1 occurrence in 1 text block: X.11.

“personal magnetism” — 1 occurrence in 1 text block: XIV.16.

See also

Telepathy; Suggestion and hypnotism; Mental gender; Power and control; Good and evil.

Mental Science

Mental life and practical action · The Kybalion

Mental Science; new-thought; affirmations; denials

At a Glance

The word. Mental Science is a broad historical label for teachings and practices that assign formative power to thought.

In The Kybalion. III groups mental science with psychic phenomena, mental influence, and new-thought phenomena.

In this edition. The capitalized label, lowercase instances, and new-thought wording are preserved.

A place to read. III.10: ... “all that we call “psychic phenomena,” “mental influence”; “mental science”; “new-thought phenomena,” etc., operates along the” ...

Meaning

Mental Science is a broad historical label for teachings and practices that assign formative power to thought. The book uses it for a family of movements, rather than a single formally specified science.

Use in the book

III groups mental science with psychic phenomena, mental influence, and new-thought phenomena. Treatments, affirmations, and denials are described as imperfect formulas of an older art. The author claims to supply the underlying principle that these different practices lack.

X interprets their reported changes of state as shifts in polarity. XV similarly claims that the cultivation of an opposite quality is a psychological application of the same principle. The book’s role is consequently that of a unifying key, not a complete catalogue of procedures.

Places to read

Selected excerpts in the order of the book.

III.10 ... “all that we call “psychic phenomena,” “mental influence”; “mental science”; “new-thought phenomena,” etc., operates along the same general lines, for there is but one principle involved, no matter by what name” ...

III.11 ... “formulas, more or less efficacious. The various “treatments,” “affirmations,” “denials” etc., of the schools of mental science are but formulas, often quite imperfect and unscientific, of The Hermetic Art. The majority” ...

III.12 ... “this, as many students and practitioners of modern mental science know, every material condition depending upon the minds of other people may be changed or transmuted in accordance with the earnest” ...

X.9 ... “the processes by which the various schools of Mental Science, etc., produce changes in the mental states of those following their teachings, may not readily understand the principle underlying many of” ...

XV.7 “This is one of the most important of the Hermetic Formulas. It is based upon true scientific principles. We have shown you that a mental state and its opposite were merely” ...

Reading the argument

Calling a practice scientific in the source does not establish its method or results. Similar purposes or reports of change do not by themselves demonstrate a shared mechanism. The entry identifies the historical vocabulary without importing a current professional discipline under the same name.

Related texts

Dynamic Thought, especially XI-XVI, offers a signed contemporary comparison for the language of thought transmission, vital-mental energy, and practical influence. It is a primary context for the vocabulary used in III.⁶

Wording in this edition

The capitalized label, lowercase instances, and new-thought wording are preserved. The name is not treated as a claim that every described practice meets a modern evidential standard.

Words and forms in the text

“**Mental Science**” — 5 occurrences in 5 text blocks: III.10–12; X.9; XIV.19.

“**new-thought**” — 1 occurrence in 1 text block: III.10.

“**affirmations**” — 1 occurrence in 1 text block: III.11.

“**denials**” — 1 occurrence in 1 text block: III.11.

See also

Mental transmutation; Science and proof; Mental influence; Attention; Kybalion and Three Initiates.

⁶. William Walker Atkinson Dynamic Thought. 1906. Chapters I–II and XI–XVI are contextual comparisons for universal life, mind, force, and practical thought. The signed primary text was consulted through Project Gutenberg. <https://www.gutenberg.org/files/41892/41892-h/41892-h.htm>

Mental transmutation

Mental life and practical action · The Kybalion

Mental Transmutation; Mental Alchemy; transmute; transmutation

At a Glance

The word. Mental transmutation is the proposed art of changing mental states and, in the stronger argument, wider conditions through mental power.

In The Kybalion. I reads the philosopher's stone as an allegory of mental mastery.

In this edition. Mental transmutation, mental alchemy, and transmute are preserved.

A place to read. I.9: ... "mastery of Mental Forces, rather than Material Elements-the Transmutation of one kind of Mental Vibrations into" ...

Meaning

Mental transmutation is the proposed art of changing mental states and, in the stronger argument, wider conditions through mental power. The alchemical image gives ordinary change of state the form of a transformation from base metal into gold.

Use in the book

I reads the philosopher's stone as an allegory of mental mastery. III defines transmutation and makes the mental operation the book's practical subject. It then argues conditionally from mentalism: if the universe is mental, altering mental conditions should be able to affect its conditions generally.

The chapter ranges from changing a personal state to influencing others and controlling storms or earthquakes. X-XI describe polarization and neutralization as methods, and XV gathers the programme into practical maxims. The stronger material claims are stated without an independently demonstrated procedure.

Places to read

Selected excerpts in the order of the book.

I.9 ... "mastery of Mental Forces, rather than Material Elements-the Transmutation of one kind of Mental Vibrations into others, instead of the changing of one kind of metal into another. The legends of" ...

III.1 ... "pole to pole; vibration to vibration. True Hermetic Transmutation is a Mental Art."—The Kybalion."

- III.4** ““Transmutation” is a term usually employed to designate the ancient art of the transmutation of metals—particularly of the base metals into gold. The word “Transmute” means “to change from one nature,” ...
- III.7** ... “the Universe is Mental in its nature, then Mental Transmutation must be the art of CHANGING THE CONDITIONS OF THE UNIVERSE, along the lines of Matter, Force and mind. So you” ...
- XV.8** “Mind (as well as metals and elements) may be transmuted from state to state; degree to degree, condition to condition; pole to pole; vibration to vibration.”—The Kybalion.”
- XV.17** ““True Hermetic Transmutation is a Mental Art.”—The Kybalion.”

Reading the argument

The scale of the intended effect matters. Redirecting one's attention, altering conduct, influencing a person through communication, and directly governing a distant physical event are different achievements. Their inclusion under one name does not establish that all follow from the same evidence.

Wording in this edition

Mental transmutation, mental alchemy, and transmute are preserved. The noun names the aim or art; polarization names a principal proposed technique.

Words and forms in the text

“Mental Transmutation” — 15 occurrences in 12 text blocks: III.3–4, 7–8, 10–11, 13–14; IX.11; XV.7, 9, 18.

“Mental Alchemy” — 3 occurrences in 3 text blocks: II.16, 19; XV.9.

“transmute” — 5 occurrences in 5 text blocks: III.4, 7; VI.1, 16; X.8.

“transmutation” — 27 occurrences in 21 text blocks: I.9; III.1, 3–5, 7–8, 10–11, 13–14; VI.1, 16; IX.11; X.8–9; XI.6; XV.7, 9, 17–18.

See also

Alchemy and the philosopher's stone; Mentalism; Polarization; Neutralization; Power and control.

Polarization

Mental life and practical action · The Kybalion

Polarization; polarize; polarized; polarizing

At a Glance

The word. Polarization is the proposed movement of a mental state toward a chosen pole within a shared class.

In The Kybalion. X distinguishes a change of degree from a change into an unrelated kind.

In this edition. Polarization remains distinct from polarity.

A place to read. X.8: ... “mental state into another, along the lines of Polarization. Things belonging to different classes cannot be” ...

Meaning

Polarization is the proposed movement of a mental state toward a chosen pole within a shared class. It is the principal technique through which the book explains mental transmutation.

Use in the book

X distinguishes a change of degree from a change into an unrelated kind. Fear is to be changed toward courage, while love and hate belong to their own line. XI then uses a fixed polarized standpoint to explain neutralization of rhythm.

XV advises concentrating on the desired opposite rather than directly struggling with the undesirable state. Its examples combine will, attention, and the light admitted into a dark room. The chapter makes patience and practice conditions of the promised result.

Places to read

Selected excerpts in the order of the book.

X.8 ... “mental state into another, along the lines of Polarization. Things belonging to different classes cannot be transmuted into each other, but things of the same class may be changed, that is,”
...

X.9 “The student who is familiar with the processes by which the various schools of Mental Science, etc., produce changes in the mental states of those following their teachings, may not readily” ...

XI.7 ... “influence over him, he stands firm in his polarized position, and allows the mental pendulum to swing back along the

unconscious plane. All individuals who have attained any degree of self-” ...

XV.7 ... “Negative to Positive, until finally you will become polarized on the Positive pole instead of the Negative. The reverse is also true, as many have found out to their sorrow, when” ...

XV.9 “The mastery of Polarization is the mastery of the fundamental principles of Mental Transmutation or Mental Alchemy, for unless one acquires the art of changing his own polarity, he will be” ...

XV.10 ... “neutralized by an application of the Art of Polarization.”—The Kybalion.”

Reading the argument

The practical proposal presupposes that the chosen states share the relevant scale. It also presupposes that directing attention toward one end can alter the present condition. Those assumptions can be examined in a particular case without accepting an unrestricted power over every mental or external event.

Wording in this edition

Polarization remains distinct from polarity. The first names the operation, the second the relation of poles on which it relies.

Words and forms in the text

“**Polarization**” — 9 occurrences in 6 text blocks: II.16; X.8, 11; XV.9–10, 14.

“**polarize**” — 1 occurrence in 1 text block: IX.11.

“**polarized**” — 4 occurrences in 4 text blocks: XI.7; XIV.14; XV.7, 11.

“**polarizing**” — 2 occurrences in 2 text blocks: X.8; XV.11.

See also

Polarity; Mental transmutation; Attention; Fear and courage; Neutralization.

Power and control

Mental life and practical action · The Kybalion

Power; control; master; dominate

At a Glance

The word. Power is the capacity to produce or direct an effect.

In The Kybalion. II presents mastery of the mental universe as the reward of understanding.

In this edition. Power, control, mastery, and domination are preserved rather than softened into one word.

A place to read. II.7: ... “using them in a haphazard manner. With the Master-Key in his possession, the student may unlock” ...

Meaning

Power is the capacity to produce or direct an effect. Control ranges from a person's deliberate handling of attention to the extraordinary command over nature attributed to advanced masters.

Use in the book

II presents mastery of the mental universe as the reward of understanding. III ascribes control of tempests and earthquakes to higher alchemists while assigning lesser practitioners the alteration of mental conditions. IX extends vibration into a promise of control over states and other minds.

XII and XV repeatedly qualify the hierarchy: a powerful being still serves higher laws. XIV also makes influence a social contrast between strong personalities and people who accept the thoughts of others. The book moves between self-direction and domination, which are not the same practical aim.

Places to read

Selected excerpts in the order of the book.

II.7 ... “using them in a haphazard manner. With the Master-Key in his possession, the student may unlock the many doors of the mental and psychic temple of knowledge, and enter the same” ...

III.8 ... “have been able to attain the degree of power necessary to control the grosser physical conditions, such as the control of the elements of Nature; the production or cessation of tempests;” ...

- IX.11** ... “any degree he wishes, thus gaining a perfect control over his mental states, moods, etc. In the same way he may affect the minds of others, producing the desired mental states” ...
- XII.12** ... “touch with the higher powers of their nature, dominate their own moods, characters, qualities, and polarity, as well as the environment surrounding them and thus become Movers in the game, instead” ...
- XIV.15** ... “impressions made upon their minds by others, they dominate their own minds by their Will, obtaining the kind of mental images desired, and moreover dominate the minds of others likewise, in” ...
- XV.18** ... “of influencing one’s environment is accomplished by Mental Power. The Universe being wholly mental, it follows that it may be ruled only by Mentality. And in this truth is to be” ...

Reading the argument

Capability and value require separate judgments. The source acknowledges evil uses of power and a penalty for selfish spiritual ambition. Moreover, an asserted power is not demonstrated merely because its place in the hierarchy is described in detail.

Wording in this edition

Power, control, mastery, and domination are preserved rather than softened into one word. Their differences help identify the changing stakes of the examples.

Words and forms in the text

“Power” — 33 occurrences in 24 text blocks: II.7, 13; III.8; IV.3, 5, 16; V.19; VI.10, 12, 15; VII.5, 16; VIII.15, 28, 30; IX.3, 10–13; XI.4; XIV.7, 14; XV.18.

“control” — 6 occurrences in 5 text blocks: II.13; III.8; VI.11; IX.11; XII.3.

“master” — 37 occurrences in 29 text blocks: Intro.2, 4–5, 7; I.4, 8, 10–12; II.7, 16, 19; III.7, 13; VI.1, 12–13, 16; X.12; XI.7, 14; XII.11–12; XIV.10, 19; XV.7, 9, 11, 14.

“dominate” — 5 occurrences in 4 text blocks: Intro.5; II.22; XII.12; XIV.15.

See also

Master and mastery; Mental influence; Good and evil; Law; Free will.

Suggestion and hypnotism

Mental life and practical action · The Kybalion

Suggestion; suggestions; Hypnotism; hypnotized

At a Glance

The word. Suggestion is the impressing of an idea upon a mind so that the idea affects thought or action.

In The Kybalion. XII counts suggestion among the influences that make an apparently free desire dependent on conditions.

In this edition. Suggestion and hypnotism retain their historical wording.

A place to read. XII.11: ... “will because some feeling, mood, emotion, or environmental suggestion arouses a tendency or desire within him” ...

Meaning

Suggestion is the impressing of an idea upon a mind so that the idea affects thought or action. Hypnotism is grouped with it among practices that the author interprets through mental gender and vibration.

Use in the book

XII counts suggestion among the influences that make an apparently free desire dependent on conditions. XIV explains it as a directing principle acting upon a receptive one. The seed-thought develops until the recipient may regard it as an original creation.

Actors and public speakers supply familiar examples of emotional influence. The chapter contrasts its own model with the objective and subjective mind vocabulary used by other teachers, claiming that gender supplies the missing natural analogy.

Places to read

Selected excerpts in the order of the book.

XII.11 ... “will because some feeling, mood, emotion, or environmental suggestion arouses a tendency or desire within him so to do.”

XIV.13 ... “the head of Telepathy; Thought Transference; Mental Influence; Suggestion; Hypnotism, etc. Many have sought for an explanation of these varied phases of phenomena under the theories of the various “dual mind”” ...

XIV.14 ... “to develop into maturity. In the same way Suggestion and Hypnotism operates. The Masculine Principle of the person giving the suggestions directs a stream of Vibratory Energy or Will-Power toward the” ...

XIV.17 ... “phenomena by that force which science has styled “Suggestion,” by which term is meant the process or method whereby an idea is transferred to, or “impressed upon” the mind of another,” ...

XIV.18 ... “is customary for the writers and teachers of Suggestion to explain that it is the “objective or voluntary” mind which make the mental impression, or suggestion, upon the “subjective or involuntary”” ...

Reading the argument

The grouping is broad. A persuasive speech, an accepted instruction, a hypnotic procedure, and an alleged telepathic effect are not established as one mechanism by being given one model. The source’s explanation is therefore an account to assess, not a substitute for evidence about each case.

Related texts

Hudson’s *The Law of Psychic Phenomena*, II, makes suggestion central to its distinction between objective and subjective mind. The explicit citation in XIV makes this a direct comparison, rather than an inferred influence from a distant text.⁷

Wording in this edition

Suggestion and hypnotism retain their historical wording. The lexicon does not turn these passages into instructions for controlling another person.

Words and forms in the text

“**Suggestion**” — 12 occurrences in 7 text blocks: II.22; XII.11–12; XIV.13–14, 17–18.

“**suggestions**” — 2 occurrences in 2 text blocks: XIV.14; XV.14.

“**Hypnotism**” — 3 occurrences in 3 text blocks: XIV.13–14, 16.

“**hypnotized**” — 1 occurrence in 1 text block: VI.16.

See also

Hudson and the dual mind; Mental influence; Mental gender; Conscious and subconscious; Telepathy.

⁷. Thomson Jay Hudson *The Law of Psychic Phenomena*. First published 1893; Gutenberg transcribes a 1904 printing. Chapter II, Duality and Suggestion, is the primary context for the quotation and labels in Kybalion XIV.
<https://www.gutenberg.org/cache/epub/54665/pg54665-images.html>

Telepathy

Mental life and practical action · The Kybalion

telepathy; Thought Transference

At a Glance

The word. Telepathy names an alleged communication between minds beyond ordinary sensory transmission.

In The Kybalion. IX proposes a vibratory account: thought, emotion, reason, will, and desire are said to emit vibrations capable of inducing states in other minds.

In this edition. Telepathy and thought transference are retained as source labels.

A place to read. IX.10: ... “is the principle which produces the phenomena of “telepathy”; mental influence, and other forms of the” ...

Meaning

Telepathy names an alleged communication between minds beyond ordinary sensory transmission. Thought transference is a related label in the source’s classification of psychic phenomena.

Use in the book

IX proposes a vibratory account: thought, emotion, reason, will, and desire are said to emit vibrations capable of inducing states in other minds. The musical-instrument analogy makes the reproduction of a mental state seem like the reproduction of a tone.

XIV gives the same claim a generative image. A masculine principle projects energy into another person’s feminine principle, where a seed-thought grows. Telepathy, suggestion, and hypnotism are then discussed together.

Places to read

Selected excerpts in the order of the book.

IX.10 ... “is the principle which produces the phenomena of “telepathy”; mental influence, and other forms of the action and power of mind over mind, with which the general public is rapidly becoming” ...

IX.11 “Every thought, emotion or mental state has its corresponding rate and mode of vibration. And by an effort of the will of the person, or of other persons, these mental states” ...

XIV.13 ... “the wonderful phenomena classified under the head of Telepathy; Thought Transference; Mental Influence;

Suggestion; Hypnotism, etc. Many have sought for an explanation of these varied phases of phenomena under the theories” ...

XIV.14 “In the phenomena of Telepathy it is seen how the Vibratory Energy of the Masculine Principle is projected toward the Feminine Principle of another person, and the latter takes the seed-thought” ...

Reading the argument

The analogy describes how the author wants the process understood; it does not demonstrate that transmission occurs. The chapter gives no controlled procedure distinguishing the asserted effect from ordinary communication, shared circumstances, or expectation.

Wording in this edition

Telepathy and thought transference are retained as source labels. Their presence in a taxonomy is not reported as independent verification.

Words and forms in the text

“**telepathy**” — 3 occurrences in 3 text blocks: IX.10; XIV.13–14.

“**Thought Transference**” — 1 occurrence in 1 text block: XIV.13.

See also

Mental influence; Vibration; Suggestion and hypnotism; Mental gender; Science and proof.

Will

Mental life and practical action · The Kybalion

Will; Will-Power; willing; will to

At a Glance

The word. Will is the directing power through which the author explains deliberate mental activity.

In The Kybalion. VII attributes will analogically to THE ALL at the beginning of creation.

In this edition. Will and will-power preserve their context and emphasis.

A place to read. VII.9: ... “ALL, in its aspect of Being, projects its Will toward its aspect of “Becoming” and the” ...

Meaning

Will is the directing power through which the author explains deliberate mental activity. It initiates or selects a direction, while the generative aspect of mind develops the resulting forms.

Use in the book

VII attributes will analogically to THE ALL at the beginning of creation. XII distinguishes willing because a mood or desire has been aroused from the master's ability to will to will, changing the orientation of a desire.

XIV assigns will to the I and the masculine principle, while saying that continued attention employs both principles. XV gives the practical sequence: will directs attention, and attention changes vibration. The word therefore connects the account of cosmic production with everyday efforts at self-direction.

Places to read

Selected excerpts in the order of the book.

VII.9 ... “ALL, in its aspect of Being, projects its Will toward its aspect of “Becoming” and the process of creation begins. It is taught that the process consists of the lowering of” ...

XII.11 ... “of the mental pole. He is able to “Will to will,” instead of to will because some feeling, mood, emotion, or environmental suggestion arouses a tendency or desire within him so” ...

XIV.9 ... “exists a mental Something which is able to Will that the “Me” act along certain creative lines, and which is also able to stand aside and witness the mental creation. This” ...

XIV.11 ... “Principle contents itself with the work of the "Will" in its varied phases. And yet, without the active aid of the Will of the Masculine Principle, the Feminine Principle is apt” ...

XV.5 ... “change his mental vibrations by an effort of Will, in the direction of deliberately fixing the Attention upon a more desirable state. Will directs the Attention, and Attention changes the Vibration.” ...

Reading the argument

The source does not finally explain how a directing act is itself related to antecedent causes. Its claim of universal law prevents will from simply being defined as causeless. The account's practical force lies chiefly in the contrast between reflective and comparatively automatic action.

Wording in this edition

Will and will-power preserve their context and emphasis. The concordance counts the noun-like capitalized Will separately to avoid counting every future-tense auxiliary as a technical term.

Words and forms in the text

“Will” — 25 occurrences in 18 text blocks: II.16, 19; V.14; VII.9, 17; IX.11; XI.7–8; XII.10–12; XIV.9, 11–12, 14–15; XV.5, 11.

“Will-Power” — 2 occurrences in 1 text block: XIV.14.

“willing” — 5 occurrences in 5 text blocks: Intro.5, 8; I.3; XIV.9, 14.

“will to” — 2 occurrences in 2 text blocks: VII.17; XII.11.

See also

Attention; I and Me; Free will; Mental gender; Power and control.

Cosmology life and development

Angels and gods

Cosmology life and development · The Kybalion

Angels; Archangels; Demi-Gods; Gods; Fallen Angels

At a Glance

The word. Angels, archangels, demi-gods, and gods are names for advanced created beings in the spiritual hierarchy.

In The Kybalion. V opens the prospect of beings superior even to familiar conceptions of gods.

In this edition. The source's ranks and capitals are preserved.

A place to read. V.17: ... “higher than Man has ever dreamed of the gods’ possessing. And yet these beings were once” ...

Meaning

Angels, archangels, demi-gods, and gods are names for advanced created beings in the spiritual hierarchy. Their rank and power are greater than the human, but they are not independent ultimate sources.

Use in the book

V opens the prospect of beings superior even to familiar conceptions of gods. VIII arranges such beings above masters and adepts, describes their interest in cosmic progress, and presents their intervention as an explanation of religious traditions.

The next block insists that even the highest remain mortal and subject to universal law. Those who postpone absorption are described as elder brethren helping others along the path. The account of fallen angels then connects misuse of spiritual power with a return to lower conditions.

Places to read

Selected excerpts in the order of the book.

V.17 ... “higher than Man has ever dreamed of the gods’ possessing. And yet these beings were once as you, and still lower—and you will be even as they, and still higher, in” ...

VI.12 ... “may acquire the powers usually attributed to the gods of men; and there are countless ranks of being, in the great hierarchy of life, whose being and power transcends even that”

...

VIII.27 “All that we can say is that the Seven Minor Planes of the Great Spiritual Plane (each Minor Plane having its seven subdivisions) comprise Beings possessing Life, Mind and Form as”
...

VIII.28 ... “exist Beings of whom we may speak as Angels; Archangels; Demi-Gods. On the lower Minor Planes dwell those great souls whom we call Masters and Adepts. Above them come the Great” ...

VIII.29 ... “They are still Mortal. We may call them “gods” if we like, but still they are but the Elder Brethren of the Race,—the advanced souls who have outstripped their brethren, and” ...

VIII.30 ... “their conceptions of Satan, Beelzebub, the Devil, Lucifer, Fallen Angels, etc. And so the knowledge regarding these Planes has been kept in the Holy of Holies in all Esoteric Fraternities and” ...

Reading the argument

The names come from more than one religious vocabulary. Their placement in one hierarchy is the author’s synthesis, not evidence that all traditions used them identically. Detail about their rank does not provide independent evidence of their existence.

Wording in this edition

The source’s ranks and capitals are preserved. Gods in this hierarchy is distinguished from THE ALL and from the God imagery used for the ultimate source.

Words and forms in the text

“**Angels**” — 3 occurrences in 2 text blocks: VIII.28, 30.

“**Archangels**” — 1 occurrence in 1 text block: VIII.28.

“**Demi-Gods**” — 1 occurrence in 1 text block: VIII.28.

“**Gods**” — 12 occurrences in 8 text blocks: Intro.3; I.5, 7; V.17; VI.12; VIII.15, 28–29.

“**Fallen Angels**” — 2 occurrences in 1 text block: VIII.30.

See also

Hierarchy and development; God and deity; Master and mastery; Death and immortality; Good and evil.

Death and immortality

Cosmology life and development · The Kybalion

Death; Mortal; annihilated

At a Glance

The word. Death is interpreted as a transition within continuous life, rather than final extinction of the self.

In The Kybalion. IV begins from the birth, growth, and decline of changing things.

In this edition. Death, mortal, and annihilated are retained without converting them into a single modern account of personal survival.

A place to read. IV.3: ... “tearing down; creation and destruction; birth, growth and death. Nothing endures but Change. And if he” ...

Meaning

Death is interpreted as a transition within continuous life, rather than final extinction of the self. Yet the text also calls even advanced spiritual beings mortal, so continued life and absolute unconditioned existence are not the same claim.

Use in the book

IV begins from the birth, growth, and decline of changing things. V reassures the reader that death is birth into a new life and that progress will continue through aeons. VII says that the spirit of each soul is not annihilated at the final return, but infinitely expanded.

VIII nevertheless calls the gods mortal because they remain within the created universe. XI repeats birth, death, and rebirth as a cosmic rhythm. These statements describe continuity through changing conditions while reserving the ultimate status to THE ALL.

Places to read

Selected excerpts in the order of the book.

IV.3 ... “tearing down; creation and destruction; birth, growth and death. Nothing endures but Change. And if he be a thinking man, he realizes that all of these changing things must be but” ...

V.18 “And Death is not real, even in the Relative sense—it is but Birth to a new life—and You shall go on, and on, and on, to higher and still higher planes” ...

VII.13 ... “of Mysteries—the Spirit of each soul is not annihilated, but is infinitely expanded—the Created and the Creator are merged. Such is the report of the Illumined!”

VIII.29 ... “Cosmic Processes and Universal Laws. They are still Mortal. We may call them “gods” if we like, but still they are but the Elder Brethren of the Race,—the advanced souls who” ...

XI.4 ... “swing from action to reaction; from birth to death; from activity to inactivity—and then back again. Thus it is with all living things; they are born, grow, and die—and then are” ...

Reading the argument

The promise of survival is a doctrine asserted by the work. It is not independently established by the image of a cycle or by the general observation that material forms change. The special language of immortality needs to be read with the limits placed on every created being.

Wording in this edition

Death, mortal, and annihilated are retained without converting them into a single modern account of personal survival.

Words and forms in the text

“**Death**” — 6 occurrences in 5 text blocks: Intro.8; IV.3; V.9, 18; XI.4.

“**Mortal**” — 8 occurrences in 6 text blocks: IV.7; V.20; VI.6, 12; VII.19; VIII.29.

“**annihilated**” — 1 occurrence in 1 text block: VII.13.

See also

Life; Reincarnation; Evolution and involution; Angels and gods; THE ALL.

Elementals

Cosmology life and development · The Kybalion

Elemental; Elementals; Elementary Planes

At a Glance

The word. Elementals are invisible classes of beings assigned to intermediate mental planes.

In The Kybalion. VIII places elemental mind A between mineral and plant, B between plant and animal, and C between animal and human.

In this edition. Elemental and the variant Elementary Planes are retained.

A place to read. VIII.17: ... “Plane of Mineral Mind 2. The Plane of Elemental Mind (A) 3. The Plane of Plant” ...

Meaning

Elementals are invisible classes of beings assigned to intermediate mental planes. They are different from chemical elements and from the material particles discussed elsewhere.

Use in the book

VIII places elemental mind A between mineral and plant, B between plant and animal, and C between animal and human. The classes bridge the familiar kingdoms and are said to share features of the levels on either side.

The piano-key image then explains their role: black keys supplement white keys to produce certain harmonies and transitions. The source refers readers to Bulwer's Sanoni for an imaginative recognition of such entities.

Places to read

Selected excerpts in the order of the book.

VIII.17 ... “Plane of Mineral Mind 2. The Plane of Elemental Mind (A) 3. The Plane of Plant Mind 4. The Plane of Elemental Mind (B) 5. The Plane of Animal Mind 6.” ...

VIII.19 “The Plane of Elemental Mind (A) comprises the state or condition, and degree of mental and vital development of a class of entities unknown to the average man, but recognized to” ...

VIII.21 “The Plane of Elemental Mind (B), in its seven sub-divisions, comprises the states and conditions of a higher form of “elemental” or unseen entities, playing their part in the general work” ...

VIII.23 “The Plane of Elemental Mind (C), in its seven sub-divisions, comprises those entities or beings, invisible as are all

such elemental forms, which partake of the nature of both animal and” ...

VIII.25 ... “Planes, we have merely referred to the Three Elementary Planes in a general way. We do not wish to go into this subject in detail in this work, for it does” ...

Reading the argument

An intermediate position in a classification does not establish the existence of the entity classified. The reference to an occult novel supplies an imaginative comparison, not independent observation. The author also explicitly withholds a fuller account.

Wording in this edition

Elemental and the variant Elementary Planes are retained. Sanoni is recorded as the source's spelling; the literary work is filed under Bulwer Lytton and Zanonì.

Words and forms in the text

“**Elemental**” — 8 occurrences in 4 text blocks: VIII.17, 19, 21, 23.

“**Elementals**” — 1 occurrence in 1 text block: VIII.25.

“**Elementary Planes**” — 2 occurrences in 1 text block: VIII.25.

See also

Planes; Kingdoms of mind; Bulwer Lytton and Zanonì; Hierarchy and development; Correspondence.

Ether

Cosmology life and development · The Kybalion

Ether; ethers; Ethereal Substance; Ethereal

At a Glance

The word. Ether is a proposed subtle medium through which waves of energy are said to pass.

In The Kybalion. VIII calls ethereal substance tenuous and elastic and makes it a connecting link between material and energetic planes.

In this edition. Ether and ethereal substance are preserved, and are distinguished from spirit.

A place to read. VIII.13: ... “Plane of Matter (C) 4. The Plane of Ethereal Substance 5. The Plane of Energy (A)” ...

Meaning

Ether is a proposed subtle medium through which waves of energy are said to pass. The book gives it a position between matter and energy and distinguishes several subdivisions within its own hierarchy.

Use in the book

VIII calls ethereal substance tenuous and elastic and makes it a connecting link between material and energetic planes. It then adds a specifically Hermetic claim: there are seven ethers rather than one. IX describes a universal ether as a higher manifestation of matter.

The rotating-object account ends by imagining the disappearance of corpuscles into ethereal substance. The term thus operates both in a historical physical vocabulary and in the book's account of transformation between levels.

Places to read

Selected excerpts in the order of the book.

VIII.13 ... “Plane of Matter (C) 4. The Plane of Ethereal Substance 5. The Plane of Energy (A) 6. The Plane of Energy (B) 7. The Plane of Energy (C)”

VIII.14 ... “not suspected by ordinary scientists. The Plane of Ethereal Substance comprises that which science speaks of as “The Ether”, a substance of extreme tenuity and elasticity, pervading all Universal Space, and” ...

IX.7 “The Universal Ether, which is postulated by science without its nature being understood clearly, is held by the Hermetists to be

but a higher manifestation of that which is erroneously called”

...

IX.9 ... “may be said to Be composed of The Ethereal Substance. Science does not dare to follow the illustration further, but the Hermetists teach that if the vibrations be continually increased the” ...

Reading the argument

The author invokes science for the medium but supplies its own subdivisions and transitions. Those additions should not be represented as observations established by naming a physical theory. Ether also must not be confused with a demonstrated medium for thought transmission.

Wording in this edition

Ether and ethereal substance are preserved, and are distinguished from spirit. Ethereal does not automatically mean spiritual in this classification.

Words and forms in the text

“**Ether**” — 3 occurrences in 3 text blocks: VIII.14; IX.6–7.

“**ethers**” — 1 occurrence in 1 text block: VIII.14.

“**Ethereal Substance**” — 9 occurrences in 5 text blocks: VIII.13–15; IX.7, 9.

“**Ethereal**” — 10 occurrences in 6 text blocks: VIII.13–15, 30; IX.7, 9.

See also

Matter; Energy and force; Planes; Motion and frequency; Vibration.

Evolution and involution

Cosmology life and development · The Kybalion

Evolution; Involution; Outpouring; Indrawing

At a Glance

The word. Involution is the movement toward increasing material limitation; evolution is the return toward developed life, mind, and spirit.

In The Kybalion. VII begins creation with a lowering of vibration until gross matter appears.

In this edition. The paired terms and their capitalized images are retained.

A place to read. VII.9: ... “manifested. This process is called the stage of Involution, in which THE ALL becomes “involved,” or” ...

Meaning

Involution is the movement toward increasing material limitation; evolution is the return toward developed life, mind, and spirit. Outpouring and indrawing are the principal images for the pair.

Use in the book

VII begins creation with a lowering of vibration until gross matter appears. The return swing then individualizes what was initially compact and undifferentiated. Life and mind become increasingly evident, and the completed cycle ends with withdrawal into THE ALL.

XI recasts the sequence as rhythm and compares it with the outbreathing and inbreathing of Brahm. The biological and historical examples of birth, maturity, decline, and renewed life are gathered under the same broad pattern.

Places to read

Selected excerpts in the order of the book.

VII.9 ... “manifested. This process is called the stage of Involution, in which THE ALL becomes “involved,” or “wrapped up,” in its creation. This process is believed by the Hermetists to have a” ...

VII.10 ... “Involuntary stage of Creation is sometimes called the “Outpouring” of the Divine Energy, just as the Evolutionary state is called the “Indrawing.” The extreme pole of the Creative process is considered” ...

VII.11 “The Teachings are that during the “Outpouring,” the vibrations become lower and lower until finally the urge ceases, and the return swing begins. But there is this difference, that while in” ...

VII.13 “The Hermetic Teachings regarding the process of Evolution are that, THE ALL, having meditated upon the beginning of the Creation—having thus established the material foundations of the Universe—having thought it into” ...

XI.4 ... “will be noticed that there is ever the Outpouring and the Indrawing; the “Outbreathing and Inbreathing of Brahm,” as the Brahmans word it. Universes are created; reach their extreme low point” ...

Reading the argument

Evolution here is a cosmological and spiritual term. It is not interchangeable with biological evolution, and the narrative gives neither a measured chronology nor a mechanism of inheritance. Its direction toward the source is a premise of the system.

Wording in this edition

The paired terms and their capitalized images are retained. The source’s Involuntary stage at VII.10 is recorded as printed rather than silently treated as a new technical stage.

Words and forms in the text

“**Evolution**” — 10 occurrences in 6 text blocks: V.14; VI.13; VII.11, 13; VIII.25, 28.

“**Involution**” — 2 occurrences in 2 text blocks: VII.9, 13.

“**Outpouring**” — 4 occurrences in 3 text blocks: VII.10–11; XI.4.

“**Indrawing**” — 4 occurrences in 4 text blocks: VII.10–11, 13; XI.4.

See also

Creation; Individualization; Rhythm; Hierarchy and development; Time and space.

Hierarchy and development

Cosmology life and development · The Kybalion

higher; lower; development; Path; Super-Man; Over-Man

At a Glance

The word. Hierarchy is the ordering of degrees from gross matter toward spirit.

In The Kybalion. V promises future progress beyond the present human level.

In this edition. Higher and lower are read as positions in the author's system, not automatically as spatial directions or judgments endorsed by the editor.

A place to read. V.17: ... “there are regions and planes of life far higher than ours, and beings compared to which” ...

Meaning

Hierarchy is the ordering of degrees from gross matter toward spirit. Development is ascent within that order, described as recognition and manifestation of indwelling spirit and as a return home.

Use in the book

V promises future progress beyond the present human level. VII defines spiritual development through realization of the source within oneself, then sets every being on an upward path. VIII gives the hierarchy numerical subdivisions and introduces the Super-Man and Over-Man as higher human stages.

The same chapter depicts advanced helpers who remain to assist others. Its account of a fall shows that development is not simply a list of powers: misuse and selfishness are said to reverse the journey, though return remains possible.

Places to read

Selected excerpts in the order of the book.

V.17 ... “there are regions and planes of life far higher than ours, and beings compared to which we earth-bound mortals are as the slimy life-forms that dwell on the ocean's bed when” ...

VI.12 ... “effect on the various planes. We overcome the lower laws, by applying still higher ones—and in this way only. But we cannot escape Law or rise above it entirely. Nothing but” ...

VII.7 ... “spiritual scale of life. This is what spiritual development means—the recognition, realization, and manifestation of the

Spirit within us. Try to remember this last definition—that of spiritual development. It contains the” ...

VII.8 ... “Life, everything is moving. All are on the Path, whose end is THE ALL. All progress is a Returning Home. All is Upward and Onward, in spite of all seemingly contradictory” ...

VIII.24 ... “passed through these degrees, and then on to higher planes. Our own race is the fifth (with stragglers from the fourth) which has set foot upon The Path. And, then there” ...

VIII.29 ... “the race on its upward journey along The Path. But, they belong to the Universe, and are subject to its conditions—they are mortal—and their plane is below that of Absolute Spirit.”

Reading the argument

The scheme is evaluative as well as classificatory. The text provides no publicly testable measure for assigning people to its ranks. Its language of races and stages belongs to its historical esoteric cosmology and should not be adopted as a verified ranking of actual human populations.

Wording in this edition

Higher and lower are read as positions in the author's system, not automatically as spatial directions or judgments endorsed by the editor.

Words and forms in the text

“**higher**” — 86 occurrences in 48 text blocks: II.13, 22, 25; III.8; IV.6, 10, 19–22; V.5, 14–15, 17–18; VI.1–2, 8, 11–12, 16–17; VII.11, 13; VIII.5, 8, 14–15, 18, 21, 24, 26, 30; IX.7–9; X.4–6, 10; XI.7, 14; XII.12–13; XV.11, 13–15.

“**lower**” — 36 occurrences in 24 text blocks: II.22; V.12, 15, 17; VI.1–2, 12, 16–17; VII.11; VIII.5, 14, 28; X.4–5, 12; XI.7, 14; XII.12–13; XV.11, 13–15.

“**development**” — 7 occurrences in 6 text blocks: V.9; VII.7; VIII.15, 18–19, 25.

“**Path**” — 13 occurrences in 13 text blocks: Intro.4, 8; I.11; II.7; III.8; V.18; VI.17; VII.8; VIII.24, 29–30; XIII.6, 8.

“**Super-Man**” — 2 occurrences in 2 text blocks: VIII.20, 24.

“**Over-Man**” — 1 occurrence in 1 text block: VIII.24.

See also

Degree; Planes; Master and mastery; Immanence; Angels and gods.

Individualization

Cosmology life and development · The Kybalion

Individualization; Units of Force; Units of Life

At a Glance

The word. Individualization is the differentiation of initially unindividualized energy into distinct units of life during the return movement of evolution.

In The Kybalion. VII contrasts two movements.

In this edition. Individualization and the labels units of force and units of life are kept distinct.

A place to read. VII.11: ... “Indrawing” stage, there is manifested the Law of Individualization—that is, the tendency to separate into Units” ...

Meaning

Individualization is the differentiation of initially unindividualized energy into distinct units of life during the return movement of evolution. It explains why a cosmic return is also described as development.

Use in the book

VII contrasts two movements. In outpouring the forces manifest compactly as a whole; in indrawing they separate into units and rise through physical, mental, and spiritual stages. The subsequent account says that units appear, combine, and increasingly manifest life and mind.

At the completed cycle the spirits of souls are said to expand rather than be annihilated. VIII's insistence on all units belonging to one scale preserves dependence on THE ALL despite differentiation.

Places to read

Selected excerpts in the order of the book.

VII.11 ... “Indrawing” stage, there is manifested the Law of Individualization—that is, the tendency to separate into Units of Force, so that finally that which left THE ALL as unindividualized energy returns to” ...

VII.13 “The Hermetic Teachings regarding the process of Evolution are that, THE ALL, having meditated upon the beginning of the Creation—having thus established the material foundations of the Universe—having thought it into” ...

VIII.9 “You will kindly remember, however, that the Three Great Planes are not actual divisions of the phenomena of the

Universe, but merely arbitrary terms used by the Hermetists in order to” ...

Reading the argument

The text wishes to retain individual achievement without absolute separation from the source. It does not fully explain how distinct individuality is preserved when created and creator are merged. The unresolved detail should not be supplied as if the book had stated it.

Wording in this edition

Individualization and the labels units of force and units of life are kept distinct. Their relation is described through the movement the chapter narrates.

Words and forms in the text

“Individualization” — 1 occurrence in 1 text block: VII.11.

“Units of Force” — 2 occurrences in 2 text blocks: VI.7; VII.11.

“Units of Life” — 1 occurrence in 1 text block: VII.11.

See also

Evolution and involution; Unity; Creation; Life; Death and immortality.

Kingdoms of mind

Cosmology life and development · The Kybalion

Mineral Mind; Plant Mind; Animal Mind; Human Mind

At a Glance

The word. The familiar mineral, plant, animal, and human kingdoms are interpreted as degrees of mentality.

In The Kybalion. VIII distinguishes the entities animating minerals from the particles that form their material bodies.

In this edition. The four kingdom labels and their source capitals are retained.

A place to read. VIII.16: "The Great Mental Plane comprises those forms of "living things" known to us in ordinary life," ...

Meaning

The familiar mineral, plant, animal, and human kingdoms are interpreted as degrees of mentality. Invisible elemental classes are placed between them within the Great Mental Plane.

Use in the book

VIII distinguishes the entities animating minerals from the particles that form their material bodies. Plants are then assigned life, mind, and souls; animal forms are treated as familiar instances of animation; human mentality is divided into further degrees of development.

The chapter uses the continuity to support universal mind and to connect the familiar world with invisible beings. Its numerical ranking places most contemporary humans at a specified intermediate level, while allowing advanced exceptions.

Places to read

Selected excerpts in the order of the book.

VIII.16 "The Great Mental Plane comprises those forms of "living things" known to us in ordinary life, as well as certain other forms not so well known except to the occultist. The" ...

VIII.17 "1. The Plane of Mineral Mind 2. The Plane of Elemental Mind (A) 3. The Plane of Plant Mind 4. The Plane of Elemental Mind (B) 5. The Plane of Animal" ...

VIII.18 "The Plane of Mineral Mind comprises the "states or conditions" of the units or entities, or groups and combinations of the same, which animate the forms known to us as "minerals," ...

VIII.20 “The Plane of Plant Mind, in its seven sub-divisions, comprises the states or conditions of the entities comprising the kingdoms of the Plant World, the vital and mental phenomena of which” ...

VIII.22 “The Plane of Animal Mind, in its seven sub-divisions, comprises the states and conditions of the entities, beings, or souls, animating the animal forms of life, familiar to us all. It” ...

VIII.24 “The Plane of Human Mind, in its seven sub-divisions, comprises those manifestations of life and mentality which are common to Man, in his various grades, degrees, and divisions. In this connection,” ...

Reading the argument

Mind has been extended beyond ordinary human consciousness. That extension follows the author's metaphysical commitment; it is not independently established by the observed complexity or activity of a mineral or plant. The terminology also does not supply a biological classification.

Wording in this edition

The four kingdom labels and their source capitals are retained. The lexicon's collective headword gathers them for comparison without introducing a fifth familiar kingdom.

Words and forms in the text

“**Mineral Mind**” — 2 occurrences in 2 text blocks: VIII.17–18.

“**Plant Mind**” — 3 occurrences in 3 text blocks: VIII.17, 20–21.

“**Animal Mind**” — 3 occurrences in 3 text blocks: VIII.17, 21–22.

“**Human Mind**” — 5 occurrences in 4 text blocks: IV.10; VIII.17, 24, 26.

See also

Life; Mind; Elementals; Planes; Hierarchy and development.

Reincarnation

Cosmology life and development · The Kybalion

reincarnation; incarnation; incarnations; chain of lives

At a Glance

The word. Reincarnation is the continuation of an individual's development through successive lives.

In The Kybalion. VI claims that Spencer had earlier been Heraclitus and an Egyptian philosopher.

In this edition. Incarnation, reincarnation, and chain of lives retain their local distinctions.

A place to read. VI.13: ... “and they believe Spencer to have been a reincarnation of an ancient philosopher who dwelt in” ...

Meaning

Reincarnation is the continuation of an individual's development through successive lives. The book invokes it to explain retained knowledge, advanced attainments, and compensation extending beyond one lifetime.

Use in the book

VI claims that Spencer had earlier been Heraclitus and an Egyptian philosopher. VIII says that some students bring knowledge from previous incarnations. XI then makes the chain of lives essential to its account of compensation: an experienced pleasure may balance pain in an earlier life.

The last example reveals the doctrine's explanatory role. A balance that cannot be seen within the present life is moved into the larger continuity assumed for the person.

Places to read

Selected excerpts in the order of the book.

VI.13 ... “and they believe Spencer to have been a reincarnation of an ancient philosopher who dwelt in ancient Egypt thousands of years ago, and who later incarnated as Heraclitus, the Grecian philosopher” ...

VIII.30 ... “those who have brought with them from other incarnations the knowledge acquired previously—can comprehend just what is meant by the Teaching regarding these Spiritual Planes. And much of these Inner Teachings” ...

XI.12 ... “in the present life, or in a previous incarnation. This throws a new light on the Problem of Pain.”

XI.13 “The Hermetists regard the chain of lives as continuous, and as forming a part of one life of the individual, so that in consequence the rhythmic swing is understood in this” ...

XI.15 “The Law of Compensation plays an important part in the lives of men and women. It will be noticed that one generally “pays the price” of anything he possesses or lacks.” ...

Reading the argument

Reincarnation is a premise of those explanations, not independent evidence for them. In particular, the balance of compensation and the postulated earlier life should not be used to prove each other. The proposed identity of Spencer and Heraclitus is the author's claim.

Wording in this edition

Incarnation, reincarnation, and chain of lives retain their local distinctions. The lexicon does not add a chronology of earlier lives absent from the source.

Words and forms in the text

“**reincarnation**” — 2 occurrences in 2 text blocks: VI.13; XI.13.

“**incarnation**” — 2 occurrences in 2 text blocks: I.4; XI.12.

“**incarnations**” — 2 occurrences in 2 text blocks: VI.13; VIII.30.

“**chain of lives**” — 1 occurrence in 1 text block: XI.13.

See also

Death and immortality; Compensation; Heraclitus and Spencer; Knowledge and wisdom; Hierarchy and development.

Knowledge teaching and authority

Adept initiate and neophyte

Knowledge teaching and authority · The Kybalion

Adepts; Initiate; Initiates; Neophytes; Hierophants

At a Glance

The word. These names mark positions or roles in the book's community of guarded teaching.

In The Kybalion. I locates the roles in an Egyptian sacred genealogy and describes pupils carrying knowledge into other lands.

In this edition. The several titles are retained rather than flattened into teacher.

A place to read. I.3: "In ancient Egypt dwelt the great Adepts and Masters who have never been surpassed, and who" ...

Meaning

These names mark positions or roles in the book's community of guarded teaching. A neophyte is a beginner; an initiate has been admitted; an adept is an advanced practitioner. Hierophant names an instructor or revealer of sacred matters.

Use in the book

I locates the roles in an Egyptian sacred genealogy and describes pupils carrying knowledge into other lands. Its account of the maxims requires instruction: the neophyte understands after an initiate explains and exemplifies them.

The authorial speakers call themselves initiates but remain students at Hermes' feet. III distinguishes their powers from those of higher masters. VIII places masters and adepts at lower levels of the spiritual plane, so even advanced status is relative.

Places to read

Selected excerpts in the order of the book.

I.3 "In ancient Egypt dwelt the great Adepts and Masters who have never been surpassed, and who seldom have been equaled, during the centuries that have taken their processional flight since the" ...

I.9 ... "had been explained and exemplified by the Hermetic Initiates to their Neophytes. These teachings really constituted the basic

principles of "The Art of Hermetic Alchemy," which, contrary to the general belief," ...

I.10 ... "the Teachings, who, while bearing the title of Initiates, are still students at the feet of HERMES, the Master. We herein give you many of the maxims, axioms and precepts of" ...

III.10 ... "students and Hermetists of lesser degree than Masters—the Initiates and Teachers—are able to freely work along the Mental Plane, in Mental Transmutation. In fact all that we call "psychic phenomena," ; "mental" ...

VIII.28 ... "those great souls whom we call Masters and Adepts. Above them come the Great Hierarchies of the Angelic Hosts, unthinkable to man; and above those come those who may without irreverence" ...

Reading the argument

The titles give the literary teaching a social structure. They do not identify a documented organization, certification system, or historical line of succession. Their exact ordering is also less rigid than the vocabulary might initially suggest.

Wording in this edition

The several titles are retained rather than flattened into teacher. Hierophant is explained by its role here without assigning the book a specific ancient institutional office.

Words and forms in the text

"Adepts" — 4 occurrences in 3 text blocks: I.3; VIII.28; IX.12.

"Initiate" — 1 occurrence in 1 text block: I.8.

"Initiates" — 4 occurrences in 4 text blocks: Intro.5; I.9–10; III.10.

"Neophytes" — 2 occurrences in 2 text blocks: I.3, 9.

"Hierophants" — 2 occurrences in 2 text blocks: I.2–3.

See also

Teacher and pupil; Master and mastery; Secrecy and silence; Hermes and Thoth; Kybalion and Three Initiates.

Axiom and maxim

Knowledge teaching and authority · The Kybalion

Axiom; Axioms; maxims; precepts; aphorisms

At a Glance

The word. Axioms, maxims, precepts, and aphorisms are compact statements presented as authoritative within the teaching.

In The Kybalion. I describes an inherited collection whose meaning becomes clear through instruction.

In this edition. The reading edition sets short attributed sayings in italics, recording that the electronic source did not consistently preserve the promised distinction.

A place to read. I.9: ... “ear, on and on throughout the centuries. Its precepts have never been written down, or printed,” ...

Meaning

Axioms, maxims, precepts, and aphorisms are compact statements presented as authoritative within the teaching. The surrounding prose interprets them and proposes applications.

Use in the book

I describes an inherited collection whose meaning becomes clear through instruction. It distinguishes the quoted maxims from the present authors' commentary and announces an italic typographical treatment. II uses one maxim to introduce each principle.

XV gathers further sayings and adds comments on use, attention, polarization, rhythm, and causation. Some repeat or adapt formulas already introduced, so the final chapter works partly as a recapitulation.

Places to read

Selected excerpts in the order of the book.

I.9 ... “ear, on and on throughout the centuries. Its precepts have never been written down, or printed, so far as we know. It was merely a collection of maxims, axioms, and precepts,” ...

I.10 ... “Master. We herein give you many of the maxims, axioms and precepts of THE KYBALION, accompanied by explanations and illustrations which we deem likely to render the teachings more easily comprehended” ...

I.11 “The original maxims, axioms, and precepts of THE KYBALION are printed herein, in italics, the proper credit

being given. Our own work is printed in the regular way, in the body” ...

II.1 ““The Principles of Truth are Seven; he who knows these, understandingly, possesses the Magic Key before whose touch all the Doors of the Temple fly open.”—The Kybalion.”

XV.3 ... “give below some of the more important Hermetic Axioms, from The Kybalion, with a few comments added to each. Make these your own, and practice and use them, for they are” ...

Reading the argument

An attribution to The Kybalion inside The Kybalion is a literary attribution, not an independent bibliographical witness. No ancient manuscript or original language is supplied for the supposed earlier collection. Its authority within the book and its historical authentication are different matters.

Wording in this edition

The reading edition sets short attributed sayings in italics, recording that the electronic source did not consistently preserve the promised distinction. The lexicon checks quotations against the source text.

Words and forms in the text

“Axiom” — 8 occurrences in 8 text blocks: II.10; III.6; V.5; VII.19; VIII.32; XV.7, 16, 18.

“Axioms” — 7 occurrences in 6 text blocks: I.9–11; II.16; XV.2–3.

“maxims” — 6 occurrences in 5 text blocks: I.6, 9–11; X.2.

“precepts” — 5 occurrences in 3 text blocks: I.9–11.

“aphorisms” — 2 occurrences in 2 text blocks: X.2; XV.2.

See also

Kybalion and Three Initiates; Seven Hermetic Principles; Knowledge and wisdom; Action and use; Teacher and pupil.

Esoteric and occult

Knowledge teaching and authority · The Kybalion

esoteric; occult; Secret Doctrine; Arcane

At a Glance

The word. Esoteric, occult, secret, and arcane indicate hidden or restricted knowledge.

In The Kybalion. The opening pages describe a guarded wisdom available to a prepared minority.

In this edition. The historical terms are preserved.

A place to read. Intro.1: ... “occultism, that the many earnest searchers after the Arcane Truths will doubtless welcome the appearance of” ...

Meaning

Esoteric, occult, secret, and arcane indicate hidden or restricted knowledge. Here they also distinguish an inner interpretation from the outer explanations the author attributes to ordinary science or religion.

Use in the book

The opening pages describe a guarded wisdom available to a prepared minority. I says that written teaching was veiled in alchemy and astrology. III makes inner and outer knowledge corresponding levels of several disciplines.

VIII intensifies the restriction at higher planes, claiming that some teachings are too difficult or dangerous for general dissemination. XIV nevertheless presents this public book as the key through which other occult writings can be understood.

Places to read

Selected excerpts in the order of the book.

Intro.1 ... “occultism, that the many earnest searchers after the Arcane Truths will doubtless welcome the appearance of this present volume.”

Intro.3 “There is no portion of the occult teachings possessed by the world which have been so closely guarded as the fragments of the Hermetic Teachings which have come down to us” ...

I.2 “From old Egypt have come the fundamental esoteric and occult teachings which have so strongly influenced the philosophies of all races, nations and peoples, for several thousand years. Egypt, the home” ...

I.8 ... “theologians of the Middle Ages, who fought the Secret Doctrine with fire and sword; stake, gibbet and cross. Even to this day there will be found but few reliable books on” ...

VIII.30 ... “kept in the Holy of Holies in all Esoteric Fraternities and Occult Orders,—in the Secret Chamber of the Temple. But this may be said here, that those who have attained high” ...

Reading the argument

Restriction explains the book’s rhetoric of readiness, but it also limits independent inspection of its claims. A hidden source cannot be verified solely by the assertion that only the properly prepared can recognize it. That evidential issue is distinct from the role secrecy plays in the narrative.

Wording in this edition

The historical terms are preserved. Occult is not silently made a synonym for false, nor is esoteric treated as a guarantee of truth.

Words and forms in the text

“**esoteric**” — 4 occurrences in 4 text blocks: Intro.3; I.2; VIII.25, 30.

“**occult**” — 13 occurrences in 11 text blocks: Intro.2–3; I.2–4, 8; VII.2; VIII.30; IX.10; XIV.2, 19.

“**Secret Doctrine**” — 4 occurrences in 4 text blocks: Intro.4; I.2, 7–8.

“**Arcane**” — 1 occurrence in 1 text block: Intro.1.

See also

Secrecy and silence; Hermetic philosophy; Teacher and pupil; Key door and temple; Knowledge and wisdom.

Hermetic philosophy

Knowledge teaching and authority · The Kybalion

Hermetic Philosophy; Hermetic; Hermetists; Hermetics

At a Glance

The word. Hermetic philosophy is the system the book associates with Hermes and presents through its seven principles.

In The Kybalion. I claims universal Egyptian origins, restricted transmission, and a teaching that survives outside fixed creeds.

In this edition. Hermetic, Hermetist, and Hermetics are retained as the source's varying forms.

A place to read. I.2: "From old Egypt have come the fundamental esoteric and occult teachings which have so strongly influenced" ...

Meaning

Hermetic philosophy is the system the book associates with Hermes and presents through its seven principles. The term also gestures toward a much broader historical family of writings and traditions, which must not be treated as identical with this one exposition.

Use in the book

I claims universal Egyptian origins, restricted transmission, and a teaching that survives outside fixed creeds. III distinguishes its inner account of disciplines from their outer modern forms. IV then gives the work's own evaluative division between philosophy and metaphysical speculation.

XIV restates the role of the book as a reconciler of apparently conflicting theories. Its historical and intellectual identity is consequently part of the argument: the principles are presented as a prior key through which other systems are to be read.

Places to read

Selected excerpts in the order of the book.

I.2 "From old Egypt have come the fundamental esoteric and occult teachings which have so strongly influenced the philosophies of all races, nations and peoples, for several thousand years. Egypt, the home" ...

I.6 "Even to this day, we use the term "hermetic" in the sense of "secret"; "sealed so that nothing can escape"; etc., and this by reason of the fact that the followers" ...

I.7 ... “dissemination of the truth has always characterized the Hermetics, even unto the present day. The Hermetic Teachings are to be found in all lands, among all religions, but never identified with” ...

III.3 ... “many secret branches of knowledge possessed by the Hermetists, was that known as Mental Transmutation, which forms the subject matter of this lesson.”

IV.9 “(At this point, it may be proper for me to state that we make a distinction between Religion and Theology—between Philosophy and Metaphysics. Religion, to us, means that intuitional realization of” ...

XIV.19 “We shall not enter into an extended discussion of, or description of, the varied phenomena of mental influence or psychic activity. There are many books, many of them quite good, which” ...

Reading the argument

Understanding what this book means by Hermetic is the first task. Establishing how its scheme relates to surviving ancient Hermetica is a separate historical inquiry. The work does not supply the manuscript evidence needed to turn its universal genealogy into a documented history.

Wording in this edition

Hermetic, Hermetist, and Hermetics are retained as the source's varying forms. The lexicon does not infer different organized schools from those variations alone.

Words and forms in the text

“Hermetic Philosophy” — 15 occurrences in 12 text blocks: I.8–9; II.2, 25; III.14; IV.18; VI.13; VIII.3, 11, 30; XIII.3; XIV.2.

“Hermetic” — 132 occurrences in 84 text blocks: Intro.1, 3–5, 7, 9–10; I.6–10, 14; II.2, 7, 10, 13, 16, 19, 22, 25; III.1, 6, 8, 11–12, 14; IV.5–6, 18; V.5, 14; VI.3, 5, 11, 13–14; VII.2–4, 9–10, 13, 19; VIII.2–3, 8, 11, 14, 18, 30–32; IX.2–3, 5, 10–11, 13; X.2–3, 12; XI.2, 7; XII.2–3, 10, 13; XIII.2–3, 5–6, 8–10; XIV.2–3, 13, 18; XV.2–3, 7, 16–17.

“Hermetists” — 39 occurrences in 29 text blocks: Intro.8; II.10, 16, 19, 22; III.2–3, 10; IV.7; VI.3; VII.9, 12; VIII.8–11, 30; IX.6–7, 9; XI.6, 9, 11–14; XV.11, 14, 18.

“Hermetics” — 5 occurrences in 5 text blocks: I.7; II.19; VI.13–14; XV.7.

See also

Hermes and Thoth; Ancient Egypt; Seven Hermetic Principles; Religion and theology; Kybalion and Three Initiates.

Knowledge and wisdom

Knowledge teaching and authority · The Kybalion

Knowledge; Wisdom; Understanding; Illumined

At a Glance

The word. Knowledge is the possession or understanding of teaching; wisdom is its mature grasp and appropriate use.

In The Kybalion. I places wisdom behind closed lips and makes understanding a condition of reception.

In this edition. Knowledge, wisdom, understanding, and illumination retain their differences.

A place to read. I.1: "'The lips of wisdom are closed, except to the ears of Understanding"—The Kybalion."

Meaning

Knowledge is the possession or understanding of teaching; wisdom is its mature grasp and appropriate use. Understanding marks the readiness needed to interpret the maxims, while the illumined supply a higher authority within the narrative.

Use in the book

I places wisdom behind closed lips and makes understanding a condition of reception. IV brings the reports of reason into agreement with those of the illumined. VII defines spiritual development through realization and manifestation of indwelling spirit.

VI gives wisdom a practical test: the truly wise use laws, while the half-wise deny consequences. XV adds that knowledge without action is like hoarded wealth. Mere acquaintance with words is therefore insufficient on the work's own account.

Places to read

Selected excerpts in the order of the book.

I.1 "'The lips of wisdom are closed, except to the ears of Understanding"—The Kybalion."

I.9 "In the early days, there was a compilation of certain Basic Hermetic Doctrines, passed on from teacher to student, which was known as "THE KYBALION," the exact significance and meaning of" ...

IV.10 ... "as they agree with the reports of the Illumined on higher planes. And to this inquiry we now invite you."

- VI.1** “The half-wise, recognizing the comparative unreality of the Universe, imagine that they may defy its Laws—such are vain and presumptuous fools, and they are broken against the rocks and torn asunder” ...
- VII.7** “And, in the degree that Man realizes the existence of the Indwelling Spirit immanent within his being, so will he rise in the spiritual scale of life. This is what spiritual” ...
- XV.1** “The possession of Knowledge, unless accompanied by a manifestation and expression in Action, is like the hoarding of precious metals—a vain and foolish thing. Knowledge, like wealth, is intended for Use.” ...

Reading the argument

The author combines reason, claimed illumination, and practical success as sources of authority. These are distinguishable grounds. Agreement asserted between them does not itself show that a particular historical or physical claim has been independently checked.

Wording in this edition

Knowledge, wisdom, understanding, and illumination retain their differences. The text does not supply a single formal definition covering every use.

Words and forms in the text

“Knowledge” — 36 occurrences in 28 text blocks: Intro.2; I.2–4; II.7, 10, 22; III.2–3, 11; IV.9; V.4; VI.14; VII.1–2, 20; VIII.28, 30; IX.10–11; X.12; XII.13; XIV.2, 5, 17, 19; XV.1–2.

“Wisdom” — 17 occurrences in 12 text blocks: Intro.5, 7–8; I.1–2, 4–5, 7, 13; VI.2, 16; VII.19.

“Understanding” — 23 occurrences in 21 text blocks: Intro.7; I.1; II.7, 13, 16, 19, 25; III.12; V.2; VI.2; VII.2, 19; X.2, 12; XI.7–8; XIV.17; XV.9, 12, 14–15.

“Illumined” — 11 occurrences in 10 text blocks: IV.6, 10, 22–23; V.7–8, 17–18; VII.8, 13.

See also

Action and use; Reason; Master and mastery; Teacher and pupil; Axiom and maxim.

Master and mastery

Knowledge teaching and authority · The Kybalion

Master; Masters; Mastery; Self-Mastery

At a Glance

The word. A master is an advanced practitioner or being; mastery is the understanding and deliberate direction attributed to that status.

In The Kybalion. I names Hermes the Master of Masters and gives the teaching a hierarchy.

In this edition. Master, mastery, and self-mastery are preserved.

A place to read. I.4: “But among these great Masters of Ancient Egypt there once dwelt one of whom Masters hailed” ...

Meaning

A master is an advanced practitioner or being; mastery is the understanding and deliberate direction attributed to that status. Self-mastery is its inward application to moods, attention, and action.

Use in the book

I names Hermes the Master of Masters and gives the teaching a hierarchy. III assigns extraordinary physical powers to higher alchemists. VI then qualifies the ideal by insisting that true mastery uses law rather than presumptuously denying it.

XI locates self-mastery in resistance to the backward swing of mood. XII and XV represent a master as a more conscious participant in causation. Even the most advanced remain subject to higher laws, and VIII places human masters below further spiritual ranks.

Places to read

Selected excerpts in the order of the book.

I.4 “But among these great Masters of Ancient Egypt there once dwelt one of whom Masters hailed as “The Master of Masters.” This man, if “man” indeed he was, dwelt in Egypt” ...

III.8 ... “all advanced occultists of all schools. That the Masters exist, and have these powers, the best teachers assure their students, having had experiences which justify them in such belief and statements.” ...

VI.1 ... “into that which is worthy, and thus triumph. Mastery consists not in abnormal dreams, visions and fantastic imaginings or living, but in using the higher forces against the lower—escaping the pains” ...

XI.7 “The Hermetic Masters long since discovered that while the Principle of Rhythm was invariable, and ever in evidence in mental phenomena, still there were two planes of its manifestation so far” ...

XII.12 ... “aside after the game is over. But the Masters, knowing the rules of the game, rise above the plane of material life, and placing themselves in touch with the higher powers” ...

XV.15 ... “understands this is well on the road to Mastery.”—The Kybalion.”

Reading the argument

The work moves between an attainable ideal of deliberation and an extraordinary scale of occult abilities. The latter are asserted through trusted teachers rather than demonstrated in the book. Keeping the senses separate helps avoid treating ordinary self-direction as proof of control over nature.

Wording in this edition

Master, mastery, and self-mastery are preserved. Capitalization is not interpreted as evidence of an external institutional title.

Words and forms in the text

“Master” — 37 occurrences in 29 text blocks: Intro.2, 4–5, 7; I.4, 8, 10–12; II.7, 16, 19; III.7, 13; VI.1, 12–13, 16; X.12; XI.7, 14; XII.11–12; XIV.10, 19; XV.7, 9, 11, 14.

“Masters” — 30 occurrences in 21 text blocks: Intro.4, 8; I.2–4, 11; II.7, 13, 16, 22; III.8, 10–11; IV.5; VI.11–12; VIII.28; IX.12; XI.7; XII.12; XV.14.

“Mastery” — 20 occurrences in 15 text blocks: I.9, 11; II.7, 19; VI.1, 11, 16; XI.7–8; XII.11; XV.5, 7, 9, 11, 15.

“Self-Mastery” — 2 occurrences in 2 text blocks: II.19; XV.11.

See also

Power and control; Adept initiate and neophyte; Law; Neutralization; Hierarchy and development.

Religion and theology

Knowledge teaching and authority · The Kybalion

Religion; Theology; Philosophy; Metaphysics; Gnostics; Constantine

At a Glance

The word. The book defines religion as inward realization of THE ALL and one's relation to it, while theology is speculative attribution of personality and motives.

In The Kybalion. I gives these contrasts a historical story, claiming that priests, creeds, and Constantine obscured older wisdom.

In this edition. The four discipline names retain the source's wording.

A place to read. I.7: ... "that the teachers became priests, and so mixed theology with the philosophy, the result being that" ...

Meaning

The book defines religion as inward realization of THE ALL and one's relation to it, while theology is speculative attribution of personality and motives. It similarly favours philosophy as inquiry into the knowable over metaphysics understood as speculation beyond it.

Use in the book

I gives these contrasts a historical story, claiming that priests, creeds, and Constantine obscured older wisdom. IV states the definitions explicitly and admits that students need not accept the terminology. V then gives religious feeling a positive expression through the Father and Mother images.

VII tests the boundary by asking why THE ALL creates. Its final appeal to Hermes' silence leaves the ultimate motive unspoken. The failure to answer belongs to the author's definition of the limit of speculative inquiry.

Places to read

Selected excerpts in the order of the book.

I.7 ... "that the teachers became priests, and so mixed theology with the philosophy, the result being that the occultism of India and Persia has been gradually lost amidst the mass of religious" ...

IV.7 "The Hermetists believe and teach that THE ALL, "in itself," is and must ever be UNKNOWABLE. They regard all the theories, guesses and speculations of the theologians and metaphysicians regarding the" ...

IV.8 "And still more presumptuous are those who attempt to ascribe to THE ALL the personality, qualities, properties,

characteristics and attributes of themselves, ascribing to THE ALL the human emotions, feelings, and” ...

IV.9 ... “to state that we make a distinction between Religion and Theology—between Philosophy and Metaphysics. Religion, to us, means that intuitional realization of the existence of THE ALL, and one’s relationship to” ...

V.16 ... “reverence for THE ALL, which feeling we call “religion”—that respect, and reverence for THE FATHER MIND? Is it any wonder that, when you consider the works and wonders of Nature, you” ...

VII.19 ... “have intended to apply the axiom of his philosophy, that: “The lips of Wisdom are closed, except to the ears of Understanding,” believing that even his advanced students did not possess” ...

Reading the argument

These are the author’s chosen distinctions, not neutral definitions of all religion or philosophy. The historical story about suppressed wisdom is also asserted without the documentary argument needed to establish it. The lexicon explains both uses without endorsing the polemic.

Wording in this edition

The four discipline names retain the source’s wording. Positive religious imagery is not removed merely because theological speculation is criticized.

Words and forms in the text

“**Religion**” — 7 occurrences in 4 text blocks: Intro.4; IV.9; V.16; VII.7.

“**Theology**” — 9 occurrences in 4 text blocks: I.7; IV.9; VI.4; VII.18.

“**Philosophy**” — 29 occurrences in 20 text blocks: Intro.2, 5; I.7–9; II.2, 25; III.14; IV.9, 18; VI.3, 13; VII.19; VIII.3, 11, 25, 30; XIII.3; XIV.2, 19.

“**Metaphysics**” — 6 occurrences in 3 text blocks: IV.9; VI.4; VII.18.

“**Gnostics**” — 1 occurrence in 1 text block: I.7.

“**Constantine**” — 1 occurrence in 1 text block: I.7.

See also

Reason; God and deity; Secrecy and silence; Hermetic philosophy; Father Mother Mind and the womb.

Secrecy and silence

Knowledge teaching and authority · The Kybalion

secret; secrecy; silence; closed; veiled

At a Glance

The word. Secrecy restricts the circulation of teaching; silence withholds an answer or a disclosure.

In The Kybalion. The opening pages defend a small custodial community against criticism of its reticence.

In this edition. Closed lips, veiled teaching, and silence retain their different images.

A place to read. Intro.3: "There is no portion of the occult teachings possessed by the world which have been so" ...

Meaning

Secrecy restricts the circulation of teaching; silence withholds an answer or a disclosure. The book uses both as signs of protection, preparedness, and the limits of what can be expressed.

Use in the book

The opening pages defend a small custodial community against criticism of its reticence. It links hermetic sealing with restricted doctrine and says that persecution required written meanings to be veiled. The ready pupil is promised a teacher when understanding becomes possible.

VII changes the function of closed lips. Hermes' silence about why creation occurs may mean that there is no answer, or that even advanced pupils were unprepared. The author leaves both interpretations available while declining to answer in Hermes' place.

Places to read

Selected excerpts in the order of the book.

Intro.3 "There is no portion of the occult teachings possessed by the world which have been so closely guarded as the fragments of the Hermetic Teachings which have come down to us" ...

Intro.7 ... "in The Kybalion: "The lips of Wisdom are closed, except to the ears of Understanding."

Intro.8 ... "silently aside with a pitying smile on their closed lips, while the "heathen raged noisily about them" in their customary amusement of putting to death and torture the honest but misguided" ...

- I.6** ... “use the term “hermetic” in the sense of “secret”; “sealed so that nothing can escape”; etc., and this by reason of the fact that the followers of Hermes always observed the” ...
- I.8** ... “was written down at all, its meaning was veiled in terms of alchemy and astrology so that only those possessing the key could read it aright. This was made necessary in” ...
- VII.19** ... “his philosophy, that: “The lips of Wisdom are closed, except to the ears of Understanding,” believing that even his advanced students did not possess the Understanding which entitled them to the” ...

Reading the argument

The two readings of the final silence should not be forced into one. A limit of knowledge differs from a secret deliberately withheld. The ambiguity allows the work to acknowledge a philosophical boundary while preserving the image of an authoritative teacher.

Wording in this edition

Closed lips, veiled teaching, and silence retain their different images. The lexicon does not turn an unrecorded answer into a hidden doctrine of its own.

Words and forms in the text

“**secret**” — 15 occurrences in 15 text blocks: Intro.1, 4; I.2, 6–8; II.10; III.3; IV.7; VII.18–19; VIII.25, 30; XIV.16; XV.5.

“**secrecy**” — 1 occurrence in 1 text block: I.6.

“**silence**” — 1 occurrence in 1 text block: IX.8.

“**closed**” — 5 occurrences in 4 text blocks: Intro.7–8; I.1; VII.19.

“**veiled**” — 2 occurrences in 2 text blocks: I.8, 10.

See also

Teacher and pupil; Esoteric and occult; Hermes and Thoth; Reason; Knowledge and wisdom.

Teacher and pupil

Knowledge teaching and authority · The Kybalion

Teacher; Teachers; student; students; pupil; Neophytes

At a Glance

The word. Teacher and pupil are the roles through which the book stages the transmission of wisdom.

In The Kybalion. I says that maxims become intelligible after explanation and examples supplied by initiates.

In this edition. Teacher, pupil, student, and neophyte retain their local roles.

A place to read. Intro.10: ... “teaching in detail. If you are a true student, you will be able to work out” ...

Meaning

Teacher and pupil are the roles through which the book stages the transmission of wisdom. Readiness and interpretation matter more in this model than simply receiving a set of printed propositions.

Use in the book

I says that maxims become intelligible after explanation and examples supplied by initiates. The speakers call themselves both initiates and students, placing their authority beneath Hermes. The closing sayings bring ready ears and teaching lips together.

The same relation continues through the direct addresses of the later chapters. The reader is asked to attend, consider, practise, and remember. XV makes use a condition of fully possessing an axiom, completing the movement from reception to deliberate action.

Places to read

Selected excerpts in the order of the book.

Intro.10 ... “teaching in detail. If you are a true student, you will be able to work out and apply these Principles—if not, then you must develop yourself into one, for otherwise the” ...

I.9 ... “of certain Basic Hermetic Doctrines, passed on from teacher to student, which was known as “THE KYBALION,” the exact significance and meaning of the term having been lost for several centuries.” ...

I.10 ... “this is the First Lesson, we invite our students to examine into the Hermetic Teachings, as set forth in THE KYBALION,

and as explained by ourselves, humble students of the Teachings,” ...

I.12 ““Where fall the footsteps of the Master, the ears of those ready for his Teaching open wide.” — The Kybalion.”

I.13 ““When the ears of the student are ready to hear, then cometh the lips to fill them with Wisdom.” — The Kybalion.”

I.14 ... “to receive the Teaching. And, likewise, when the pupil is ready to receive the truth, then will this little book come to him, or her. Such is The Law. The Hermetic” ...

Reading the argument

The pedagogy assigns responsibility to the pupil for becoming prepared. That literary structure should not be used to make every disagreement or failed result evidence of the reader's inadequacy. The truth of a specific claim still needs grounds beyond a declaration of readiness.

Wording in this edition

Teacher, pupil, student, and neophyte retain their local roles. They are grouped here without assuming a rigid institutional curriculum.

Words and forms in the text

“Teacher” — 2 occurrences in 2 text blocks: I.9; VII.4.

“Teachers” — 17 occurrences in 16 text blocks: Intro.4, 9; I.7; III.8, 10; VI.3; VII.4, 14, 19; IX.3, 10; X.3; XII.3; XIV.3, 13, 18.

“student” — 44 occurrences in 33 text blocks: Intro.2, 4, 7, 10; I.8–10, 13; II.7; III.11; V.8; VI.13–14, 16; VII.4, 6; VIII.30; IX.12; X.9–10, 12; XI.7, 14; XIV.2–3, 5, 7–9, 13, 17, 19; XV.9.

“students” — 35 occurrences in 26 text blocks: Intro.1–2, 5; I.3, 7, 9–11; II.13; III.8, 10, 12, 14; IV.9; VI.3, 14–16; VII.19; IX.3; X.12; XIV.1–3, 13; XV.7.

“pupil” — 2 occurrences in 1 text block: I.14.

“Neophytes” — 2 occurrences in 2 text blocks: I.3, 9.

See also

Adept initiate and neophyte; Knowledge and wisdom; Secrecy and silence; Action and use; Key door and temple.

Images arts and models

Alchemy and the philosopher's stone

Images arts and models · The Kybalion

Alchemy; Alchemists; Philosopher's Stone; Gold

At a Glance

The word. Alchemy is the art through which the book models and names transformation.

In The Kybalion. I associates Hermes with the discovery of alchemy, then explains written alchemical language as a protective veil.

In this edition. Alchemy and transmutation remain distinct terms.

A place to read. I.4: ... “Wisdom; the founder of Astrology; the discoverer of Alchemy. The details of his life story are” ...

Meaning

Alchemy is the art through which the book models and names transformation. Its preferred reading of the philosopher's stone is an allegory of mental change: the supposedly material operation stands for mastery of mental forces.

Use in the book

I associates Hermes with the discovery of alchemy, then explains written alchemical language as a protective veil. Its account of the stone reinterprets the making of gold as a transformation of mental vibrations. III extends this explanation by pairing alchemy with chemistry, astrology with astronomy, and mystic psychology with modern psychology.

Yet III does not remove physical transformation altogether. It claims that advanced alchemists can direct material conditions through mind. XV returns to the simpler governing formula that true Hermetic transmutation is a mental art. Mental names both the immediate field of practice and the proposed ultimate means of wider effects.

Places to read

Selected excerpts in the order of the book.

I.4 ... “Wisdom; the founder of Astrology; the discoverer of Alchemy. The details of his life story are lost to history, owing to the lapse of the years, though several of the ancient” ...

- I.8** ... “all, its meaning was veiled in terms of alchemy and astrology so that only those possessing the key could read it aright. This was made necessary in order to avoid the” ...
- I.9** ... “the basic principles of “The Art of Hermetic Alchemy,” which, contrary to the general belief, dealt in the mastery of Mental Forces, rather than Material Elements—the Transmutation of one kind of” ...
- III.3** ... “transcendental astronomy, called astrology; of transcendental chemistry, called alchemy; of transcendental psychology, called mystic psychology. They possessed the Inner Knowledge as well as the Outer Knowledge, the latter alone being possessed” ...
- III.8** ... “a matter of fact, none but advanced Mental Alchemists have been able to attain the degree of power necessary to control the grosser physical conditions, such as the control of the” ...
- XV.17** ““True Hermetic Transmutation is a Mental Art.”—The Kybalion.”

Reading the argument

The book's interpretation of alchemy is an interpretation within its system. It does not establish that all historical alchemists intended only psychological operations. The claim of material powers also deserves separate assessment from the everyday practice of directing attention.

Wording in this edition

Alchemy and transmutation remain distinct terms. The philosopher's stone is discussed as the book's own allegory, without inventing a recipe or presenting gold making as an established result.

Words and forms in the text

“Alchemy” — 11 occurrences in 11 text blocks: I.4, 8–9; II.16, 19; III.2–3, 5; VI.1, 16; XV.9.

“Alchemists” — 2 occurrences in 2 text blocks: III.2, 8.

“Philosopher's Stone” — 1 occurrence in 1 text block: I.9.

“Gold” — 2 occurrences in 2 text blocks: I.9; III.4.

See also

Mental transmutation; Mental Science; Hermetic philosophy; Power and control; Action and use.

Author and characters

Images arts and models · The Kybalion

Shakespeare; Dickens; Othello; Iago; Hamlet; Lear; Micawber; Oliver Twist; Uriah Heep

At a Glance

The word. The literary creator and the imagined character form an analogy for THE ALL and the universe.

In The Kybalion. VII begins from the reciprocal formula that everything is in THE ALL and THE ALL is in everything.

In this edition. The names are retained as allusions rather than treated as sources for the doctrine.

A place to read. VII.4: “The Hermetic Teachings are to the effect that THE ALL is Imminent in (“remaining within; inherent;” ...

Meaning

The literary creator and the imagined character form an analogy for THE ALL and the universe. The character exists within an author’s mind, while the author’s thought and vitality are present in the character without making the character identical with the whole author.

Use in the book

VII begins from the reciprocal formula that everything is in THE ALL and THE ALL is in everything. It turns to familiar literary figures to make that relation imaginable. Shakespeare’s people and Dickens’ people have distinct traits, yet depend on a mind that encompasses them all.

The passage adds works of sculpture and painting, then asks how far the analogy can be carried. A character does not exhaust the author’s powers. The comparison therefore explains immanence while resisting the claim that one particular person can declare himself THE ALL. The author immediately admits that the analogy is imperfect.

Places to read

Selected excerpts in the order of the book.

VII.4 “The Hermetic Teachings are to the effect that THE ALL is Imminent in (“remaining within; inherent; abiding within”) its Universe, and in every part, particle, unit, or combination, within the Universe.” ...

VII.5 ... “take a modern example, let us say that Othello, Iago, Hamlet, Lear, Richard III, existed merely in the mind of

Shakespeare, at the time of their conception or creation. And yet,” ...

VII.6 “The student will, of course, realize that the illustrations given above are necessarily imperfect and inadequate, for they represent the creation of mental images in finite minds, while the Universe is” ...

VII.7 “And, in the degree that Man realizes the existence of the Indwelling Spirit immanent within his being, so will he rise in the spiritual scale of life. This is what spiritual” ...

Reading the argument

The example moves between a character's dependence during composition and the independent circulation of a completed work. Its point is the first relation. It is a model of dependence and presence, not a proof that readers and physical objects have the ontological status of fiction.

Wording in this edition

The names are retained as allusions rather than treated as sources for the doctrine. The book's spellings, including its forms for the named artworks, are not silently corrected inside quotations.

Words and forms in the text

“Shakespeare” — 4 occurrences in 1 text block: VII.5.

“Dickens” — 5 occurrences in 1 text block: VII.5.

“Othello” — 1 occurrence in 1 text block: VII.5.

“Iago” — 1 occurrence in 1 text block: VII.5.

“Hamlet” — 1 occurrence in 1 text block: VII.5.

“Lear” — 1 occurrence in 1 text block: VII.5.

“Micawber” — 7 occurrences in 1 text block: VII.5.

“Oliver Twist” — 1 occurrence in 1 text block: VII.5.

“Uriah Heep” — 2 occurrences in 1 text block: VII.5.

See also

Imagination; Immanence; Creation; THE ALL; Universe.

Chess and pawns

Images arts and models · The Kybalion

pawns; Chessboard; chess-board; Movers; PLAY

At a Glance

The word. The chessboard represents a life governed by interacting causes.

In The Kybalion. II introduces the image while summarizing cause and effect.

In this edition. Chessboard and chess-board are attested spelling variants.

A place to read. II.22: ... “and other outward causes moving them about like pawns on the Chessboard of Life. But the” ...

Meaning

The chessboard represents a life governed by interacting causes. A pawn is moved by influences it does not direct; a player or mover understands more of the situation and acts more deliberately.

Use in the book

II introduces the image while summarizing cause and effect. The contrast is between being carried along by circumstances and participating more consciously in the game. XII develops the practical claim through mastery of moods, character, and surrounding influences.

XV names some of those influences: opinions, emotions, habits, inherited tendencies, and the wills of other people. It also preserves the qualification that the advanced person remains subject to higher causes. Playing more intelligently does not place the player outside the board's governing order.

Places to read

Selected excerpts in the order of the book.

II.22 ... “and other outward causes moving them about like pawns on the Chessboard of Life. But the Masters, rising to the plane above, dominate their moods, characters, qualities, and powers, as well” ...

XII.12 ... “the exercise of the Will. Moved like the pawns on the checkerboard of life, they play their parts and are laid aside after the game is over. But the Masters, knowing” ...

XV.14 ... “which tend to move them about on the chess-board of life like mere pawns. By rising above these influencing causes, the advanced Hermetists seek a higher plane of mental action, and” ...

Reading the argument

The image compresses a difference of degree into a vivid opposition between two roles. Read with the qualifications about higher laws, it does not support absolute independence or the assumption that other people may be treated as disposable pieces.

Wording in this edition

Chessboard and chess-board are attested spelling variants. Player and mover are interpretive role names here; the occurrence list records only the forms actually supplied by the text.

Words and forms in the text

“pawns” — 6 occurrences in 3 text blocks: II.22; XII.12; XV.14.

“Chessboard” — 1 occurrence in 1 text block: II.22.

“chess-board” — 1 occurrence in 1 text block: XV.14.

“Movers” — 2 occurrences in 2 text blocks: II.22; XII.12.

“PLAY” — 6 occurrences in 6 text blocks: II.22; VIII.19, 25, 28; XII.12; XV.14.

See also

Cause and effect; Free will; Master and mastery; Power and control; Law.

Father Mother Mind and the womb

Images arts and models · The Kybalion

Father; Mother; Father-Mother; womb

At a Glance

The word. Father and mother are the personal images through which the book expresses direction and generation within cosmic mind.

In The Kybalion. V first appeals to familiar religious language about divine fatherhood and the motherhood of nature.

In this edition. The various capitals and hyphens follow the passage quoted.

A place to read. V.13: ... “and the Motherhood of Nature—of God, the Divine Father, and Nature the Universal Mother—and have thus” ...

Meaning

Father and mother are the personal images through which the book expresses direction and generation within cosmic mind. The womb is the generative field from which created things emerge, rather than a second substance outside THE ALL.

Use in the book

V first appeals to familiar religious language about divine fatherhood and the motherhood of nature. It then interprets those images through the principle of gender: masculine direction and feminine production jointly describe creation. The author says that the comparison signifies a process, while warning against a merely sexual interpretation.

Near the chapter's close, the language becomes devotional and consoling. Mortal children are at home within Father-Mother Mind, and the universe contains no one without a parent. The source joins its abstract account of infinite mind to an image of belonging and protection.

Places to read

Selected excerpts in the order of the book.

V.13 ... “and the Motherhood of Nature—of God, the Divine Father, and Nature the Universal Mother—and have thus instinctively acknowledged the Principle of Gender in the Universe. Is this not so?”

V.14 ... “think of the Masculine Principle as GOD, the Father, and of the Feminine Principle as NATURE, the Universal Mother, from whose womb all things have been born. This is more than”
...

- V.16** ... “we call “religion”—that respect, and reverence for THE FATHER MIND? Is it any wonder that, when you consider the works and wonders of Nature, you are overcome with a mighty feeling” ...
- V.19** ... “and protected by the Infinite Power of the FATHER-MOTHER MIND.”
- V.20** ““Within the Father-Mother Mind, mortal children are at home.”—The Kybalion.”
- V.21** ““There is not one who is Fatherless, nor Motherless in the Universe.”—The Kybalion.”

Reading the argument

The images have both explanatory and emotional work to do. Their reassurance should not be mistaken for a separate demonstration of the metaphysical premise. Nor should the masculine and feminine assignments be expanded into rules about the abilities or social roles of human beings.

Wording in this edition

The various capitals and hyphens follow the passage quoted. THE ALL remains beyond the gender distinction even when its creative manifestation is described in these terms.

Words and forms in the text

“Father” — 7 occurrences in 7 text blocks: I.4; V.13–14, 16, 19–20; VI.8.

“Mother” — 7 occurrences in 6 text blocks: V.13–14, 16, 19–20; XIII.6.

“Father-Mother” — 2 occurrences in 2 text blocks: V.19–20.

“womb” — 3 occurrences in 3 text blocks: V.10, 14; XIV.8.

See also

Gender; Mental gender; Creation; God and deity; THE ALL.

Flame and lamp

Images arts and models · The Kybalion

flame; lamps; light

At a Glance

The word. The guarded flame represents the continuity of wisdom; a lamp represents a bearer or local expression of its light.

In The Kybalion. The original introduction places a few initiates in each generation around the sacred flame.

In this edition. Flame and lamp are preserved as images.

A place to read. Intro.5: ... “of the earth, who kept alive the sacred flame of the Hermetic Teachings, and such have” ...

Meaning

The guarded flame represents the continuity of wisdom; a lamp represents a bearer or local expression of its light. A living teaching can illuminate others without being exhausted by being shared.

Use in the book

The original introduction places a few initiates in each generation around the sacred flame. Their lamps rekindle the lesser lamps of the outside world when the light grows dim. The following verse asks that the flame not die in its cavern or temple.

I returns to faithful custodians who keep that flame alive while transmitting doctrine from master to student. The images give warmth and visible continuity to a history whose chain of transmission is otherwise unnamed. They also connect secrecy with preservation rather than mere refusal.

Places to read

Selected excerpts in the order of the book.

Intro.5 ... “of the earth, who kept alive the sacred flame of the Hermetic Teachings, and such have always been willing to use their lamps to re-light the lesser lamps of the outside” ...

Intro.6 “O, let not the flame die out! Cherished age after age in its dark cavern—in its holy temples cherished. Fed by pure ministers of love—let not the flame die out!”

I.8 ... “a few faithful souls who kept alive the Flame, tending it carefully, and not allowing its light to become extinguished. And thanks to these staunch hearts, and fearless minds, we have” ...

Reading the argument

The literary image is evidence of how the book wants its teaching understood. It is not independent evidence for an unbroken ancient lineage. Light elsewhere can mean knowledge, physical illumination, or one pole of a contrast; the concordance deliberately records those other occurrences too.

Wording in this edition

Flame and lamp are preserved as images. The occurrence list for light is lexical and does not classify every use as a symbol of initiation.

Words and forms in the text

“flame” — 4 occurrences in 3 text blocks: Intro.5–6; I.8.

“lamps” — 2 occurrences in 1 text block: Intro.5.

“light” — 26 occurrences in 24 text blocks: Intro.5; I.8; II.16, 25; VI.14; VIII.14–15, 25–26; IX.6–9; X.5, 12; XI.12; XIII.7, 10; XIV.2, 4, 13, 18–19; XV.7.

See also

Secrecy and silence; Teacher and pupil; Knowledge and wisdom; Ancient Egypt; Key door and temple.

Key door and temple

Images arts and models · The Kybalion

Master-Key; Master Key; key; doors; Temple

At a Glance

The word. The key is the interpretive system promised by the book; doors are previously closed parts of knowledge; the temple is the larger field into which the student has already entered.

In The Kybalion. The original introduction says its purpose is to supply a master key for the inner doors of a temple of mystery.

In this edition. Master-Key, Master Key, key, and temple remain contextual forms rather than titles of separate technical objects.

A place to read. Intro.2: ... “Our intent is not to erect a new Temple of Knowledge, but rather to place in” ...

Meaning

The key is the interpretive system promised by the book; doors are previously closed parts of knowledge; the temple is the larger field into which the student has already entered. The book presents itself as a means of access and reconciliation.

Use in the book

The original introduction says its purpose is to supply a master key for the inner doors of a temple of mystery. The image implies that the reader already possesses some fragments of occult learning. I identifies Hermetic philosophy as the key, and II gives the seven principles the power to open every door.

XIV closes the discussion of mental gender by returning to the same architecture. The author declines a full account of psychic phenomena and instead offers a means for interpreting other books. The key therefore names the ambition and the limits of the present exposition at once.

Places to read

Selected excerpts in the order of the book.

Intro.2 ... “Our intent is not to erect a new Temple of Knowledge, but rather to place in the hands of the student a Master-Key with which he may open the many inner” ...

Intro.4 ... “of the Master. From him they obtained the Master-Key which explained and reconciled their divergent views, and thus the Secret Doctrine was firmly established. From other lands also came the learned” ...

I.8 ... “and astrology so that only those possessing the key could read it aright. This was made necessary in order to avoid the persecutions of the theologians of the Middle Ages, who” ...

II.1 ... “he who knows these, understandingly, possesses the Magic Key before whose touch all the Doors of the Temple fly open.” —The Kybalion.”

XIV.19 ... “but rather to give to the student a master-key whereby He may unlock the many doors leading into the parts of the Temple of Knowledge which he may wish to explore.” ...

Reading the argument

A key that can explain many systems is an attractive organizing image. Whether a particular explanation works must still be judged by the passage and evidence involved. The metaphor should not convert the promise of universal coherence into an already completed proof.

Wording in this edition

Master-Key, Master Key, key, and temple remain contextual forms rather than titles of separate technical objects. No ritual building or physical implement is implied by the lexicon.

Words and forms in the text

“Master-Key” — 8 occurrences in 7 text blocks: Intro.2, 4; II.7; III.13; VI.13; XIV.10, 19.

“Master Key” — 1 occurrence in 1 text block: I.8.

“key” — 16 occurrences in 13 text blocks: Intro.2, 4; I.8; II.1, 7; III.13; VI.13; VIII.25; XI.8; XIV.10, 12–13, 19.

“doors” — 10 occurrences in 8 text blocks: Intro.2; I.3, 8; II.1, 7; III.13; VI.13; XIV.19.

“Temple” — 7 occurrences in 5 text blocks: Intro.2; II.1, 7; VIII.30; XIV.19.

See also

Seven Hermetic Principles; Hermetic philosophy; Teacher and pupil; Correspondence; Mental gender.

Pendulum and swing

Images arts and models · The Kybalion

pendulum; pendulum-swing; swing; tides

At a Glance

The word. The pendulum makes rhythm and compensation visible.

In The Kybalion. II places the pendulum beside tides and other recurrent motions.

In this edition. Swing, return, tide, and pendulum keep their local meanings.

A place to read. II.18: “Everything flows, out and in; everything has its tides; all things rise and fall; the pendulum-swing” ...

Meaning

The pendulum makes rhythm and compensation visible. Its alternating swing supplies a model for movement between poles and for the claim that an outward excursion has a corresponding return.

Use in the book

II places the pendulum beside tides and other recurrent motions. VII applies its return to cosmic evolution. XI brings the image into mental life, where a mood can carry the person toward a contrasting state. The clock pendulum also illustrates the asserted equality of compensating excursions.

The proposed art of neutralization changes the person's relation to this motion. XI says that the swing continues on a lower plane while consciousness no longer accompanies it. XV adds the counterweight: an opposing cause balances the pendulum rather than abolishing the law.

Places to read

Selected excerpts in the order of the book.

II.18 “Everything flows, out and in; everything has its tides; all things rise and fall; the pendulum-swing manifests in everything; the measure of the swing to the right is the measure of” ...

VII.10 ... “is regarded as the beginning of the return swing of the pendulum of Rhythm—a “coming home” idea being held in all of the Hermetic Teachings.”

XI.7 ... “to the higher plane and thus escape the swing of the Rhythmic pendulum which manifested on the lower plane. In other words, the swing of the pendulum occurred on the Unconscious” ...

XI.10 “The Law of Compensation is that the swing in one direction determines the swing in the opposite direction, or to the opposite pole—the one balances, or counterbalances, the other. On the” ...

XV.11 ... “states, are due to the backward and forward swing of the mental pendulum, which carries us from one extreme of feeling to the other. The Hermetists also teach that the Law” ...

XV.12 “Remember always, however, that you do not really destroy the Principle of Rhythm, for that is indestructible. You simply overcome one law by counter-balancing it with another and thus maintain an” ...

Reading the argument

Actual pendulums, seasons, emotions, and cosmic histories do not become one physical mechanism merely because they can be described with the same image. The book uses the pendulum to organize these domains by correspondence. Its account of mental compensation is a further claim.

Wording in this edition

Swing, return, tide, and pendulum keep their local meanings. The lexicon distinguishes the visible model from the broader law the author illustrates through it.

Words and forms in the text

“**pendulum**” — 26 occurrences in 13 text blocks: II.18–19; VII.10; VIII.30; XI.1–2, 4–5, 7–8, 10, 15; XV.11.

“**pendulum-swing**” — 2 occurrences in 2 text blocks: II.18; XI.1.

“**swing**” — 40 occurrences in 17 text blocks: II.18–19; VII.10–11; VIII.30; XI.1–2, 4–5, 7, 9–10, 12–15; XV.11.

“**tides**” — 5 occurrences in 5 text blocks: II.18; XI.1, 5, 8, 10.

See also

Rhythm; Compensation; Neutralization; Polarity; Evolution and involution.

People places and intellectual contexts

Ancient Egypt

People places and intellectual contexts · The Kybalion

Egypt; Egyptians; Pyramids; Sphinx; Abraham; Moses

At a Glance

The word. Ancient Egypt is the privileged place of origin in the book's account of wisdom.

In The Kybalion. The original introduction places Hermes in early Egypt, links him with Abraham through legend, and imagines visitors arriving from India.

In this edition. Egyptian names and biblical allusions are retained.

A place to read. Intro.3: ... "scribe of the gods," who dwelt in old Egypt in the days when the present race" ...

Meaning

Ancient Egypt is the privileged place of origin in the book's account of wisdom. It is represented as the source from which teachers and initiates carry a fundamental teaching to other nations.

Use in the book

The original introduction places Hermes in early Egypt, links him with Abraham through legend, and imagines visitors arriving from India. I broadens the claim into a universal genealogy, naming the pyramids, the Sphinx, temples, and a great lodge of masters. Hermes is placed before Moses and later identified with Thoth.

The authority of the present exposition depends in part on this antiquity. At the same time, the author admits that the details of Hermes' life are lost and repeatedly invokes tradition. Egypt functions as a sacred origin and an image of guarded instruction as well as a geographical location.

Places to read

Selected excerpts in the order of the book.

Intro.3 ... "scribe of the gods," who dwelt in old Egypt in the days when the present race of men was in its infancy. Contemporary with Abraham, and, if the legends be true," ...

Intro.4 ... "many advanced occultists wandered to the land of Egypt, and sat at the feet of the Master. From him they obtained the

Master-Key which explained and reconciled their divergent views, and” ...

- I.2 “From old Egypt have come the fundamental esoteric and occult teachings which have so strongly influenced the philosophies of all races, nations and peoples, for several thousand years. Egypt, the home” ...
- I.3 “In ancient Egypt dwelt the great Adepts and Masters who have never been surpassed, and who seldom have been equaled, during the centuries that have taken their processional flight since the” ...
- I.4 “But among these great Masters of Ancient Egypt there once dwelt one of whom Masters hailed as “The Master of Masters.” This man, if “man” indeed he was, dwelt in Egypt” ...
- I.5 ... “lived three hundred years in the flesh), the Egyptians deified Hermes, and made him one of their gods, under the name of Thoth. Years after, the people of Ancient Greece also” ...

Reading the argument

The detailed genealogy belongs to the book’s claims and should be labelled accordingly. The existence of an ancient identification between Hermes and Thoth does not verify the book’s proposed biography, chronology, or transmission of its seven principles.

Related texts

A surviving Hermes-Thoth sculpture offers material evidence for the ancient identification of the two gods. It does not document the biography or universal chain of instruction narrated here.⁸

Wording in this edition

Egyptian names and biblical allusions are retained. They are not assigned dates that the text itself does not establish.

Words and forms in the text

“**Egypt**” — 14 occurrences in 9 text blocks: Intro.3–4; I.2–4; II.13; III.2; VI.13; XIV.19.

“**Egyptians**” — 4 occurrences in 3 text blocks: I.5–6; III.2.

“**Pyramids**” — 2 occurrences in 2 text blocks: I.2; III.2.

“**Sphinx**” — 1 occurrence in 1 text block: I.2.

“**Abraham**” — 3 occurrences in 2 text blocks: Intro.3; I.4.

⁸. Metropolitan Museum Head of Hermes Thoth. Collection record 700048. The object and curatorial account were consulted for the ancient association of Hermes with Thoth, rather than for the legendary biography narrated in The Kybalion. <https://www.metmuseum.org/art/collection/search/700048>

“Moses” — 1 occurrence in 1 text block: I.4.

See also

Hermes and Thoth; Hermetic philosophy; Secrecy and silence; Adept initiate and neophyte; Kybalion and Three Initiates.

Bulwer Lytton and Zanoni

People places and intellectual contexts · The Kybalion

Bulwer; Sanoni

At a Glance

The word. Bulwer's novel is invoked as a familiar imaginative comparison for beings between the recognized kingdoms of life.

In The Kybalion. VIII says that a full discussion of the elemental kingdoms would exceed the plan of the work.

In this edition. The headword gives the identifiable novel's title.

A place to read. VIII.25: ... “full of mention of them. The readers of Bulwer's “Sanoni” and similar tales will recognize the” ...

Meaning

Bulwer's novel is invoked as a familiar imaginative comparison for beings between the recognized kingdoms of life. The allusion belongs to the author's explanation of the elemental planes.

Use in the book

VIII says that a full discussion of the elemental kingdoms would exceed the plan of the work. It points readers instead toward a novel and similar tales, whose inhabitants are supposed to help them recognize the kind of entities intended.

This is a reference to Edward Bulwer-Lytton's *Zanoni*, although the electronic copy text spells the title *Sanoni*. The passage supplies no sustained interpretation of the novel and does not identify one particular fictional figure as a precise catalogue entry for a plane.

Places to read

Selected excerpts in the order of the book.

VIII.25 ... “full of mention of them. The readers of Bulwer's “Sanoni” and similar tales will recognize the entities inhabiting these planes of life.”

Reading the argument

A literary comparison can make an unfamiliar doctrine vivid without independently confirming its entities. The source's brief gesture should not

be expanded into a claim that the novel and The Kybalion have identical cosmologies.

Related texts

Zanoni supplies an occult fictional world rather than an observational report. The title and author can be checked in the novel itself; the connection here is the explicit allusion in VIII.⁹

Wording in this edition

The headword gives the identifiable novel's title. A quotation from VIII retains Sanoni and the occurrence list records that attested spelling. The correction is stated, rather than concealed.

Words and forms in the text

“Bulwer” — 1 occurrence in 1 text block: VIII.25.

“Sanoni” — 1 occurrence in 1 text block: VIII.25.

See also

Elementals; Planes; Hierarchy and development; Esoteric and occult.

⁹. Edward Bulwer Lytton Zanoni. 1842. Primary text consulted to identify the title alluded to as Sanoni in the Kybalion copy text at VIII.25. <https://www.gutenberg.org/cache/epub/2664/pg2664-images.html>

Heraclitus and Spencer

People places and intellectual contexts · The Kybalion

Heraclitus; Spencer; Infinite and Eternal Energy

At a Glance

The word. Heraclitus and Herbert Spencer are joined by the author as successive expressions of one underlying wisdom.

In The Kybalion. VI accepts Spencer's formula about infinite and eternal energy as a high outside statement of Hermetic teaching.

In this edition. The occurrence list retains the source's named authorities.

A place to read. VI.13: ... "Teachings have no fault to find with Herbert Spencer's basic principle which postulates the existence of" ...

Meaning

Heraclitus and Herbert Spencer are joined by the author as successive expressions of one underlying wisdom. The connection is made while discussing an infinite and eternal source behind appearances.

Use in the book

VI accepts Spencer's formula about infinite and eternal energy as a high outside statement of Hermetic teaching. The author then reports a further Hermetic belief: Spencer was an earlier Egyptian philosopher who later became Heraclitus. Mentalism is presented as the decisive addition to Spencer's formulation.

The surrounding discussion recognizes agreement with modern science while insisting that mind gives the better final explanation. The named thinkers help make the claimed continuity between antiquity, modern philosophy, and the present exposition visible.

Places to read

Selected excerpts in the order of the book.

VI.13 ... "Teachings have no fault to find with Herbert Spencer's basic principle which postulates the existence of an "Infinite and Eternal Energy, from which all things proceed." In fact, the Hermetics recognize" ...

VI.14 "So, the student of Hermetics need not lay aside any of his cherished scientific views regarding the Universe. All he is asked to do is to grasp the underlying principle of" ...

Reading the argument

Agreement between formulations, influence between authors, and identity through reincarnation are three different claims. The text asserts the last without supplying evidence for it. A thematic comparison must not be made to function as proof of a previous life.

Related texts

First Principles distinguishes an unknowable ultimate reality from the relations science can investigate and includes a chapter on the rhythm of motion. Those themes help contextualize the comparison, but do not establish the reincarnation claimed in VI.¹⁰

Wording in this edition

The occurrence list retains the source's named authorities. The chapter's approximate ancient date and its reincarnation narrative are reported as its own statements.

Words and forms in the text

“Heraclitus” — 1 occurrence in 1 text block: VI.13.

“Spencer” — 4 occurrences in 1 text block: VI.13.

“Infinite and Eternal Energy” — 3 occurrences in 2 text blocks: IV.4; VI.13.

See also

Reincarnation; Energy and force; THE ALL; Mentalism; Science and proof.

¹⁰. Herbert Spencer First Principles. Project Gutenberg transcription of the 1863 printing. Part I on the Unknowable and Part II chapter XI on the rhythm of motion provide the comparisons used here. <https://www.gutenberg.org/cache/epub/55046/pg55046-images.html>

Hermes and Thoth

People places and intellectual contexts · The Kybalion

Hermes; Trismegistus; Thoth; Thrice; Great-Great

At a Glance

The word. Hermes Trismegistus is the founding teacher to whom the book attributes its wisdom.

In The Kybalion. The opening pages depict Hermes as a primordial instructor, a central sun of occult teaching, and the master of masters.

In this edition. Hermes Trismegistus, Thoth, Master of Masters, and the source's Great-Great are retained with their different roles.

A place to read. Intro.3: ... "elapsed since the lifetime of its great founder, Hermes Trismegistus, the "scribe of the gods," who" ...

Meaning

Hermes Trismegistus is the founding teacher to whom the book attributes its wisdom. Trismegistus is conventionally rendered thrice greatest. Thoth is the Egyptian god with whom Hermes is identified in the narrative.

Use in the book

The opening pages depict Hermes as a primordial instructor, a central sun of occult teaching, and the master of masters. I makes him founder of astrology and discoverer of alchemy, then recounts his deification as Thoth and his later Greek recognition. The language moves between human teacher, exalted master, and deity.

VII ends by recalling Hermes' closed lips when the reason for creation was asked. The source's highest teacher is therefore used both to authorize a comprehensive system and to mark a boundary of explanation.

Places to read

Selected excerpts in the order of the book.

Intro.3 ... "elapsed since the lifetime of its great founder, Hermes Trismegistus, the "scribe of the gods," who dwelt in old Egypt in the days when the present race of men was in" ...

Intro.5 "The lifework of Hermes seems to have been in the direction of planting the great Seed-Truth which has grown and blossomed in so many strange forms, rather than to establish a"
...

- I.4** ... “in the earliest days. He was known as Hermes Trismegistus. He was the father of the Occult Wisdom; the founder of Astrology; the discoverer of Alchemy. The details of his life” ...
- I.5** ... “hundred years in the flesh), the Egyptians deified Hermes, and made him one of their gods, under the name of Thoth. Years after, the people of Ancient Greece also made him” ...
- I.6** ... “reason of the fact that the followers of Hermes always observed the principle of secrecy in their teachings. They did not believe in “casting pearls before swine,” but rather held to” ...
- VII.19** ... ““Inner Nature” conclusion,—still the legends have it that HERMES, the Great, when asked this question by his advanced students, answered them by PRESSING HIS LIPS TIGHTLY TOGETHER and saying not a” ...

Reading the argument

The book's linear biography should be distinguished from the historical association of Greek Hermes with Egyptian Thoth. The figure of Hermes Trismegistus is the authoritative speaker or patron of a diverse literary tradition; invoking that name does not establish common authorship or date for every work called Hermetic.

Related texts

The Metropolitan Museum identifies a Hellenistic Hermes-Thoth image and explains the association of the Greek god with the Egyptian god of writing and magic. That association is narrower evidence than the origin story in I.¹¹

Wording in this edition

Hermes Trismegistus, Thoth, Master of Masters, and the source's Great-Great are retained with their different roles. The lexicon does not supply a historical birth date for the legendary instructor.

Words and forms in the text

“Hermes” — 21 occurrences in 13 text blocks: Intro.3–5, 7; I.3–6, 10–11; III.2; V.7; VII.19.

“Trismegistus” — 5 occurrences in 4 text blocks: Intro.3; I.4–5, 11.

“Thoth” — 1 occurrence in 1 text block: I.5.

“Thrice” — 1 occurrence in 1 text block: I.5.

¹¹. Metropolitan Museum Head of Hermes Thoth. Collection record 700048. The object and curatorial account were consulted for the ancient association of Hermes with Thoth, rather than for the legendary biography narrated in *The Kybalion*. <https://www.metmuseum.org/art/collection/search/700048>

“Great-Great” — 3 occurrences in 3 text blocks: I.5, 11; XII.8.

See also

Ancient Egypt; Hermetic philosophy; Teacher and pupil; Secrecy and silence; Reason.

Hudson and the dual mind

People places and intellectual contexts · The Kybalion

Hudson; objective; subjective; dual

At a Glance

The word. Thomson Jay Hudson is the modern writer explicitly named in the discussion of two minds.

In The Kybalion. XIV acknowledges the popularity of Hudson’s theory, then claims that Hermetic teaching already contained what is useful in such accounts.

In this edition. Hudson is Thomson Jay Hudson, the author of The Law of Psychic Phenomena.

A place to read. XIV.1: ... “phenomena are struck by the persistence of the dual-mind idea which has manifested itself so strongly” ...

Meaning

Thomson Jay Hudson is the modern writer explicitly named in the discussion of two minds. His objective and subjective labels are brought into relation with the book’s conscious and subconscious vocabulary and its doctrine of mental gender.

Use in the book

XIV acknowledges the popularity of Hudson’s theory, then claims that Hermetic teaching already contained what is useful in such accounts. It quotes a line from the beginning of Hudson’s second chapter about the mystic jargon of Hermetic philosophers. The present author treats the line as an admission of an older insight.

The rest of XIV reorganizes the problem around the I and Me, masculine direction, and feminine generation. The author agrees that distinguishable activities occur but claims that gender and vibration supply the missing explanation of their relation.

Places to read

Selected excerpts in the order of the book.

XIV.1 ... “phenomena are struck by the persistence of the dual-mind idea which has manifested itself so strongly during the past ten or fifteen years, and which has given rise to a number” ...

XIV.2 ... “philosophy took cognizance of the phenomenon of the “dual mind,” and accounted for it by the theory of Mental Gender. This idea of Mental Gender may be explained in a few”

...

XIV.3 “The Hermetic Teachers impart their instruction regarding this subject by bidding their students examine the report of their consciousness regarding their Self. The students are bidden to turn their attention inward” ...

XIV.18 ... “of Suggestion to explain that it is the “objective or voluntary” mind which make the mental impression, or suggestion, upon the “subjective or involuntary” mind. But they do not describe the” ...

Reading the argument

Hudson's opening discussion refers to both dual and threefold descriptions of human nature. The short quotation selected by The Kybalion belongs to that wider discussion; it does not establish a direct ancient source for the complete scheme proposed here.

Related texts

Hudson, chapter II, describes the objective mind through sense perception and reasoning, and the subjective mind through intuition, emotion, memory, and susceptibility to suggestion. The lexicon uses that primary text to place the explicit quotation in context.¹²

Wordings in this edition

Hudson is Thomson Jay Hudson, the author of The Law of Psychic Phenomena. He must not be confused with J. J. Thomson, associated with electron research. Objective and subjective retain their historical local senses.

Words and forms in the text

“**Hudson**” — 3 occurrences in 2 text blocks: XIV.1–2.

“**objective**” — 3 occurrences in 3 text blocks: XIV.1–2, 18.

“**subjective**” — 3 occurrences in 3 text blocks: XIV.1–2, 18.

“**dual**” — 10 occurrences in 8 text blocks: II.15–16; X.1; XIV.1–2, 8–9, 13.

See also

Conscious and subconscious; I and Me; Mental gender; Suggestion and hypnotism; Mental influence.

¹². Thomson Jay Hudson The Law of Psychic Phenomena. First published 1893; Gutenberg transcribes a 1904 printing. Chapter II, Duality and Suggestion, is the primary context for the quotation and labels in Kybalion XIV.
<https://www.gutenberg.org/cache/epub/54665/pg54665-images.html>

Kybalion and Three Initiates

People places and intellectual contexts · The Kybalion

Kybalion; Initiates; THREE

At a Glance

The word. The Kybalion is both the title of the published work and, within its narrative, the name of an older body of maxims.

In The Kybalion. I describes the earlier Kybalion as orally transmitted axioms and precepts whose title has lost its exact meaning.

In this edition. The Kybalion and THE KYBALION refer to contextually different levels of the same literary frame.

A place to read. Intro.10: ... “an idea of the fundamental teachings of The Kybalion, striving to give you the working Principles,” ...

Meaning

The Kybalion is both the title of the published work and, within its narrative, the name of an older body of maxims. Three Initiates is the authorship designation supplied by the original publication.

Use in the book

I describes the earlier Kybalion as orally transmitted axioms and precepts whose title has lost its exact meaning. It then distinguishes those sayings from the present speakers' explanatory prose. The published book thus stages itself as an exposition of a prior teaching.

The speakers adopt the plural voice, call themselves initiates, and remain students of Hermes. The book does not identify three named historical collaborators or produce an independent witness to the earlier compilation. Its literary frame and its bibliography must be kept distinct.

Places to read

Selected excerpts in the order of the book.

Intro.10 ... “an idea of the fundamental teachings of The Kybalion, striving to give you the working Principles, leaving you to apply them yourselves, rather than attempting to work out the teaching in” ...

Intro.11 (signature) “THE THREE INITIATES.”

I.9 ... “teacher to student, which was known as “THE KYBALION,” the exact significance and meaning of the term having been lost for several centuries. This teaching, however, is known to many to” ...

- I.10** ... “the Hermetic Teachings, as set forth in THE KYBALION, and as explained by ourselves, humble students of the Teachings, who, while bearing the title of Initiates, are still students at the” ...
- I.11** “The original maxims, axioms, and precepts of THE KYBALION are printed herein, in italics, the proper credit being given. Our own work is printed in the regular way, in the body” ...
- XV.3** ... “of the more important Hermetic Axioms, from The Kybalion, with a few comments added to each. Make these your own, and practice and use them, for they are not really your” ...

Reading the argument

William Walker Atkinson is a prominent modern attribution, supported in the bibliographical context by the proximity of his writings and by later editorial research. The present lexicon does not claim to have resolved authorship from manuscript evidence. It retains the original designation and avoids inventing an etymology for the title.

Related texts

The publisher description of Philip Deslippe’s 2011 edition attributes The Kybalion to Atkinson. Only that description, rather than the full modern introduction, was consulted here.¹³

Atkinson’s Dynamic Thought offers a primary comparison for the language of universal life, mind, energy, and practical mental development. Similarity is useful context without being a substitute for an authorship archive.¹⁴

Wording in this edition

The Kybalion and THE KYBALION refer to contextually different levels of the same literary frame. Three Initiates remains the original credit; an attribution is identified as an attribution.

¹³. Philip Deslippe edition publisher description. The Kybalion, 2011 edition. The Penguin Random House publisher description was consulted for the modern attribution to Atkinson. The full modern introduction was not consulted. <https://www.penguinrandomhouse.com/books/530627/the-kybalion-by-william-walker-atkinson/>

¹⁴. William Walker Atkinson Dynamic Thought. 1906. Chapters I–II and XI–XVI are contextual comparisons for universal life, mind, force, and practical thought. The signed primary text was consulted through Project Gutenberg. <https://www.gutenberg.org/files/41892/41892-h/41892-h.htm>

Words and forms in the text

“Kybalion” — 59 occurrences in 54 text blocks: Intro.7, 10; I.1, 9–13; II.1, 6, 9, 12, 15, 18, 21, 24; III.1, 9, 14; IV.1, 11–13; V.1, 9–10, 20–21; VI.1, 16, 18; VII.1–3; VIII.1; IX.1; X.1; XI.1, 9; XII.1; XIII.1; XIV.19; XV.1–4, 6, 8, 10, 13–15, 17, 19.

“Initiates” — 4 occurrences in 4 text blocks: Intro.5; I.9–10; III.10.

“THREE” — 13 occurrences in 10 text blocks: I.5; VIII.3, 5–6, 9–11, 25; IX.6; XIV.6.

See also

Axiom and maxim; Hermetic philosophy; Hermes and Thoth; Mental Science; Teacher and pupil.

Science and proof

People places and intellectual contexts · The Kybalion

Science; scientific; proof; verified

At a Glance

The word. Science is both a source of analogy and a competing explanatory authority in the book.

In The Kybalion. II appeals to motion and vibration as scientific support.

In this edition. The source's claims about science are preserved as historical statements.

A place to read. II.13: ... “vibrates”; “nothing is at rest”; facts which Modern Science endorses, and which each new scientific discovery” ...

Meaning

Science is both a source of analogy and a competing explanatory authority in the book. The author repeatedly claims that modern investigation confirms portions of an older system, while reserving a deeper account for Hermetic teaching.

Use in the book

II appeals to motion and vibration as scientific support. III divides outer disciplines from an inner knowledge of forces. VI welcomes agreement with modern theories of matter and energy, then makes mentalism the additional premise. IX and XIII use rotating bodies, particles, electricity, and attraction to illustrate that premise.

The book also declines extended demonstration of several psychic and occult claims, referring readers to other books or advanced teachers. Assertions of verification, explanatory analogies, and reports of secret knowledge therefore occur together but provide different kinds of support.

Places to read

Selected excerpts in the order of the book.

II.13 ... “vibrates”; “nothing is at rest”; facts which Modern Science endorses, and which each new scientific discovery tends to verify. And yet this Hermetic Principle was enunciated thousands of years ago, by” ...

III.5 “But this means far more than appears on the surface. Transmutation, Alchemy, or Chemistry on the Mental Plane is important enough in its effects, to be sure, and if the art” ...

VI.13 ... “that all is Mental, does not change the scientific conceptions of the Universe, Life, or Evolution. In fact, science

merely corroborates the Hermetic Teachings. The latter merely teaches that the nature” ...

IX.2 ... “Hermetic ranks. But in the Nineteenth Century physical science re-discovered the truth and the Twentieth Century scientific discoveries have added additional proof of the correctness and truth of this centuries-old Hermetic” ...

XIII.5 “The latest word of science is that the atom is composed of a multitude of corpuscles, electrons, or ions (the various names being applied by different authorities) revolving around each other” ...

XIV.19 ... “the many features of psychic phenomena and mental science, provided we place in the hands of the student the means whereby he may acquaint himself fully regarding any phase of the” ...

Reading the argument

An analogy shows how a proposal might be pictured; an argument derives a conclusion from stated premises; an observation can test a specific prediction. These roles should be distinguished in close reading. A scientific discovery about electrons cannot by itself verify universal mentalism or a gender assigned to all creative processes.

Wording in this edition

The source’s claims about science are preserved as historical statements. Modern explanatory notes are identified as editorial comparisons, with a source where a technical correction is made.

Words and forms in the text

“Science” — 48 occurrences in 32 text blocks: II.13; III.2, 10–12; IV.18–19; VI.13–14; VIII.8, 14–15, 18; IX.2, 4–7, 9–11; X.9; XI.6; XIII.4–10; XIV.17, 19.

“scientific” — 27 occurrences in 19 text blocks: II.7, 13; VI.7, 13–14; VII.2; VIII.10, 15, 18, 20; IX.2; XII.3; XIII.4, 6–10; XV.7.

“proof” — 3 occurrences in 3 text blocks: IX.2; XIII.8, 10.

“verified” — 1 occurrence in 1 text block: III.2.

See also

Atoms corpuscles electrons and ions; Cathode; Motion and frequency; Mentalism; Reason; Knowledge and wisdom.

Scientific words and explanations

Atoms corpuscles electrons and ions

Scientific words and explanations · The Kybalion

atom; atoms; corpuscle; corpuscles; electron; electrons; ions; molecules

At a Glance

The word. These words supply the book's vocabulary for the small constituents of matter.

In The Kybalion. II and IX place these small bodies in a universal scale of motion, extending from particles to worlds.

In this edition. All attested particle names remain visible.

A place to read. II.13: ... “upon millions of varying degrees of vibration. From corpuscle and electron, atom and molecule, to worlds” ...

Meaning

These words supply the book's vocabulary for the small constituents of matter. Corpuscle is an older particle term. The author sometimes treats corpuscles, electrons, and ions as alternative names in a single picture of atomic structure.

Use in the book

II and IX place these small bodies in a universal scale of motion, extending from particles to worlds. VIII adds a mental life supposedly belonging to their forms. XIII develops a more specific account in which the union of differently gendered particles produces atoms and energy.

The passage explicitly invokes recent changes in scientific accounts of the atom. Its vocabulary records the unsettled explanatory landscape available to the author, but the proposed interpretation through masculine and feminine principles is the book's own step.

Places to read

Selected excerpts in the order of the book.

II.13 ... “upon millions of varying degrees of vibration. From corpuscle and electron, atom and molecule, to worlds and universes, everything is in vibratory motion. This is also true on the planes of” ...

VIII.18 ... “These entities must not be confounded with the molecules, atoms and corpuscles themselves, the latter being

merely the material bodies or forms of these entities, just as a man's body is" ...

IX.5 ... "particles of Matter are in circular movement, from corpuscle to suns. The planets revolve around suns, and many of them turn on their axes. The suns move around greater central points," ...

IX.9 ... "object reaches a certain rate of vibration its molecules disintegrate, and resolve themselves into the original elements or atoms. Then the atoms, following the Principle of Vibration, are separated into the" ...

XIII.4 ... "manifestation of the Principle of Gender among the corpuscles, ions, or electrons, which constitute the basis of Matter as science now knows the latter, and which by forming certain combinations form" ...

XIII.5 "The latest word of science is that the atom is composed of a multitude of corpuscles, electrons, or ions (the various names being applied by different authorities) revolving around each other" ...

Reading the argument

Electron and ion should not be treated as interchangeable in a modern explanation. An ion has a net electric charge and can be an atom or a molecule; an electron is a constituent particle. The point of the distinction is to clarify the source's claim, not to replace the historical wording.

Related texts

IUPAC defines an ion as an atomic or molecular particle with a net electric charge. That definition makes clear why ion and electron are not synonyms.¹⁵

The Nobel Prize account of J. J. Thomson's work identifies his 1897 cathode-ray result with electrons as constituents of atoms. It provides historical context for the book's reference to recent discoveries, without supporting its account of gender.¹⁶

Wording in this edition

All attested particle names remain visible. The concordance counts singular and plural forms separately and does not modernize corpuscle into electron in quotations.

¹⁵. IUPAC Gold Book Ion. Terminological reference consulted for an ion as an atomic or molecular particle with a net electric charge. <https://goldbook.iupac.org/terms/view/I03158>

¹⁶. Nobel Prize J J Thomson facts. Institutional account consulted for the 1897 cathode-ray work and its relation to electrons as atomic constituents. <https://www.nobelprize.org/prizes/physics/1906/thomson/facts/>

Words and forms in the text

“atom” — 10 occurrences in 6 text blocks: II.13; V.4; VIII.9; XIII.4–5, 7.

“atoms” — 14 occurrences in 7 text blocks: VI.7, 11; VIII.18; IX.5, 9; XI.5; XIII.10.

“corpuscle” — 8 occurrences in 4 text blocks: II.13; V.4; IX.5; XIII.7.

“corpuscles” — 18 occurrences in 10 text blocks: VIII.18; IX.5, 9; XI.5; XIII.4–8, 10.

“electron” — 1 occurrence in 1 text block: II.13.

“electrons” — 14 occurrences in 9 text blocks: VI.7, 11; IX.5; XIII.4–8, 10.

“ions” — 4 occurrences in 4 text blocks: VI.7; IX.5; XIII.4–5.

“molecules” — 9 occurrences in 6 text blocks: VI.11; VIII.18; IX.5, 9; XI.5; XIII.10.

See also

Matter; Energy and force; Cathode; Gender; Vibration; Science and proof.

Attraction and repulsion

Scientific words and explanations · The Kybalion

attraction; repulsion; affinity; affinities; cohesion

At a Glance

The word. Attraction and repulsion name opposing tendencies by which bodies or particles are drawn together or apart.

In The Kybalion. I says that cause and effect, as a law of attraction, brings pupil and book together.

In this edition. Attraction, affinity, cohesion, and repulsion retain their different ordinary ranges.

A place to read. I.14: ... “Effect, in its aspect of The Law of Attraction, will bring lips and ear together—pupil and” ...

Meaning

Attraction and repulsion name opposing tendencies by which bodies or particles are drawn together or apart. The book also uses attraction for the relation between a prepared pupil and an appropriate teacher, extending a physical image into human affairs.

Use in the book

I says that cause and effect, as a law of attraction, brings pupil and book together. VIII assigns likes, dislikes, attractions, and repulsions to lower mental entities. XIII invokes chemical affinity and cohesion as familiar phenomena, then interprets them through universal gender.

The move from particle behaviour to love and hate is deliberate. It gives the lower levels of the author’s universe a rudimentary mental character and connects physical combination with the generative relation found on higher planes.

Places to read

Selected excerpts in the order of the book.

I.14 ... “Effect, in its aspect of The Law of Attraction, will bring lips and ear together—pupil and book in company. So mote it be!”

VIII.18 ... “and hates”; “likes and dislikes”; “attractions and repulsions”. “affinities and non-affinities,” etc., and some of the more daring of modern scientific minds have expressed the opinion that the desire and will,” ...

XIII.7 ... “the varied phenomena of light, heat, electricity, magnetism, attraction, repulsion, chemical affinity and the

reverse, and similar phenomena. And all this arises from the operation of the Principle of Gender on” ...

XIII.10 ... “time with the well known phenomena of the “attraction and repulsion” of the atoms; chemical affinity; the “loves and hates” of the atomic particles; the attraction or cohesion between the molecules” ...

Reading the argument

A description of attraction does not independently show conscious desire, human feeling, or a masculine and feminine relation in the objects involved. The passage shifts between physical terms and psychological analogy. The lexicon makes that shift visible instead of treating the two vocabularies as interchangeable.

Wording in this edition

Attraction, affinity, cohesion, and repulsion retain their different ordinary ranges. The law of attraction in I is explained from that passage, without importing a later programme of wish fulfilment.

Words and forms in the text

“**attraction**” — 9 occurrences in 5 text blocks: I.14; VIII.15; IX.6; XIII.7, 10.

“**repulsion**” — 2 occurrences in 2 text blocks: XIII.7, 10.

“**affinity**” — 4 occurrences in 4 text blocks: VIII.15; IX.6; XIII.7, 10.

“**affinities**” — 2 occurrences in 1 text block: VIII.18.

“**cohesion**” — 3 occurrences in 3 text blocks: VIII.15; IX.6; XIII.10.

See also

Cause and effect; Gender; Love and hate; Kingdoms of mind; Teacher and pupil; Science and proof.

Cathode

Scientific words and explanations · The Kybalion

Cathode; Negative; Feminine

At a Glance

The word. Cathode names an electrode in the scientific example used to explain gender.

In The Kybalion. XIII says that a negative pole has been disparaged as weak or passive, then describes electrons emerging from a cathode as an image of active generation.

In this edition. Cathode is retained as a historical technical word.

A place to read. XIII.6: ... “erroneous impression regarding the qualities of the so-called “Negative” pole of electrified or magnetized Matter. The” ...

Meaning

Cathode names an electrode in the scientific example used to explain gender. The author associates it with negative electricity and with a productive feminine principle, opposing the ordinary suggestion that negative means inert.

Use in the book

XIII says that a negative pole has been disparaged as weak or passive, then describes electrons emerging from a cathode as an image of active generation. It supplies a proposed Greek derivation and calls the pole the mother of new phenomena.

The example makes the intended philosophical point that receptivity need not be inactivity. Its scientific description is then drawn into the much larger claim that gender works through particles, attraction, gravitation, and all planes of manifestation.

Places to read

Selected excerpts in the order of the book.

XIII.6 ... “erroneous impression regarding the qualities of the so-called “Negative” pole of electrified or magnetized Matter. The terms Positive and Negative are very wrongly applied to this phenomenon by science. The word” ...

XIII.7 ... “are that the creative corpuscles or electrons are Feminine (science says “they are composed of negative electricity”-we say they are composed of Feminine energy). A Feminine corpuscle becomes detached from, or” ...

XIII.8 ... “of directing a certain inherent energy toward the Feminine principle, and thus starting into activity the creative processes. But the Feminine principle is the one always doing the active creative work-and” ...

Reading the argument

Cathode and negative are not universally interchangeable electrode names. In modern electrochemical terminology, the cathode is the electrode at which reduction occurs; its electrical sign depends on the arrangement. That definition also gives no scientific warrant for calling an electrode female.

Related texts

IUPAC defines a cathode by reduction, rather than by a fixed negative sign. This is the technical definition used for the editorial distinction.¹⁷

Wording in this edition

Cathode is retained as a historical technical word. The source's proposed path of generation gloss is reported as its own explanation rather than adopted as a neutral scientific definition.

Words and forms in the text

“Cathode” — 5 occurrences in 1 text block: XIII.6.

“Negative” — 26 occurrences in 10 text blocks: II.16; X.5, 10–11; XI.7, 12; XIII.5–7; XV.7.

“Feminine” — 36 occurrences in 18 text blocks: II.24–25; V.12, 14; VIII.31; XIII.1–2, 5–8, 10; XIV.2, 10–12, 14, 18.

See also

Positive and negative; Gender; Atoms corpuscles electrons and ions; Energy and force; Science and proof.

¹⁷. IUPAC Gold Book Cathode. Terminological reference consulted for the definition of a cathode as an electrode at which reduction occurs.
<https://goldbook.iupac.org/terms/view/C00905/PDF>

Energy and force

Scientific words and explanations · The Kybalion

Energy; Force; Forces; Energies

At a Glance

The word. Energy and force name the operative power of nature in much of the exposition.

In The Kybalion. IV says that matter is no longer final and is instead a form of energy or force.

In this edition. Energy, force, power, and mind are not silently substituted for one another.

A place to read. IV.19: ... "Matter—that what we call Matter is merely "interrupted energy or force," that is, energy or force" ...

Meaning

Energy and force name the operative power of nature in much of the exposition. The book often groups them together and interprets their differences through vibration; at other moments it calls the ultimate source an infinite living energy.

Use in the book

IV says that matter is no longer final and is instead a form of energy or force. VI accepts Spencer's language about an infinite and eternal energy while adding that this source is living mind. VIII arranges familiar and hidden energies into a hierarchy of physical planes.

XIII describes light, heat, electricity, magnetism, attraction, and chemical affinity as products of gender at the particle level. The vocabulary thus connects a modern scientific register to the metaphysical and occult account of the whole.

Places to read

Selected excerpts in the order of the book.

IV.19 ... "Matter—that what we call Matter is merely "interrupted energy or force," that is, energy or force at a low rate of vibration. As a recent writer has said "Matter has melted" ...

VI.13 ... "is "Material"; or (of late) that it is "Energy" at the last analysis. The Hermetic Teachings have no fault to find with Herbert Spencer's basic principle which postulates the existence of" ...

VIII.11 ... “all that relates to physics, or material things, forces, and manifestations. It includes all forms of that which we call Matter, and all forms of that which we call Energy or” ...

VIII.15 ... “Plane of Ethereal Substance comes the Plane of Energy (A), which comprises the ordinary forms of Energy known to science, its seven sub-planes being, respectively, Heat; Light; Magnetism; Electricity, and Attraction” ...

VIII.16 “The Great Mental Plane comprises those forms of “living things” known to us in ordinary life, as well as certain other forms not so well known except to the occultist. The” ...

XIII.7 ... “negative electricity”-we say they are composed of Feminine energy). A Feminine corpuscle becomes detached from, or rather leaves, a Masculine corpuscle, and starts on a new career. It actively seeks a” ...

Reading the argument

Energy and force have distinct technical meanings in modern physics. The source's freer grouping should be read historically. Calling a psychological effort energy likewise does not by itself make it a measurable physical quantity or demonstrate control of a remote object.

Wording in this edition

Energy, force, power, and mind are not silently substituted for one another. Capitalization is preserved in quotations, while the entry explains the changing levels at which the words operate.

Words and forms in the text

“Energy” — 78 occurrences in 36 text blocks: II.7, 13, 19; IV.4, 19–21; V.2; VI.13; VII.9–12; VIII.11, 13–15, 18, 27, 30–31; IX.4, 6–7, 9, 12; XI.3; XII.5, 7; XIII.7–9; XIV.8–9, 14, 18.

“Force” — 29 occurrences in 20 text blocks: Intro.8; II.13; III.7, 12; IV.19–20; V.4; VI.7, 11, 15; VII.11; VIII.9, 11, 30; IX.7, 9; XI.10; XII.4; XIII.9; XIV.17.

“Forces” — 11 occurrences in 11 text blocks: I.9; IV.3, 22; VI.1, 11, 16; VII.11; VIII.11, 15; XI.3; XV.1.

“Energies” — 4 occurrences in 4 text blocks: IX.9; XI.4; XIII.6, 10.

See also

Matter; Vibration; Spirit; Power and control; Heraclitus and Spencer; Science and proof.

Motion and frequency

Scientific words and explanations · The Kybalion

motion; movement; rate; wheel

At a Glance

The word. Motion is change of position or state; vibration is the recurrent movement through which the book explains a universal scale of differences.

In The Kybalion. II compares an extremely rapid moving wheel with apparent rest and uses this to describe the highest spiritual vibration.

In this edition. The headword signals an explanatory comparison.

A place to read. II.13: ... "Principle embodies the truth that "everything is in motion"; "everything vibrates"; "nothing is at rest"; facts" ...

Meaning

Motion is change of position or state; vibration is the recurrent movement through which the book explains a universal scale of differences. Rate is the source's principal quantitative word. Frequency is a modern explanatory headword here, not a claimed occurrence in the text.

Use in the book

II compares an extremely rapid moving wheel with apparent rest and uses this to describe the highest spiritual vibration. VIII calls differences in vibration a dimension of the planes. IX expands the physical examples through planetary movement, molecular movement, sound, light, and an imagined increase in the rate of a rotating object.

That imagined sequence passes from audible to visible effects and finally to disintegration into subtler constituents. The exposition then extends the model from matter to mental states and spiritual levels.

Places to read

Selected excerpts in the order of the book.

II.13 ... "Principle embodies the truth that "everything is in motion"; "everything vibrates"; "nothing is at rest"; facts which Modern Science endorses, and which each new scientific discovery tends to verify. And yet" ...

VIII.8 ... "their "Third Hermetic Principle," that "everything is in motion; everything vibrates; nothing is at rest." From the highest manifestation, to the lowest, everything and all things Vibrate. Not only do they" ...

IX.3 ... "are that not only is everything in constant movement and vibration, but that the "differences" between the various

manifestations of the universal power are due entirely to the varying rate and” ...

IX.5 ... “heat vibrations, and in that sense is in motion and vibration. Then all particles of Matter are in circular movement, from corpuscle to suns. The planets revolve around suns, and many” ...

IX.6 ... “Magnetism and Electricity are but forms of vibratory motion connected in some way with, and probably emanating from the Ether. Science does not as yet attempt to explain the nature of” ...

IX.8 ... “have offered the illustration of a rapidly moving wheel, top, or cylinder, to show the effects of increasing rates of vibration. The illustration supposes a wheel, top, or revolving cylinder, running” ...

IX.9 “When the object reaches a certain rate of vibration its molecules disintegrate, and resolve themselves into the original elements or atoms. Then the atoms, following the Principle of Vibration, are separated” ...

Reading the argument

Rate, intensity, speed, and frequency are not all one physical quantity. Nor does the imagined rotating object establish that a mechanical vibration can be increased through the electromagnetic spectrum and into mind. The sequence is best read as the author’s illustrative construction, with its physical and metaphysical steps distinguished.

Wording in this edition

The headword signals an explanatory comparison. The attested-forms section lists only source forms; it does not manufacture an occurrence of frequency. Apparent rest is an image within the vibration argument.

Words and forms in the text

“**motion**” — 19 occurrences in 13 text blocks: II.13, 19; VI.7; VII.18; VIII.8; IX.2–6, 8; XI.2, 5.

“**movement**” — 13 occurrences in 8 text blocks: II.19; VII.13; VIII.31; IX.3, 5, 8; XI.2, 5.

“**rate**” — 23 occurrences in 15 text blocks: II.13, 16; IV.9, 19; VII.19; VIII.8–9, 11; IX.3, 7–9, 11; X.11; XV.6.

“**wheel**” — 5 occurrences in 4 text blocks: II.13; IV.7; IX.3, 8.

See also

Vibration; Dimension; Planes; Matter; Energy and force; Science and proof.

Alphabetical index

Full entry titles and alternative terms are listed together. An alternative term points to the entry that discusses it.

Abraham — see Ancient Egypt.....	167
Absolute and relative.....	7
Action and use.....	77
Adept initiate and neophyte.....	135
Alchemy and the philosopher's stone.....	153
Ancient Egypt.....	167
Angels and gods.....	117
Apollo Belvidere — see Author and characters.....	155
Art and practice — see Action and use.....	77
Astrology — see Alchemy and the philosopher's stone.....	153
Astronomy — see Hermetic philosophy.....	141
Atoms corpuscles electrons and ions.....	182
Attention.....	79
Attraction and repulsion.....	185
Author and characters.....	155
Axiom and maxim.....	137
Being and becoming.....	9
Belonging — see Father Mother Mind and the womb.....	159
Brahm — see Evolution and involution.....	125
Bulwer Lytton and Zanoni.....	169
Cathode.....	187
Cause and effect.....	45
Causers — see Cause and effect.....	45
Chance.....	47
Character — see Emotion and mood.....	83
Checkerboard — see Chess and pawns.....	157
Chemistry — see Alchemy and the philosopher's stone.....	153
Chess and pawns.....	157
Compensation.....	49
Concentration — see Attention.....	79
Conscious and subconscious.....	81
Conservation — see Energy and force.....	189
Constantine — see Religion and theology.....	147
Correspondence.....	51
Courage — see Fear and courage.....	85

Creation.....	11
Dark room and light — see Fear and courage.....	85
Death and immortality.....	119
Degree.....	53
Deity — see God and deity.....	13
Determinism — see Free will.....	87
Dickens — see Author and characters.....	155
Dimension.....	55
Dual mind — see Hudson and the dual mind.....	175
Ego — see I and Me.....	91
Elemental planes — see Elementals.....	121
Elementals.....	121
Emerald Tablet — see Correspondence.....	51
Emotion and mood.....	83
Energy and force.....	189
Esoteric and occult.....	139
Eternal — see Infinite eternal and immutable.....	17
Ether.....	123
Evolution and involution.....	125
Falling stone — see Cause and effect.....	45
Fascination — see Mental influence.....	101
Father Mind — see Father Mother Mind and the womb.....	159
Father Mother Mind and the womb.....	159
Fear and courage.....	85
Feminine — see Gender.....	57
Flame and lamp.....	161
Fourth Dimension — see Dimension.....	55
Free will.....	87
Gender.....	57
Gnostics — see Religion and theology.....	147
God and deity.....	13
Gold — see Alchemy and the philosopher's stone.....	153
Good and evil.....	89
Gravitation — see Attraction and repulsion.....	185
Great Great — see Hermes and Thoth.....	173
Hamlet — see Author and characters.....	155
Heat and cold — see Polarity.....	67
Heraclitus and Spencer.....	171
Hermes and Thoth.....	173

Hermetic philosophy.....	141
Hierarchy and development.....	127
Hierophant — see Adept initiate and neophyte.....	135
Hudson and the dual mind.....	175
Hypnotism — see Suggestion and hypnotism.....	111
I and Me.....	91
Iago — see Author and characters.....	155
Illumination — see Knowledge and wisdom.....	143
Imagination.....	93
Immanence.....	15
Imminent — see Immanence.....	15
Immutable — see Infinite eternal and immutable.....	17
Inbreathing and outbreathing — see Evolution and involution.....	125
Individualization.....	129
Indwelling spirit — see Immanence.....	15
Infinite eternal and immutable.....	17
Infinite Mind — see THE ALL.....	37
Initiation — see Adept initiate and neophyte.....	135
Ion — see Atoms corpuscles electrons and ions.....	182
Key door and temple.....	163
Kingdoms of mind.....	131
Knowledge and wisdom.....	143
Kybalion and Three Initiates.....	177
Law.....	59
Lear — see Author and characters.....	155
Life.....	19
Like and dislike — see Love and hate.....	95
Living force — see Life.....	19
Love and hate.....	95
Manifestation.....	21
Masculine — see Gender.....	57
Master and mastery.....	145
Master Key — see Key door and temple.....	163
Matter.....	23
Meditation.....	97
Mental gender.....	99
Mental induction — see Mental influence.....	101
Mental influence.....	101
Mental Science.....	103

Mental transmutation.....	105
Mentalism.....	25
Metaphysics — see Religion and theology.....	147
Micawber — see Author and characters.....	155
Milk meat and pearls — see Secrecy and silence.....	149
Mind.....	27
Moses — see Ancient Egypt.....	167
Mother Mind — see Father Mother Mind and the womb.....	159
Motion and frequency.....	191
Nature — see Father Mother Mind and the womb.....	159
Necessity — see Free will.....	87
Neophyte — see Adept initiate and neophyte.....	135
Neutralization.....	61
New Thought — see Mental Science.....	103
Objective mind — see Hudson and the dual mind.....	175
Oliver Twist — see Author and characters.....	155
ONE — see Unity.....	41
Othello — see Author and characters.....	155
Over Man — see Hierarchy and development.....	127
Paradox.....	63
Pawns — see Chess and pawns.....	157
Pendulum and swing.....	165
Personal magnetism — see Mental influence.....	101
Philosopher's stone — see Alchemy and the philosopher's stone.....	153
Philosophy — see Religion and theology.....	147
Planes.....	65
Polarity.....	67
Polarization.....	107
Positive and negative.....	69
Power and control.....	109
Psychology — see Mental Science.....	103
Reality and illusion.....	29
Reason.....	31
Reincarnation.....	133
Religion and theology.....	147
Rhythm.....	71
Richard III — see Author and characters.....	155
Sanoni — see Bulwer Lytton and Zanoni.....	169
Science and proof.....	180

Secrecy and silence.....	149
Self — see I and Me.....	91
Self mastery — see Master and mastery.....	145
Seven Hermetic Principles.....	73
Shakespeare — see Author and characters.....	155
Sistine Madonna — see Author and characters.....	155
Soul — see I and Me.....	91
Spirit.....	33
Spiritual development — see Hierarchy and development.....	127
Subjective mind — see Hudson and the dual mind.....	175
Substance.....	35
Suggestion and hypnotism.....	111
Super Man — see Hierarchy and development.....	127
Swimmer and log — see Free will.....	87
Teacher and pupil.....	151
Telepathy.....	113
THE ALL.....	37
Theology — see Religion and theology.....	147
Thermometer — see Polarity.....	67
Thoth — see Hermes and Thoth.....	173
Thought transference — see Telepathy.....	113
Tides — see Rhythm.....	71
Time and space.....	39
Trismegistus — see Hermes and Thoth.....	173
Unconscious — see Conscious and subconscious.....	81
Unity.....	41
Universe.....	43
Unknowable — see Reason.....	31
Uriah Heep — see Author and characters.....	155
Venus of Medici — see Author and characters.....	155
Vibration.....	75
Webster — see Chance.....	47
Wheel and apparent rest — see Motion and frequency.....	191
Will.....	115
Zanoni — see Bulwer Lytton and Zanoni.....	169

Passage key

This key lists the opening words of every numbered source block. Match the chapter and opening words with your reading copy. The block numbers are supplied by this lexicon; they are not conventional references shared by other editions.

Original Introduction

Intro.1 We take great pleasure in presenting to the attention of students and investigators ...

Intro.2 The purpose of this work is not the enunciation of any special philosophy ...

Intro.3 There is no portion of the occult teachings possessed by the world which ...

Intro.4 From the land of the Ganges many advanced occultists wandered to the land ...

Intro.5 The lifework of Hermes seems to have been in the direction of planting ...

Intro.6 "O, let not the flame die out! Cherished age after age in its ...

Intro.7 These men have never sought popular approval, nor numbers of followers. They are ...

Intro.8 There are those who have criticized this attitude of the Hermetists, and who ...

Intro.9 And the spirit of persecution has not as yet died out in the ...

Intro.10 In this little work we have endeavored to give you an idea of ...

I The Hermetic Philosophy

I.1 "The lips of wisdom are closed, except to the ears of Understanding"—The Kybalion.

I.2 From old Egypt have come the fundamental esoteric and occult teachings which have ...

I.3 In ancient Egypt dwelt the great Adepts and Masters who have never been ...

I.4 But among these great Masters of Ancient Egypt there once dwelt one of ...

I.5 As the years rolled by after his passing from this plane of life ...

I.6 Even to this day, we use the term "hermetic" in the sense of ...

I.7 And this policy of careful dissemination of the truth has always characterized the ...

I.8 But there were always a few faithful souls who kept alive the Flame, ...

I.9 In the early days, there was a compilation of certain Basic Hermetic Doctrines, ...

I.10 In this little book, of which this is the First Lesson, we invite ...

I.11 The original maxims, axioms, and precepts of THE KYBALION are printed herein, in ...

I.12 "Where fall the footsteps of the Master, the ears of those ready for ...

I.13 "When the ears of the student are ready to hear, then cometh the ...

I.14 So that according to the Teachings, the passage of this book to those ...

II The Seven Hermetic Principles

II.1 "The Principles of Truth are Seven; he who knows these, understandingly, possesses the ...

II.2 The Seven Hermetic Principles, upon which the entire Hermetic Philosophy is based, are ...

II.3 1. The Principle of Mentalism. 2. The Principle of Correspondence. 3. The Principle ...

II.4 These Seven Principles will be discussed and explained as we proceed with these ...

II.5 1. The Principle of Mentalism

II.6 "THE ALL IS MIND; The Universe is Mental." — The Kybalion.

II.7 This Principle embodies the truth that "All is Mind." It explains that THE ...

II.8 2. The Principle of Correspondence

II.9 "As above, so below; as below, so above." — The Kybalion.

II.10 This Principle embodies the truth that there is always a Correspondence between the ...

II.11 3. The Principle of Vibration

II.12 "Nothing rests; everything moves; everything vibrates." — The Kybalion.

II.13 This Principle embodies the truth that "everything is in motion"; "everything vibrates"; "nothing ...

II.14 4. The Principle of Polarity

II.15 "Everything is Dual; everything has poles; everything has its pair of opposites; like ...

II.16 This Principle embodies the truth that "everything is dual"; "everything has two poles"; ...

II.17 5. The Principle of Rhythm

II.18 "Everything flows, out and in; everything has its tides; all things rise and ...

II.19 This Principle embodies the truth that in everything there is manifested a measured ...

II.20 6. The Principle of Cause and Effect

II.21 "Every Cause has its Effect; every Effect has its Cause; everything happens according ...

II.22 This Principle embodies the fact that there is a Cause for every Effect; ...

II.23 7. The Principle of Gender

II.24 "Gender is in everything; everything has its Masculine and Feminine Principles; Gender manifests ...

II.25 This Principle embodies the truth that there is GENDER manifested in everything—the Masculine ...

III Mental Transmutation

- III.1** "Mind (as well as metals and elements) may be transmuted, from state to ...
- III.2** As we have stated, the Hermetists were the original alchemists, astrologers, and psychologists, ...
- III.3** The truth is, that beneath the material chemistry, astronomy and psychology (that is, ...
- III.4** "Transmutation" is a term usually employed to designate the ancient art of the ...
- III.5** But this means far more than appears on the surface. Transmutation, Alchemy, or ...
- III.6** The first of the Seven Hermetic Principles is the Principle of Mentalism, the ...
- III.7** If the Universe is Mental in its nature, then Mental Transmutation must be ...
- III.8** As a matter of fact, none but advanced Mental Alchemists have been able ...
- III.9** "The Universe is Mental"—The Kybalion.
- III.10** But students and Hermetists of lesser degree than Masters—the Initiates and Teachers—are able ...
- III.11** The student and practitioner of Mental Transmutation works among the Mental Plane, transmuting ...
- III.12** Not only may the mental states, etc., of one's self be changed or ...
- III.13** In this little book we shall state the basic principles of Mental Transmutation, ...
- III.14** We shall now proceed to a consideration of the first of the Hermetic ...

IV The All

- IV.1** "Under, and back of, the Universe of Time, Space and Change, is ever ...
- IV.2** "Substance" means: "that which underlies all outward manifestations; the essence; the essential reality; ...
- IV.3** Under and behind all outward appearances or manifestations, there must always be a ...
- IV.4** All thinkers, in all lands and in all times, have assumed the necessity ...
- IV.5** In these lessons we have followed the example of some of the world's ...
- IV.6** We accept and teach the view of the great Hermetic thinkers of all ...
- IV.7** The Hermetists believe and teach that THE ALL, "in itself," is and must ...
- IV.8** And still more presumptuous are those who attempt to ascribe to THE ALL ...
- IV.9** (At this point, it may be proper for me to state that we ...
- IV.10** But while the essential nature of THE ALL is Unknowable, there are certain ...
- IV.11** "THAT which is the Fundamental Truth—the Substantial Reality—is beyond true naming, but the ...
- IV.12** "In its Essence, THE ALL is UNKNOWABLE."—The Kybalion.
- IV.13** "But, the report of Reason must be hospitably received, and treated with respect."—The ...

- IV.14** The human reason, whose reports we must accept so long as we think ...
- IV.15** (1) THE ALL must be ALL that REALLY IS. There can be nothing ...
- IV.16** (2) THE ALL must be INFINITE, for there is nothing else to define, ...
- IV.17** (3) THE ALL must be IMMUTABLE, or not subject to change in its ...
- IV.18** THE ALL being Infinite, Absolute, Eternal and Unchangeable it must follow that anything ...
- IV.19** We see around us that which is called "Matter," which forms the physical ...
- IV.20** Then is THE ALL mere Energy or Force? Not Energy or Force as ...
- IV.21** What is there then higher than Matter or Energy that we know to ...
- IV.22** The answer is "LIVING MIND," as far above that which mortals know by ...
- IV.23** "THE ALL" is Infinite Living Mind—the Illumined call it SPIRIT!

V The Mental Universe

- V.1** "The Universe is Mental—held in the Mind of THE ALL."—The Kybalion.
- V.2** THE ALL is SPIRIT! But what is Spirit? This question cannot be answered, ...
- V.3** Let us now proceed to a consideration of the nature of the Universe, ...
- V.4** If the Universe exists at all, or seems to exist, it must proceed ...
- V.5** But, what indeed is the Universe, if it be not THE ALL, not ...
- V.6** Let us see! On his own plane of being, how does Man create? ...
- V.7** Following the Principle of Correspondence, we are justified in considering that THE ALL ...
- V.8** THE ALL can create in no other way except mentally, without either using ...
- V.9** "THE ALL creates in its Infinite Mind countless Universes, which exist for aeons ...
- V.10** "The Infinite Mind of THE ALL is the womb of Universes."—The Kybalion.
- V.11** The Principle of Gender (see Lesson I. and other lessons to follow) is ...
- V.12** Now do not jump to the conclusion that we are teaching that there ...
- V.13** This idea may seem startling to some of you who hear it for ...
- V.14** But, the Hermetic teaching does not imply a real duality—THE ALL is ONE—the ...
- V.15** It may help you to get the proper idea, if you will apply ...
- V.16** Is it any wonder that You, the child, feel that instinctive reverence for ...
- V.17** Do not make the mistake of supposing that the little world you see ...
- V.18** And Death is not real, even in the Relative sense—it is but Birth ...
- V.19** And, in the meantime, rest calm and serene—you are safe and protected by ...
- V.20** "Within the Father-Mother Mind, mortal children are at home."—The Kybalion.
- V.21** "There is not one who is Fatherless, nor Motherless in the Universe."—The Kybalion.

VI The Divine Paradox

VI.1 "The half-wise, recognizing the comparative unreality of the Universe, imagine that they may ...

VI.2 This is the Paradox of the Universe, resulting from the Principle of Polarity ...

VI.3 What Hermetists know as "the Law of Paradox" is an aspect of the ...

VI.4 The first thought that comes to the thinking man after he realizes the ...

VI.5 So, the Hermetic Teachings do not preach the unsubstantiality of the Universe in ...

VI.6 But the Absolute point of view shows merely one side of the picture—the ...

VI.7 To take familiar illustrations, we all recognize the fact that matter "exists" to ...

VI.8 Then again, the ideal of the artist or sculptor, which he is endeavoring ...

VI.9 So, we need not dwell upon the feature of illusion. Rather let us, ...

VI.10 So, do not feel insecure or afraid—we are all HELD FIRMLY IN THE ...

VI.11 Matter is none the less Matter to us, while we dwell on the ...

VI.12 Nor do the Laws of Nature become less constant or effective, when we ...

VI.13 The Hermetic Principle of Mentalism, while explaining the true nature of the Universe ...

VI.14 So, the student of Hermetics need not lay aside any of his cherished ...

VI.15 The purpose of this lesson is to impress upon the minds of our ...

VI.16 So, finally, students all, grasp the advantage of Mentalism, and learn to know, ...

VI.17 We do not live in a world of dreams, but in an Universe ...

VI.18 Read the message of The Kybalion—and follow the example of "the wise"—avoiding the ...

VII "The All" In All

VII.1 "While All is in THE ALL, it is equally true that THE ALL ...

VII.2 How often have the majority of people heard repeated the statement that their ...

VII.3 We have given you the Hermetic Teaching regarding the Mental Nature of the ...

VII.4 The Hermetic Teachings are to the effect that THE ALL is Imminent in ...

VII.5 To take a modern example, let us say that Othello, Iago, Hamlet, Lear, ...

VII.6 The student will, of course, realize that the illustrations given above are necessarily ...

VII.7 And, in the degree that Man realizes the existence of the Indwelling Spirit ...

VII.8 There are many planes of Being—many sub-planes of Life—many degrees of existence in ...

VII.9 The Hermetic Teachings concerning the process of the Mental Creation of the Universe, ...

VII.10 This Involuntary stage of Creation is sometimes called the "Outpouring" of the Divine ...

VII.11 The Teachings are that during the "Outpouring," the vibrations become lower and lower ...

VII.12 The ancient Hermetists use the word "Meditation" in describing the process of the ...

VII.13 The Hermetic Teachings regarding the process of Evolution are that, THE ALL, having ...

VII.14 The above illustration of the "meditation," and subsequent "awakening from meditation," of THE ...

VII.15 There is one more matter of which we desire to speak in this ...

VII.16 Men have striven hard to answer this question, but still there is no ...

VII.17 Others have sought to explain the mystery by assuming that THE ALL found ...

VII.18 Strictly speaking, there cannot be said to be any "Reason" whatsoever for THE ...

VII.19 In conclusion, it may be of interest to our students to learn that ...

VII.20 But, remember, that whatever be the answer to this problem, if indeed there ...

VIII Planes Of Correspondence

VIII.1 "As above, so below; as below, so above." —The Kybalion.

VIII.2 The great Second Hermetic Principle embodies the truth that there is a harmony, ...

VIII.3 For the purpose of convenience of thought and study, the Hermetic Philosophy considers ...

VIII.4 1. The Great Physical Plane. 2. The Great Mental Plane. 3. The Great ...

VIII.5 These divisions are more or less artificial and arbitrary, for the truth is ...

VIII.6 In short, the Three Great Planes may be regarded as three great groups ...

VIII.7 At the beginning we may as well consider the question so often asked ...

VIII.8 This Fourth Dimension may be called "The Dimension of Vibration" It is a ...

VIII.9 You will kindly remember, however, that the Three Great Planes are not actual ...

VIII.10 The Hermetists sub-divide each of the Three Great Planes into Seven Minor Planes, ...

VIII.11 The Great Physical Plane, and its Seven Minor Planes, is that division of ...

VIII.12 These Seven Minor Physical Planes are as follows:

VIII.13 1. The Plane of Matter (A) 2. The Plane of Matter (B) 3. ...

VIII.14 The Plane of Matter (A) comprises the forms of Matter in its form ...

VIII.15 Next above the Plane of Ethereal Substance comes the Plane of Energy (A), ...

VIII.16 The Great Mental Plane comprises those forms of "living things" known to us ...

VIII.17 1. The Plane of Mineral Mind 2. The Plane of Elemental Mind (A) ...

VIII.18 The Plane of Mineral Mind comprises the "states or conditions" of the units ...

VIII.19 The Plane of Elemental Mind (A) comprises the state or condition, and degree ...

VIII.20 The Plane of Plant Mind, in its seven sub-divisions, comprises the states or ...

VIII.21 The Plane of Elemental Mind (B), in its seven sub-divisions, comprises the states ...

VIII.22 The Plane of Animal Mind, in its seven sub-divisions, comprises the states and ...

VIII.23 The Plane of Elemental Mind (C), in its seven sub-divisions, comprises those entities ...

VIII.24 The Plane of Human Mind, in its seven sub-divisions, comprises those manifestations of ...

VIII.25 In our consideration of the Seven Minor Mental Planes, we have merely referred ...

VIII.26 Passing on from the Great Mental Plane to the Great Spiritual Plane, what ...

VIII.27 All that we can say is that the Seven Minor Planes of the ...

VIII.28 On the Seven Minor Planes of the Great Spiritual Plane exist Beings of ...

VIII.29 But, yet, even the highest of these advanced Beings exist merely as creations ...

VIII.30 Only the most advanced Hermetists are able to grasp the Inner Teachings regarding ...

VIII.31 In conclusion we would again remind you that according to the Principle of ...

VIII.32 "As Above so Below; as Below, so Above." This centuries old Hermetic axiom ...

IX Vibration

IX.1 "Nothing rests; everything moves; everything vibrates." — The Kybalion.

IX.2 The great Third Hermetic Principle—the Principle of Vibration—embodies the truth that Motion is ...

IX.3 The Hermetic Teachings are that not only is everything in constant movement and ...

IX.4 Modern Science has proven that all that we call Matter and Energy are ...

IX.5 In the first place, science teaches that all matter manifests, in some degree, ...

IX.6 And so it is with the various forms of Energy. Science teaches that ...

IX.7 The Universal Ether, which is postulated by science without its nature being understood ...

IX.8 Scientists have offered the illustration of a rapidly moving wheel, top, or cylinder, ...

IX.9 When the object reaches a certain rate of vibration its molecules disintegrate, and ...

IX.10 But the Hermetic Teachings go much further than do those of modern science. ...

IX.11 Every thought, emotion or mental state has its corresponding rate and mode of ...

IX.12 A little reflection on what we have said will show the student that ...

IX.13 As one of the old Hermetic writers has truly said: "He who understands ...

X Polarity

X.1 "Everything is dual; everything has poles; everything has its pair of opposites; like ...

X.2 The great Fourth Hermetic Principle—the Principle of Polarity embodies the truth that all ...

X.3 The Hermetic Teachings are to the effect that the difference between things seemingly ...

X.4 Then passing on to the Physical Plane, they illustrate the Principle by showing ...

X.5 Light and Darkness are poles of the same thing, with many degrees between ...

X.6 Good and Bad are not absolute—we call one end of the scale Good ...

X.7 And so it is on the Mental Plane. "Love and. Hate" are generally ...

X.8 And it is this fact that enables the Hermetist to transmute one mental ...

X.9 The student who is familiar with the processes by which the various schools ...

X.10 The student will readily recognize that in the mental states, as well as ...

X.11 In addition to the changing of the poles of one's own mental states ...

X.12 A knowledge of the existence of this great Hermetic Principle will enable the ...

XI Rhythm

XI.1 "Everything flows out and in; everything has its tides; all things rise and ...

XI.2 The great Fifth Hermetic Principle—the Principle of Rhythm—embodies the truth that in everything ...

XI.3 There is always an action and reaction; an advance and a retreat; a ...

XI.4 Beginning with the manifestations of Spirit—of THE ALL—it will be noticed that there ...

XI.5 Night follows day; and day night. The pendulum swings from Summer to Winter, ...

- XI.6** The Principle of rhythm is well understood by modern science, and is considered ...
- XI.7** The Hermetic Masters long since discovered that while the Principle of Rhythm was ...
- XI.8** The importance of this will be appreciated by any thinking person who realizes ...
- XI.9** There are other features of the operation of this Principle of Rhythm of ...
- XI.10** The Law of Compensation is that the swing in one direction determines the ...
- XI.11** But the Hermetists carry it still further. They teach that a man's mental ...
- XI.12** But the Hermetists go still further in this matter. They teach that before ...
- XI.13** The Hermetists regard the chain of lives as continuous, and as forming a ...
- XI.14** But the Hermetists claim that the Master or advanced student is able, to ...
- XI.15** The Law of Compensation plays an important part in the lives of men ...

XII Causation

- XII.1** "Every Cause has its Effect; every Effect has its Cause; everything happens according ...
- XII.2** The great Sixth Hermetic Principle—the Principle of Cause and Effect—embodies the truth that ...
- XII.3** The Principle of Cause and Effect underlies all scientific thought, ancient and modern, ...
- XII.4** A little consideration will show anyone that there is in reality no such ...
- XII.5** A careful examination will show that what we call "Chance" is merely an ...
- XII.6** If a die be cast a great number of times, it will be ...
- XII.7** Some confusion has arisen in the minds of persons considering this Principle, from ...
- XII.8** Just as a man has two parents, and four grandparents, and eight great-grandparents, ...
- XII.9** Stop to think a moment. If a certain man had not met a ...
- XII.10** We do not wish to enter into a consideration of Free Will, or ...
- XII.11** The majority of people are more or less the slaves of heredity, environment, ...
- XII.12** The majority of people are carried along like the falling stone, obedient to ...
- XII.13** But, on higher and on lower, the Law is always in operation. There ...

XIII Gender

- XIII.1** "Gender is in everything; everything has its Masculine and Feminine Principles; Gender manifests ...
- XIII.2** The great Seventh Hermetic Principle—the Principle of Gender—embodies the truth that there is ...
- XIII.3** The word "Gender" is derived from the Latin root meaning "to beget; to ...

- XIII.4** The office of Gender is solely that of creating, producing, generating, etc., and ...
- XIII.5** The latest word of science is that the atom is composed of a ...
- XIII.6** Now a word at this point regarding this identification. The public mind has ...
- XIII.7** The latest scientific teachings are that the creative corpuscles or electrons are Feminine ...
- XIII.8** The part of the Masculine principle seems to be that of directing a ...
- XIII.9** Some leading scientific investigators have announced their belief that in the formation of ...
- XIII.10** It is not necessary to take up your time with the well known ...
- XIII.11** Let us now pass on to a consideration of the operation of the ...

XIV Mental Gender

- XIV.1** Students of psychology who have followed the modern trend of thought along the ...
- XIV.2** The student of the Hermetic Philosophy is tempted to smile when he reads ...
- XIV.3** The Hermetic Teachers impart their instruction regarding this subject by bidding their students ...
- XIV.4** While at first there seems to be only an "I" existing, a more ...
- XIV.5** Let us begin with a consideration of the Me, which is usually mistaken ...
- XIV.6** But we have proceeded too hastily. The "Me" of many men may be ...
- XIV.7** But as man rises in the scale of consciousness he is able to ...
- XIV.8** After this laying-aside process has been performed, the student will find himself in ...
- XIV.9** But the student soon finds that this is not all that he finds ...
- XIV.10** These aspects of mind-the Masculine and Feminine Principles-the "I" and the "Me"-considered in ...
- XIV.11** The tendency of the Feminine Principle is always in the direction of receiving ...
- XIV.12** Persons who can give continued attention and thought to a subject actively employ ...
- XIV.13** The student of Psychic Phenomena is aware of the wonderful phenomena classified under ...
- XIV.14** In the phenomena of Telepathy it is seen how the Vibratory Energy of ...
- XIV.15** The strong men and women of the world invariably manifest the Masculine Principle ...
- XIV.16** The manifestation of Mental Gender may be noticed all around us in everyday ...
- XIV.17** The student who has familiarized himself with the phenomena generally spoken of as ...

XIV.18 It is customary for the writers and teachers of Suggestion to explain that ...

XIV.19 We shall not enter into an extended discussion of, or description of, the ...

XV Hermetic Axioms

XV.1 "The possession of Knowledge, unless accompanied by a manifestation and expression in Action, ...

XV.2 The Hermetic Teachings, while always having been kept securely locked up in the ...

XV.3 We give below some of the more important Hermetic Axioms, from The Kybalion, ...

XV.4 "To change your mood or mental state—change your vibration."—The Kybalion.

XV.5 One may change his mental vibrations by an effort of Will, in the ...

XV.6 "To destroy an undesirable rate of mental vibration, put into operation the principle ...

XV.7 This is one of the most important of the Hermetic Formulas. It is ...

XV.8 "Mind (as well as metals and elements) may be transmuted from state to ...

XV.9 The mastery of Polarization is the mastery of the fundamental principles of Mental ...

XV.10 "Rhythm may be neutralized by an application of the Art of Polarization."—The Kybalion.

XV.11 As we have explained in previous chapters, the Hermetists hold that the Principle ...

XV.12 Remember always, however, that you do not really destroy the Principle of Rhythm, ...

XV.13 "Nothing escapes the Principle of Cause and Effect, but there are many Planes ...

XV.14 By an understanding of the practice of Polarization, the Hermetists rise to a ...

XV.15 "The wise ones serve on the higher, but rule on the lower. They ...

XV.16 In conclusion let us again call your attention to the Hermetic Axiom:

XV.17 "True Hermetic Transmutation is a Mental Art."—The Kybalion.

XV.18 In the above axiom, the Hermetists teach that the great work of influencing ...

XV.19 "THE ALL is MIND; The Universe is Mental."—The Kybalion.

Intro.11 is the closing signature THE THREE INITIATES. It is referenced only in the entry about the book's title and authorship.

Sources

Three Initiates The Kybalion

Project Gutenberg ebook 14209. Electronic English copy text used for the entire lexicon. Its preliminary matter bears a 1912 notice; the work first appeared in 1908. This lexicon does not claim a collation against a first-edition scan.

[Source link](#)

Early edition record

Open Library record for the 1908 Yogi Publication Society edition, used for the original publication year.

[Source link](#)

William Walker Atkinson Dynamic Thought

1906. Chapters I–II and XI–XVI are contextual comparisons for universal life, mind, force, and practical thought. The signed primary text was consulted through Project Gutenberg.

[Source link](#)

Isaac Newton translation of the Emerald Tablet

Keynes MS 28. Normalized transcription of Newton's English translation, consulted for the above and below formula. This is a particular textual parallel, not a witness to the complete seven-principle list.

[Source link](#)

Herbert Spencer First Principles

Project Gutenberg transcription of the 1863 printing. Part I on the Unknowable and Part II chapter XI on the rhythm of motion provide the comparisons used here.

[Source link](#)

Thomson Jay Hudson The Law of Psychic Phenomena

First published 1893; Gutenberg transcribes a 1904 printing. Chapter II, Duality and Suggestion, is the primary context for the quotation and labels in Kybalion XIV.

[Source link](#)

Edward Bulwer Lytton Zanoni

1842. Primary text consulted to identify the title alluded to as Sanoni in the Kybalion copy text at VIII.25.

[Source link](#)

Metropolitan Museum Head of Hermes Thoth

Collection record 700048. The object and curatorial account were consulted for the ancient association of Hermes with Thoth, rather than for the legendary biography narrated in The Kybalion.

[Source link](#)

Philip Deslippe edition publisher description

The Kybalion, 2011 edition. The Penguin Random House publisher description was consulted for the modern attribution to Atkinson. The full modern introduction was not consulted.

[Source link](#)

IUPAC Gold Book Cathode

Terminological reference consulted for the definition of a cathode as an electrode at which reduction occurs.

[Source link](#)

IUPAC Gold Book Ion

Terminological reference consulted for an ion as an atomic or molecular particle with a net electric charge.

[Source link](#)

Nobel Prize J J Thomson facts

Institutional account consulted for the 1897 cathode-ray work and its relation to electrons as atomic constituents.

[Source link](#)

Editorial note

The copy text is Project Gutenberg ebook 14209, the same transcription used for the accompanying annotated reading edition. This separate lexicon does not reproduce the full book. Source excerpts retain its wording and apparent errors, including Imminent in VII.4 and Sanoni in VIII.25. The entries explain immanent and Zanoni openly instead of concealing those differences inside quotations.

This lexicon was prepared with AI assistance in 2026. Its references, quoted excerpts, lexical counts, internal links, and digital structure were checked against the selected electronic text. The new essays are editorial interpretations. The work has not received independent specialist review or a line-by-line collation against a first-edition scan; those remain appropriate steps before publication as a critical or scholarly edition.

The underlying 1908 English work is public domain in the United States. That statement concerns the historical text, not the new commentary or material in later editions. No modern introduction, translation, or annotation has been reproduced here. The bibliography distinguishes primary texts, institutional definitions, and a publisher description used for attribution.